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THE

Christian World.

EDITORS:

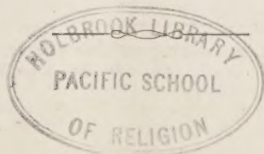
January to June, - - Rev. S. W. CRITTENDEN.

July to December, - - Rev. HENRY M. BAIRD, Ph. D.

"Preach the Gospel to every Creature—Beginning at Jerusalem."

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THE CHRISTIAN WORLD.

Vol. 23.

JANUARY, 1872.

No. 1.

Bible War at Hunter's Point.

WHEN the five villages of Hunter's Point, Astoria, Ravenswood, Dutch Kills and Blissville were united and incorporated as Long Island City, a department of education was organized under a Board of five Commissioners, composed of three Protestants and two Roman Catholics. These Commissioners, by a unanimous vote, adopted the by-laws of the New York Board of Education, including the article (12) which requires that the schools shall be opened with the reading of the Bible. Opposition to this rule was developed by the Roman Catholics, under the leadership of "Father Crimmins," and the Board was at length induced to suspend all religious exercises at the opening of the schools for one month; at the end of which time, the Board decided that the Lord's Prayer, or the Ten Commandments, or both, at discretion of the Principal, should be read each morning. In fulfilment of this order, the Principal of the Hunter's Point School [now the First Ward School of Long Island City] was reading the Lord's Prayer on the morning of November 24, 1871, when a girl, named Katie Denin, arose from her seat, crying out "I don't believe in that," and, in an excited manner, expressed her abhorrence of the Scriptures, and said its doctrines, if believed in, would send them all to hell. She was suspended, and two grown boys, her brothers, who had come to the school on purpose to defend her in this course, and who undertook to resist the Principal by force, were committed by a policeman and lodged in jail.

On the Monday following, (Nov. 27th,) during the reading, upwards of thirty children commenced shouting, "Don't believe in that," and were expelled by the Principal, who acted under the advice of the Superintendent and the Commissioners, and was supported by policemen previously obtained from the department. Many of these children were brought back by their parents during the day, and received again on promise of good behavior; but some of them had to be subsequently expelled for a renewal of the same offense. The most intense excitement has since continued, and a police force has been necessary to

protect the school property and the life of the Principal from the infuriated rabble of men and women, who, with curses and with threatened violence, have sought to prevent the further reading of the Lord's Prayer in the school. The Principal has even been assailed with stones in the street. But we rejoice that he has had back-bone enough to stand up for law and order, and that he has been so well sustained by the School Board and by the Police, most of whom are themselves Romanists. We fully agree with *The Methodist* that—

“Whatever may be the merits of this controversy, the school officers should not for a moment yield to violence. If there be a grievance, the method of redress adopted by the Irish children and their friends is not the proper one. In every well-ordered society there is but one answer to be given to the disorderly, and that is arrest and punishment by due process of law. We Americans are not to be intimidated by a minority of ignorant and riotous Irishmen. Their children must learn to obey legitimate authority, and to seek redress for wrong, if they need to do so, by peaceable means.

“The law of our schools, as it stands, is not oppressive to any conscience. Pupils whose parents have scruples in relation to the reading of the Bible are not required to be present at the time when it is read. Their convictions are respected, while the State maintains its law. These Hunter's Point Catholics are, however, bent on expelling the Bible altogether. We trust that they are not to be gratified in this unreasonable demand. *The Bible, as the foundation of our moral and civil code, should ever have a place in the State's system of instruction. We cannot, we must not consent to its expulsion.*”

The italicising is our own, to call special attention to a declaration of faith in this matter, which is precisely our own, and in the maintainance of which, we think, all true Protestant Americans should be firmly united.

It is doubtless true, as stated in *The Independent*, that—

“What Roman Catholics want is, to break up utterly our system of public schools, and to substitute parochial schools in their place, in which the catechism, the rosary, and the prayers to the Virgin shall hold a prominent place.”

But we have no fellowship with the utterance of that paper, when it goes on to argue as follows :—

“If our infatuated ultra Protestant friends wish to hasten this consummation, and to banish every Catholic boy and girl from our free schools, they had better do just what has been done in this case. It is as flagrant a case of injustice as can be imagined to insist on the reading of a religious text-book which is rejected, as in this case, by five-sixths of the population. Just turn the tables, gentleman of the school board of Long Island City, and tell us how you would have liked it, if you had been in a minority, instead of a majority of one, and your children had been compelled to read the Douay version, or be hustled out of school by a policeman. It is an outrage on freedom of conscience and the freedom of our schools, which every honest Protestant ought to denounce.”

It is high time that we should cease being led away by such sickly sentimentalism and such fallacious arguments as these. How would I like it, if, being in a minority, my “children had been compelled to read

the Douay version, or be hustled out of school by a policeman?" Sir, I have no special objection to having my children read the Douay version of the Bible, and should be most thankful, as well as most agreeably disappointed, if, finding myself in a minority on this question, and the controlling majority being Romanists, even the Douay version were suffered to remain in the school. Far rather would I, that my children should read every day, at the opening of the school, from that version, than to have *no Bible* in the school. It is *not* the King James' version exclusively for which we fight, as "*the foundation of our moral and civil code, which should ever have a place in the State's system of instruction.*" It is the *Bible*—the Bible in some version—the Book of Books—the only inspired volume of Divine truth—the foundation of all law and all morality and all virtue—that we would hold fast to, and not let it drop out of our school system. As Protestants we would, of course, prefer the King James' version, but would far rather have the Douay version in all our schools than none at all. On the other hand, any professed willingness to have the Douay version read is all pretense on the part of the Romish priesthood. When did they ever, of their own voluntary choice, introduce into their own schools the reading of the Douay version as a regular daily exercise? No, the Bible in any version, read daily by the children in their schools, would be a terror to them. They would not dare to run the risk of such an experiment. They do not want *any Bible* in the school. And they are fully bent on excluding the Bible, in every form, from our public schools. Will they succeed?

And if they did, would this end their crusade against our common school system? By no means. It would only be the beginning of it. They would then raise the hue and cry of "Godless schools," "Infidel schools," and justly too; and would proceed, with far more of reason on their side than in the present stage of the war, to do valiant battle against these schools, which would have rejected the Divine foundation of all morality and virtue. Then, very soon, they would attain the end which *The Independent* most truly asserts that they have in view, the entire destruction of our unrivalled public school system.

But shall this be? We trust not. We believe the mass of the people desire, and are determined to insist upon retaining God's word in our schools. And we are glad to notice that our *most influential Daily papers* as well as our religious weeklies, are found largely on the right side in this controversy, doing valiant battle for the truth.

For ourselves, as Protestants, we mean to stand by the Bible; and to struggle to keep it in our schools. Nay, more! we mean, if we can, to keep the *King James' version* in our schools, because we believe it to be the nearest to the *original text*—more exactly and truly the Word of God.

We are a *Protestant Christian nation*—planted as such, nurtured as

such, grown to our present estate as such—and shall we prove false to our ancestry, false to the whole course of God's providential dealings with us, and tamely surrender the very foundation on which our Protestant Christianity rests? Nay, verily! we not only cannot and must not consent to the expulsion of the Bible from our schools; but we will contend for the purest version—the Protestant version—to be there.

Since the foregoing article was written, a basis of settlement has been announced as agreed upon by the belligerents at Hunter's Point, and the arrested rioters have been released, as stated in the following item from the *N. Y. Tribune* :—

"The Bible war at Hunter's Point, L. I., was ended on Saturday, [Dec. 9th,] by an adjustment between the Committee appointed by the Roman Catholics and the School Commissioners. The arrangement is that all the expelled scholars shall return to the school, and in future the Roman Catholics will not oppose the reading of the Scriptures in the school, or other exercises; on the part of the Board of Education, they agree to allow all children of Roman Catholic parents to remain in the class-rooms during chapel exercises. The adjustment seems to have relieved every one connected with the affair, and both sides claim a victory—the Protestants in the fact that the Bible is read in the school; the Roman Catholics that they are not compelled to listen to the exercises.

"When the cases of the three school-rioters—Colton, Denin, and Clark—were called before the Recorder on Saturday, the Assistant District-Attorney, Mr. Burnett, did not oppose the motion for the defense to dismiss the case, and the young men were discharged."

On the other hand, this announced compromise has been repudiated, as appears from the *Times*, Dec. 15th, and the *Tribune*, Dec. 16th :—

"THE BIBLE COMPROMISE AT HUNTER'S POINT.—Much excitement was manifested yesterday in Long Island City, on account of the refusal of the Principal of the Hunter's Point school to abide by the settlement of the Bible question. The party opposing the reading of the Scriptures claim that the settlement, as published in the *Times*, was positively agreed upon. The friends of the Commissioners and Mr. Sieberg, [the Principal], now say that the complaints against the boys was withdrawn on account of an unconditional surrender, and that they never would concede what is demanded, namely, that the Catholic scholars should absent themselves from the Bible exercises. They say that it was understood those opposed to the reading of the Bible should have the privilege of appealing to the State Superintendent of the schools, and that all the rules of the schools should be obeyed. The present indications are that another Bible war will begin at Hunter's Point."—*Times*.

"To the Editor of the *Tribune* :—Sir—The statement in your issue of Monday last that a compromise had been made between the School Commissioners and the Roman Catholics, which had resulted in the discharge of the three young men and the granting of permission to the Roman Catholic children to remain in the class-rooms during morning exercises, is entirely incorrect. The truth is, that the settlement was made in open court between the Rev. Father Crimmins and myself, through our respective attorneys. By this agreement it was decided that I should be permitted to read any section or clause of the Bible, and further, that neither myself nor the scholars should be again insulted or annoyed.

"W. H. J. SIEBERG, Supt. of Hunter's Point School."

Thus the matter rests at present.

EDITORIAL NOTES.

A NEW DISTRICT SECRETARY.—The *Rev. Mason Gallagher*, of New York City, has been appointed, by our Board of Managers, the District Secretary of this Society for the City and State of New York, and temporarily for New England, until a separate Secretary be secured for that field. He has signified his acceptance of the appointment, and has already entered upon his duties. He is well and favorably known, and we doubt not will have a cordial welcome to our churches.

TRANSFER OF A MISSION.—The mission at Cos and Zacatecas, Mexico, though not established by our Society, has been a year under our care ; and for six months past we have been anxiously, but unsuccessfully, seeking for the right man whom we could send there to take charge of the work. The field was in suffering need of an ordained Spanish-speaking missionary, and was in danger of serious damage unless one should be soon sent thither. In this exigency, a proposition came to us to transfer this mission to the Presbyterian Board of Foreign Missions, who had such a missionary in their employ in another field, and whom they promised to station at once at Cos in charge of this mission. Our Board, after a careful consideration of the case, considered it their duty to accept the proposal, and have accordingly transferred this mission to the Presbyterian Board.

THE WAY TO SETTLE IT.—In connection with the present discussion of the Bible in schools, and of the school question generally, we would commend and emphasize the following, clipped from the *New York Observer* :—

“Dr. Manning, Roman Archbishop of England, publicly teaches that, in the matter of Education, ‘England has a right to Anglican, Scotland to Presbyterian, and Ireland to Catholic, education.’ On this principle we could settle the question very easily in this country, where the Romanists are in a small minority, but claim to have the right to dictate in this matter.”

OUTRAGE BY ROMANISTS.—Another illustration of the *intolerance* of the poor, deluded, ignorant votaries of Rome, was given on the Lord’s day, Nov. 26th, 1871, in this City, in the neighborhood of the High Bridge. Two young men of the Washington Heights Christian Association were visiting and distributing tracts, when they were, without the slightest provocation, attacked, knocked down and otherwise maltreated by some Roman Catholic Irishmen, who denounced them as interfering with the priest’s work. They escaped with their lives, but were seriously injured. The perpetrators of such acts are the same as cry out against the reading of the Bible in the public schools where their children are gratuitously educated, on the plea that it is a violation of their *liberty*!

PUBLIC SCHOOL FESTIVAL IN ROME.—Public Schools have had an existence for one year in the City of the Pope! and, on the 2d day of October last a grand Festival was had in honor of the fact, and for the distribution of prizes. Nearly five hundred children were present, who sang together in chorus to very charming music, composed expressly for the occasion. Some of the boys, and of the girls also, gave recitations. The scene was enlivened by a band of about one hundred performers. Among the distinguished personages present were the "Conscript Fathers," the "Sindaco," the members of the Municipal Council, and the Ministers of State in Rome. Among the ladies who acted as distributors of the prizes are mentioned "the Princess Pallavicini, the Duchess Fiano, the Signoras Serraggi, Brenda, Cipolla, Marucchi, Lavaggi, and others." The number of scholars entered during the year is given at 6,291, and the average attendance 5,331. Think of it, reader—a Public School in Rome!—its first Anniversary Festival held there! The world does move; will not the Pope also be compelled to move?

THE MEXICAN REVOLUTION.—The telegraph brings us almost daily contradictions in regard to the present civil war in Mexico. As in all the disturbances in this unhappy country, it is difficult to get at the exact truth, either as to the cause or progress of the Revolution. Porfirio Diaz has at length allowed himself to be proclaimed leader of the revolutionists, and has put forth a proclamation which does not augur well for the movement, as it looks to a radical overthrow not only of the present administration, but also of the existing form of government, and to the establishment of a sort of provisional dictatorship until some other government can be arranged for. We certainly hope this will not succeed, and we feel quite confident it will not. After their taste of liberty and equal rights, enjoyed so fully under the Juarez's Republican government, we are sure the Mexicans will not consent to fall suddenly back to an absolutism akin to that exercised long since by Santa Anna.

We are thankful that our Mission work is not as yet positively interrupted at any point, although at Monterey it is endangered. We would ask attention to recent news from Miss Rankin, given in our Missionary department. The friends of our Mexican work need not withhold their funds for the cause, on account of these troubles. On the contrary, there is special necessity for full and prompt support to our noble laborers in the field at this time.

REPORT OF THE DEPUTATION TO RUSSIA.—A very neat pamphlet of 32 pages 8vo. has been laid upon our table, issued by the Evangelical Alliance, 38 Bible House, New-York, entitled "Report of the Deputation of the American Branch of the Evangelical Alliance, appointed to memorialize the Emperor of Russia in behalf of Religious Liberty." It is full

and complete, and will be very valuable to statisticians for future reference. It is not necessary that we should make any extracts from this Report, as the principal facts and documents contained in it were given in condensed form in the October number of this magazine.

WEEK OF PRAYER.—We cheerfully accede to a request to publish the following programme for the week of prayer, hoping it will meet with the favor and hearty co-operation of all our readers :—

AMERICAN EVANGELICAL ALLIANCE, {
No. 38 Bible House, New York City, Dec. 1871. }

To the Christians of America.

BELOVED BRETHREN :—The general observance, throughout the Christian world, of the week of special and united prayer, beginning with the first LORD'S DAY in January, has now been sanctioned by the practice, and endeared by the experience of many years.

The condition of the nations and of the Church at the present time, demands more earnest supplication than ever, for the favor of Almighty God.

Confidently anticipating the sympathy and co-operation of all Christians in our land, we submit the following plan, substantially adopted by the various branches of the Evangelical Alliance, for observance during the Week of Prayer in January 1872, and urge that such measures be taken as will ensure a more general participation even than heretofore, in these united services.

- Sunday,* January 7.—SERMONS : Subject : "The Faith once delivered to the Saints,"—the bond of union among Christians ; its defence binding on all.
- Monday,* " 8.—THANKSGIVING :—For God's "Unspeakable Gift;" for His mercies, personal, relative, and national ; for the maintenance and restoration of peace, and preservation from famine and other calamities ; for spiritual blessings ; for the progress of CHRIST's Kingdom ; and for the usefulness of the Christian ministry.
- Tuesday,* " 9.—HUMILIATION :—for personal and national sins, with acknowledgment of Divine judgments ; for weakness of faith, disobedience and worldliness in the Church, with confession of unfaithfulness.
- Wednesday,* " 10.—PRAYER :—for families ; for the conversion of children ; for the increase of domestic piety ; for a blessing on the youth at schools, colleges and universities, and all entering upon commercial or professional duties ; and for the sanctifying of affliction both to parents and children.
- Thursday,* " 11.—PRAYER :—for nations, especially those recently visited with calamities ; for kings and all in authority ; for the prevalence of peace in the counsels of statesmen ; for righteousness, harmony and good will among all classes ; for the spread of sound knowledge and for God's blessing upon special efforts to resist the progress of infidelity, superstition, intemperance and other kinds of immorality.
- Friday,* " 12.—PRAYER :—for the Christian Church and Ministry ; for translators of the Holy Scriptures into various tongues ; for Societies, Committees and Authors engaged in Christian work.
- Saturday,* " 13.—PRAYER :—for the outpouring of the HOLY SPIRIT ; for the increase of Christian love and holy zeal ; for all Missionaries at home and abroad ; for all Christians exposed to trial and persecution ; for the prevalence of religious liberty ; for the extension of the Redeemer's Kingdom throughout the world, and the union of all believers in prayer and effort for God's glory.
- Sunday,* " 14.—SERMONS :—"Thy Kingdom come, Thy will be done in earth as it is in heaven."—MATT. vi. 10.

W. E. DODGE, *President.*

PHILIP SCHAFF, *Secretary.*

Education Free or Sectarian.

VIEWS OF CARDINAL ANTONELLI, GAMBETTI, AND EARL RUSSELL.

BY REV. MASON GALLAGHER.

WE have heard recent utterances from three of the most prominent men of our time on this great theme of public education, which, of all others, is engrossing the minds of thoughtful men.

We give first of all the voice from the Vatican, which, having been declared by a so-called Œcumenical Council to be infallible, must be received, on pains of damnation, by every loyal Catholic, even as "the oracles of God."

The Pope, writing by Cardinal Antonelli, his secretary, to the Bishop of Nicaragua, as we find printed in the *Nicaragua Gazette*, thus enjoins:

"We have lately been informed here that an attempt has been made to change the order of things hitherto existing in that Republic, by publishing a programme in which are enunciated 'freedom of education' and of worship. Both these principles are not only contrary to the laws of God and of the Church, but are in contradiction with the Concordat established between the Holy See and that Republic. Although we doubt not that your most illustrious and reverend lordship will do all in your power against maxims so destructive to the Church and to society, still we deem it by no means superfluous to stimulate your well-known zeal to see that the clergy, and, above all, the curates, do their duty. G. CARDINAL ANTONELLI."

This language needs no explanation. "Freedom of education and worship are contrary to the laws of God and of the Church! . . . destructive to the Church and to society." Infallibility makes this declaration with respect to one American Republic; it holds equally with regard to all.

It is Rome's fundamental principle here. Nine hundred thousand dollars of the taxes of the City of New York have been given, in nine years, to an Institution which thus is propagating principles among us, which if they should predominate, must surely overturn and destroy the Republic, and with it the hopes of the world.

We turn now for another utterance on this subject to Roman Catholic France, a country which, two hundred years ago, drove out Protestantism with the rack and the sword. Hear the testimony of Gambetta, one of her prominent statesmen, who, on the 16th of November, made the following speech in St. Quentin:—

"The only way for France to retrieve her place in Europe was to improve and strengthen her internal position. The most pressing and urgent of all reforms was a comprehensive measure of general education, which would finally abolish the class distinctions which unfortunately yet existed. He was for absolutely gratuitous, obligatory, and (he would use a word rather grating to many ears), lay instruction. History showed that in all time the rulers who had an interest in forming men for their own purposes looked upon every man who could read as their enemy. He was not only for the separation of Church and State, but for the entire separation of the

schools from the churches. He considered *that* not only a question of political but of social order. He utterly denied the force of the objection that partisans of lay instruction wanted to breed up Atheists. In his proposition there was nothing hostile to religion. But he strenuously denied the right, and opposed the pretension, of a dominant party in the Catholic Church, to impose the inculcation of their peculiar faith or profession as a necessary concomitant of the lay education of which all stood in need. Let religious education, whether Catholic, Jewish, or Protestant, be given in religious temples according to the choice of parents ; but let not the Catholics, with their claims to exclusiveness, have anything to do with that propagation of necessary knowledge which it was the State's duty to see imparted to every citizen. The Pope, with a frankness for which he honored him, had in a solemn document proclaimed that every principle dear to modern society was in his eyes damnable. This opinion of the Pope was now, unfortunately, that of all the higher ranks of the French clergy. There was a time when the Gallican Church held its own against Rome. But that gallant Church had disappeared. Under the pretext of struggling against the principles of the revolution, but in reality from the instinct of domination, it had become exclusively—at least among the higher clergy—ultramontane. The good old Church of France was now exclusively represented by the lower clergy, among whom there were many that he greatly respected. The lower clergy was oppressed."

What education, under priestly influence, has effected for his country Gambetta well knows. His cure is radical. Put it into the hands of the laity, and let it be absolutely gratuitous and obligatory!

It is the safeguard of this land that the instruction of her children, in their earliest years, is confided mainly to intelligent women. France, learning by her failures and our successes, and borrowing our system of education, may sustain her republic, freed from the baleful influence of papal institutions, and a false priesthood, may rise to a higher position than before among the nations of the earth. For, as with Mexico and Ireland, Popery has been her blight and curse.

Let now the oldest, most eminent statesman of England give the resulting half a century's observation and experience with respect to this great question, Who shall educate our children? Earl Russell thus writes to a leading member of Parliament :—

"CANNES, FRANCE, NOV. 11, 1871.

"SIR : I have read with great admiration your speech at the meeting of the National Education League on the 17th of October. If I understand it rightly the League insists that 'all schools aided by local rates shall be unsectarian,' but not that they should be secular. If I am right, I should wish to join the League, and to subscribe £10 a year to its funds till its objects are attained. I am glad to see that you intend to bring this all-important question early in the session under the notice of the House of Commons. A great struggle will be made by the clergy of the Church of Rome, and of the Church of England, to maintain and perpetuate sectarian schools aided by rates and by the State.

"I remain, your obedient servant,

"RUSSELL."

"MR. GEORGE DIXON, M. P."

"THE DALES, BIRMINGHAM, NOV. 13, 1871.

"MY LORD : Your note of the 11th inst. reached me this morning, and has been read with pleasure and thanks. We have always refrained from using the word

'secular,' believing that 'unsectarian' more accurately expressed our meaning. We have never advocated the exclusion of the Bible from the national schools by act of Parliament : but we have expressed our opinion that in order to insure the unsectarian character of the teaching in the rate schools, it would be advisable that the Bible, when read, should be read without note or comment. Your Lordship will add to the service you have rendered to the League by granting permission to publish your letter of admission to the movement.

"I have the honor to be your Lordship's obedient servant,

"Right Hon. the Earl RUSSELL, K.G."

"GEORGE DIXON."

"CANNES, NOV. 16, 1871.

"SIR : I have read with much satisfaction your letter of Nov. 13. I can have no hesitation in joining the League, and in giving you permission to publish my letter of the 11th inst.

I am not of opinion that the Bible, when read, should be read without note or comment ; but I think this is a point of so much difficulty, and there is so much danger of slipping into sectarian comments on the part of teachers, that I do not wonder at the opinion expressed by the League.

My wish and hope is that the rising youth of England may be taught to adopt, not the Church of Rome or the Church of England, but the Church of Christ. The teaching of Christ, whether dogmatic or not, is to be found in the Bible, and those who in their infancy read the Bible may, at their own choice, when they reach the age of fifteen or sixteen years, follow the teaching of the Church of Rome or of any Protestant community they may prefer.

In this manner Christianity may in time be purged of the corruptions which, in the course of time and amid the conflicts of the sixteenth and seventeenth centuries, have stained its purity and perverted its spirit of love and charity.

"I remain, your obedient servant,

"RUSSELL."

"MR. GEORGE DIXON, M. P."

Beautiful words coming from the lips of a statesman of ripe wisdom, full of the honors and fame of the world—"Not the Church of Rome or the Church of England, but the Church of Christ." In an atmosphere of freedom—freedom of education, freedom of worship—Rome cannot succeed. She must compress and mould the human mind while tender, after her own deformed pattern, against nature and against truth, or fail in her effort. Those who love the truth, who believe in the Divine Head of the Church, and not in a pretended human head, can safely leave the mind to the influence of the Truth divinely commissioned to regenerate the world. The liberty wherewith Christ doth make us free can neither be understood nor enjoyed by those moulded in their infancy in the Roman machine. The one system is of God, the other of man. The one may make a churchman, the other alone can make a wise and useful Christian. Let us stand by the Bible. Let us pity and pray for the unfortunate in the bondage of error. Let us seek to enlighten them with the truth ; by truth, by liberty of worship, by free education : and Rome must fade—as she is now surely fading—before the sword of the Spirit which is the Word of God !

Jesuitism in our Public Institutions.

[For the Christian World.]

THERE are some things in regard to this matter which are of prime importance, and yet are not generally known. For to satisfy the demands of our American Protestants a fair exterior is observed by certain parties, lest alarm should be taken, and so the object be defeated. Thus, in Superintendent Kiddle's report to the Board of Public Instruction, dated November 22, 1871, he says; "Since the last report the undersigned, with his assistants, has visited the schools on board the school-ship *Mercury* and the Industrial schools on Hart's Island, under the charge of the Commissioners of Charities and Correction. In the former the school was found to consist of 194 pupils, taught in two divisions, holding separate sessions, and taught by one male teacher. The discipline and organization appeared to be good, and the school as efficient as the circumstances permit. The Industrial school consisted of fifty-eight pupils, out of ninety-five boys on the Island. These are all juvenile delinquents, and are taught by two female teachers. *No sectarian instruction is permitted in either of these schools.*"

The reader will observe the last sentence, which I have italicized.—Now, so far as Mr. Kiddle knows, there may be no sectarian instruction during regular school hours. But what of that limitation? Are not Romish converts made by the dozen by means of those schools, even though it be *out of school hours*? Is there not a Jesuit chaplain, paid by the Commissioners of Charities and Correction, who has free access to and control of the 194 pupils in the ship, plus the 95 on the Island, at all times that he chooses to instruct them in any and all the peculiar tenets of his sectarian religion? Suppose, then, that this Jesuit priest does have all these boys whenever he wants them for his peculiar instruction; suppose, moreover, that *he has actually prohibited the boys to be assembled for Protestant service on Sundays*; suppose, further, that only three days after Mr. Kiddle's report, viz: Nov. 25, 1871, large numbers of the said boys of Hart's Island and the ship *Mercury* were "confirmed" in the Roman Church by the Archbishop of New York, who was escorted thither by the aforesaid Commissioners, and a great occasion made of it, so as to impress all beholders;—and each one of these suppositions is true and may be proven by the facts;—then I ask, while Mr. Kiddle reports what is pleasant for us to know, yet is not the actual state of the case very different, and very unsatisfactory to our Protestant convictions?

From some knowledge of this whole question from the outset, I am free to affirm that the school-ship *Mercury* is little better than a Romish propaganda, and that the boys thus manipulated there are not truly reformed, albeit they may have been "confirmed." The teacher is a Ro-

manist ; the priest is a Jesuit, and he has prohibited the assembling of the boys for Protestant service on Sundays ! And I demand of the Commissioners to deny, if they dare, that such Jesuit priest by the name and title of "Father Duranquet, S. J.," is paid by them an annual salary ; and that he has full opportunity to instruct those boys in all the Romish dogmas and peculiarities ? I also demand of the captain of the ship *Mercury* to deny, if he can, that he has received a letter forbidding him to have the boys assembled for Protestant service upon Sundays, which letter was written by the said "Father Duranquet, S. J." ? That letter has been seen by other parties, though the captain has never given the writer any information about it.

Ah, my reader, these facts may quicken your pulse somewhat. For, in a word, this school business at Hart's Island, and on the school-ship *Mercury* is, in its ends and results, as sectarian as it is possible for the Commissioners of the Public Charities to allow, and for "Father Duranquet, S. J.," to effect in this year of grace. Indeed, I may go farther than this, and say that almost all the departments under charge of these Commissioners are as thoroughly Romanized as it is practicable to render them.

Things have been done also at Blackwell's Island, quite up to this date of writing, which would startle the community, if fully detailed. Jesuit pressure and proselyting at the Lunatic Asylum ; Jesuit pressure at the Work-house, at the Alms-house, at the Penitentiary, and at the Charity Hospital department, in monstrous outrage upon our Protestant convictions and our Protestant heart. As to money paid the Romanists, as to privileges accorded the Jesuits, as to fawning regard shown them, what more could be done for them than is now done ? But in these particulars the Protestant tax-payer figures at a great disadvantage ; nothing is accorded him which can be prudently withheld. After a careful examination of the Charity Hospital, I am free to state that, except a single resident Protestant Chaplain, whom the Jesuits have not yet succeeded in driving from the Island,—the whole concern is baptized in Romanism and Jesuitical intrigue. Every officer in the establishment is a Romanist, or does not dare to oppose the ruling influence. But reserving other details for another paper, I will close this by asking, in the name of our common Christianity, of common and equal rights for all American Christians, of a fair apportionment of the public money, and of an equal share in the education of the young in all our institutions,—how long shall Jesuit priests be permitted to dominate in our Charitable Institutions ? Will honorable Commissioner Bell, President of the Department of Public Charities and Correction, be always allowed to set the iron heel of the Jesuit priest upon the neck of the poor, whether sick or criminal, who may happen to fall under the public charge ?

WATCHMAN.

Letter from the Ex-priest Aguas to the Mexican Archbishop,

BEING A TRANSLATION OF EXTRACTS FROM THE ANSWER WHICH THE PRESBYTER
MANUEL AGUAS GIVES TO THE EXCOMMUNICATION THAT THE BISHOP PELAGIO
ANTONIO DE LABASTIDA HAS FULMINATED AGAINST HIM.

A PORTION of this document only has been forwarded to us, but the remainder is promised, and we hope to continue it in subsequent numbers of our Magazine. In the accompanying letter of *Rev. Dr. Riley*, dated at Mexico City, 15th November, he thus explains the occasion which called forth this communication from Aguas :—

“The failure of the Roman Catholic champion, Dr. Aguilar, to meet Aguas, whom he had himself challenged to the controversy, on the day appointed (July 2, 1871,) was a most disastrous defeat for the Roman Church, and a great triumph to the Protestant cause, as the public very generally concluded that the truth must be on our side.

“To cover this defeat in some way, the Roman Archbishop in this capital (a man of great power) not only excommunicated Aguas but had a printed document (of condensed wrath) publishing his excommunication fixed to the doors of all the churches hereabout. Aguas answered the document with a letter, translated extracts from which I send you for publication in the *Christian World*. For lack of funds only a limited edition was struck off here. Aguas longs to give it a wide circulation, and also for a more effective support from American Christians for the Gospel work in Central Mexico.”

TO THE BISHOP OF THE ROMAN SECT ESTABLISHED IN MEXICO :

Beloved Brother in Jesus Christ,—You have ordered your subject whom you call “Provisor,” to fulminate against me the greater excommunication, which was absolutely useless and uncalled for. You proclaim by this excommunication that I am entirely separated from the Roman sect; but if I have separated from that idolatrous sect in a public and voluntary manner, why excommunicate me? It can readily be imagined that with this step you desire to frighten all timid persons that they may not open their eyes, and that the blind which your superior, the so-called Roman Pontiff, has placed over them should not fall, with which it is impossible for them to see the light, namely, the true religion.

Besides, you are perfectly convinced that Rome has not the true communion, because she has many years ago excommunicated all her subjects on depriving them of the chalice or cup at the Holy Supper. Jesus Christ has expressly ordained, that all should participate of the bread and wine, thus remembering and announcing the death of the Lord, which precept is to remain firm and unchangeable until His

second coming. Nevertheless, you do not make a public manifestation of this true and real excommunication with which Rome has separated multitudes from Jesus Christ, and you occupy yourself about me, that I may appear to my fellow-citizens as a hateful man worthy of universal execration.

For my part I pardon you ; you condemn me, and I bless you ; you hate me, and I love you in Jesus Christ ; you desire to conduct me to the flames where you would inevitably conduct me if you could, as your ancestors the inquisitors conducted many true Christians, and I desire that the Saviour may lead you to heaven. I follow a religion which blesses and loves, and you follow a religion which condemns, hates, excommunicates, torments, and is not satisfied with its concentrated vengeance until it burns all those who have sufficient valor to open the Bible, teach the truths which God has revealed, and make manifest the falsehoods of the Roman Church. This is the only fault I have committed ; you have not been able to accuse me of any other crime, brother Bishop,—for this reason alone you excommunicate and hate me.

But there is nothing strange in this conduct, as you follow the religion of Christ so adulterated and obscured by the Bishops of Rome, that if the primitive preachers of the faith were to reappear on earth they would in no way recognise it.

SUPPOSED VISIT OF THE APOSTLE PAUL TO MEXICO.

Let us suppose that the Apostle Saint Paul descends from heaven to the earth, and takes a human form : let us also suppose that the first city he visits is the City of Mexico, and naturally he would direct his steps to the most remarkable edifice in this capital, which is the Cathedral. How delighted would you and your subjects be at so august and illustrious a visit ! Most assuredly you would make all the preparations possible to receive him, placing a magnificent throne in the tabernacle, so that the Saint might sit on it whilst you would celebrate a solemn high mass to his honor. You would show off all your ostentation and all your pomp, covering yourself with the richest and most precious ornaments. You would be accompanied by all the friars, the clergy and nuns decked out in all their varied and long robes, the canons would also ostentate their immense and splendid trains ; you would walk with the ‘pallium’ over your head, using your bordered mitre, leaning on a stick of pure gold, and your most rich breast plate hanging on your bosom, with all due splendor, which, according to the report of intelligent persons, is worth more than a hundred thousand dollars : what a pity this sum is not employed to succor so many unfortunate fathers of families who wander in misery about the streets of Mexico !

How surprised would the holy Apostle be to see so many varied and

capricious robes that would remind him without doubt of the bacchanalian relics of the idolaters? The apostle would undoubtedly ask you in astonishment: Who are you? You would step forward, with all due courtesy, and full of grandeur and majesty would present your respects and adorations to the Apostle, kneeling down in his presence, and all your companions would do the same. Then Saint Paul would call to mind that passage of his life there in Lystria, where a priest of Jupiter believing he was the god Mercury desired to worship him and to offer him sacrifices. Without doubt Paul would rend his garments asunder, and would endeavor to flee from you all in wonder, exclaiming: "Sirs! why do ye do these things? Do ye not see that I am a man like you? I thought you were Christians, but I find I am deceived, and am in the midst of idolaters." All of you would immediately arise, and endeavor to detain the fugitive apostle, and you would address him as follows:—"Fear not, holy apostle, as I am a bishop of Christ's Church, and all these that you see are my sheep."

THE APOSTLE AT THE CATHEDRAL.

Collecting himself slightly from the fright, Paul would follow you in silence and doubt, and on arriving at the Cathedral he would say with enthusiasm: "What a splendid Church! You must surely think yourselves fortunate to have taken this building away from the ancient Aztecs, as I imagine that the god Huichilopochtli was formerly worshiped here. All these idols which adorn the walls of this church, I suppose belonged to the gentiles. Bring me some hammers and hatchets, as we must at once destroy all these images which insult the Almighty so much."

What would you answer, brother Bishop? I think you would feel inwardly that the Saint had just reasons to act thus: because you know and would then clearly recollect the 20th chapter of Exodus. For this reason you would be abashed and confused, and would beg the Apostle to pass forward, and to leave that operation for a little while.

The blessed Apostle, full of charity, would allow this delay, and would continue his walk into the Cathedral. But all of a sudden the singing would commence in the choir, accompanied by the organ, and he would again ask you: "In what language are these brethren singing?" "Sir, in Latin," would be your answer. "Well, then, Latin is spoken and understood in Mexico?" he would ask again. "No, Sir, here we only speak Spanish." "It is very unfortunate," the Apostle would reply, "that you have no knowledge of the Epistle I addressed to the faithful at Corinth, in which (Chap. 14) the Holy Ghost spoke through me, recommending that no prayer should be said nor hymn sung in the Church, unless it were in a language that the people might understand."

THE APOSTLE'S VIEW OF THE MASS.

Before you could answer the Holy Apostle such just observations and accusations, he would again ask you on looking at the altar : " Why have you not also destroyed this altar of the Indians, on which so many human victims must have been sacrificed ; for I see with pain that instead of having destroyed it, you have kept it with such care and attention, that it is in the best state possible ? "

" Sir," you would answer, " no man has been sacrificed on this altar, and it serves us to say the mass on, in which mass we sacrifice Jesus Christ, who is the victim we offer every day to the heavenly Father."

" I do not understand," the Apostle would say, " what you mean by that word '*mass*,' and I less comprehend how you can sacrifice Jesus Christ every day, who is in heaven at the right hand of God the Father, in his glorious body and soul : for we know that the Saviour is only to come twice to this world in human flesh : the first advent has already taken place, and His second coming will be on the last day of all time. I can see very well that, although you call yourselves Christians, you are not truly such, as you do not even know the New Testament. If you had read my Epistles, you would have found many texts which teach the gentiles, that Jesus Christ once offered Himself as a sacrifice for the sins of many, and that He will never be again sacrificed. See my Epistle to the Romans, chap. vi., verses 9-10 ; and that to the Hebrews, chapters vii., ix. and x. And you must not think, that only I taught this doctrine, as all the apostles taught it together with me. The Apostle Peter in his first Epistle, chap. iii., verse 18, says : ' For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God.'— Therefore how dare you to tell me that you sacrifice Christ every day when you celebrate that mass which is so entirely unknown to me ? Why do you so often pretend to shed that most pure blood of the Saviour ? "

You would answer : " We do not shed the blood of Jesus Christ in the mass, for although it is true that the sacrifice on Mount Calvary was accompanied with the shedding of blood, we teach that the sacrifice of the mass is unstained and without the shedding of blood."

Do not think, brother Bishop, that this answer would satisfy the holy Apostle, who would say to you : " Being so, why do you say it is your sacrifice, as it is absolutely useless and is of no avail whatever ; for I also have taught in my Epistle to the Hebrews, chap. ix. v. 22, that '*without shedding of blood there is no remission.*' "

(To be Continued.)

[From the "Land of the Veda." Table X.]

Protestant and Roman Catholic Missions Compared.

BY REV. WM. BUTLER, D. D.

[Dr. Butler is in the employ of our Society as Traveling Secretary for the Methodist Episcopal Church, and we welcome with peculiar pleasure his very valuable contribution to literature, in a department peculiarly rich in material, and hitherto not exhaustively cultivated. See also under "Literary Notices" for the month.—*Edl.*]

ROMANISM has earnestly labored to ignore Protestant missions, and deny their efficiency, while she has shown equal anxiety to exalt and excessively exaggerate her own successes. Honest Romanists might well feel ashamed of the misrepresentations of an author like T. W. M. Marshall, (in his "Christian Missions," published by Sadlier & Co., N. Y., 1864;) for surely the false and partisan statements of such a writer can bring no strength or credit to any cause.

Mr. Venn, of London, in his "Life of St. Francis Xavier," has exposed the hollowness of these boasted successes of Romish missions, and now Dr. Hoffman, of Berlin, in his German edition of Mr. Venn's work, but with additional and independent testimony, supplied by Roman Catholic missionaries themselves—the witnesses of their own want of success—has shown how frequently and extensively these missions have failed. We hope that Dr. Hoffman's book will be republished in this country, to give English readers the evidence he has added to Mr. Venn's. The statistical tables here presented, by the honest comparison which they supply, will further aid in exposing the misrepresentations of such partizan writers as Mr. Marshall and Cardinal Wiseman.

We first ask attention to the following summary, and request the reader to refer to page 531 of this work—where the details are given—so as to carry into the comparison the full impression there presented of the great work of God here summarized:

HOME AND FOREIGN MISSIONS OF PROTESTANTISM.

PROTESTANT.	Ordained Missionaries.	Native Pastors & Preachers.	Total Christian Laborers.	Church Members.	Attendants on Worship.	Scholars.	Income of Societies.
Foreign Missions.....	2,165	9,886	13,924	280,662	1,151,721	360,189	\$5,132,711
Home Missions.....	6,949	10,393	17,334	596,552	1,789,656	266,189	2,336,107
Total.....	9,111	20,279	31,258	877,214	2,941,377	626,378	\$7,468,818

Before proceeding to compare these missions with those of Romanism, it should be noticed that,

1. *Membership* in Romish missions is under different *conditions* from membership in Protestant missions, and their relative increase is correspondingly significant. Romanism teaches that her baptism *regenerates* and gives church membership—a doctrine which we hold in just abhorrence. Protestantism, on the contrary, teaches the heathen his need of personal repentance and faith in Christ, and admits to baptism only as a privilege and evidence of this grace. Romanism puts her baptism in the place of conversion, or, rather, makes it equivalent to it, and leaves the deluded soul to give evidence of the error in an unregenerate life. The language of her missionaries in reference to their converts is—"She was regenerated in the waters of baptism," (Annals, 1871, p. 17;) "Adult baptisms, that is, conversions," etc., (Marshall, vol. i., p. 248;) "We have baptized several children, many of whom have gone to Paradise, where they will pray for their benefactors," (Annals, 1869.) Protestant converts differ widely from the proselytes of such a system of dangerous error as this.

2. Their *methods* of missionary action are also entirely dissimilar.

The Protestant Missionary translates the Holy Scriptures into the language of the people, also prints Christian tracts, and goes forth into their bazaars and melas, and preaches the Gospel to them, denouncing their idolatry as a crime against the second Commandment of Almighty God. He calls upon them to forsake their images and pictures, their holy water and praying beads, and come to Christ for salvation by grace alone. But the Romish missionary does not, and dare not, do this. He works mostly at home: converts are brought to him by others, and he sacramentally regenerates them, whether they be infants abandoned by their parents, or adult proselytes. The epitome of their labors is furnished by one of themselves in the following language: "Hearing confessions, administering communions, confessions of children before first communion, baptisms of the children of Christians, of adult pagans, baptizing dying pagans, marriages blessed, extreme unction, administering masses for the living, for the dead, and for the Propagation of the Faith Society."

They sometimes disguise themselves, travel at night, conceal their movements from the native authorities, wear the native dress, and live in isolated communities. The Protestant Missionary, on the contrary, is

known and read of all men, has no disguise or occasion for it, speaks openly to the world, moves among the heathen without suspicion or fear, his life and that of his family being in their presence, and what the heathen think of him and his motives and his honest work, may be gathered from the voluntary and unprejudicial testimonies quoted on pages 363-373 of this book—statements that have incidentally replied as effectually to Romish falsehoods about Protestant missions, as they have to Lord Elenborough's misapprehensions. While the local contributions in aid of Protestant missions (amounting last year in India alone to \$151,000, and constantly on the increase,) from English gentlemen of all grades of society, judges and magistrates, colonels and planters, before whose keen observation the daily life and labors of Protestant missionaries and their converts lie open continually, attest the confidence of those who know them best, and, like the testimony of the candid and intelligent heathen, will in the esteem of honest men, answer and silence the wicked misrepresentations of Romish writers like those whom I have named.

Let us now compare the *standing and progress* of the two systems, on their respective showing, in India, and then throughout the world.

I. IN INDIA.—We give them every advantage, taking their own figures, and even the highest of them, those in the Madras Catholic Directory, (see Table IX, p. 534,) and using terms in the same sense, we find the following facts in India :

PROTESTANT AND ROMISH MISSIONS IN INDIA.

INDIA.	Ordained Missionaries, Foreign and Native.	Native Preachers & Catechists unordained.	Total Missionary Staff.	Attendants on Worship, or "Population."	Number of Schools.	Number of Scholars.	Yearly Expenditure.
Protestant Missions...	957	2,784	4,058	350,000	2,826	137,326	\$1,207,039
Romish Missions....	779	.....	779	878,691	653	22,957	28,328
Majority in favor of } Protestantism... }	176	2,784	3,279		2,173	114,669	\$1,178,711

Giving Protestantism the advantage in every item of the comparison save "population," and in that respect our more Christian terms of admission and stricter discipline furnish one satisfactory reason for the difference. If Romanism would venture to publish the details of her work as Protestantism can do, and does, in Tables II and III, (see pages 529, 530,) the comparison would be still more to our honor in every department of Christian labor, while our progress would be found, especially for the time we have been at work, vastly greater and more rapid than that of Romanism.

In addition, we have given the Word of God to the people in twenty-three languages of the country, besides creating a Christian literature which is already of considerable magnitude.

II. THROUGHOUT THE WORLD, comparing Protestant and Romish missions in the statistics furnished by each, for their results, we find the comparison to be still more favorable to Evangelical Christianity.

From the returns given in Table IX, (though we cannot understand what they mean by "Europe, population, 5,482,552, and America, 1,380,000 population, as missionary figures,) yet, comparing their Home and Foreign Missions, even as they thus express them, with the Home and Foreign Missions of Protestantism, given on the preceding page, we find the following results :

COMPARISON OF PROTESTANT AND ROMAN CATHOLIC MISSIONS THROUGHOUT THE WORLD

THE WORLD.	Ordained Missionaries.	Native Pastors and Preachers.	Total Christian Laborers.	Attendants on Worship, or "Population."	Scholars in Schools.	Missionary income in 1871.
Protestant Missions.....	9,111	20,279	31,258	2,941,377	626,378	\$7,468,818
Romish Missions.....	6,276	.....	6,276	8,731,062	22,657	991,247
Majority in favor of Prot- estantism..... }	2,835	20,279	24,982		603,721	\$6,477,571

We can find no return of their scholars, save for India. They have others, but not reported. There is tolerable certainty that their relative proportion is not greater than in India. It is great, then their scholars are about 181,256, which, taken from the 626,378 scholars of Protestantism, leaves 445,122, or three and a half times more scholars than Romanism has. They devote only three fifths of their income to the heathen world, and cannot, therefore, support with that amount a larger staff of laborers than what is here given.

In the strictly heathen world (see Table IX, p. 534) their "population" is 1,868,000; Protestantism has (see Table IV.) 1,151,721, which is coming up close to them in the single item in which their figures outnumber ours. While, if their 6,276 "Missionaries" include—as we suppose they do—not only their or-

ordained men, but also their Nuns and other Helpers, then the comparison should be with the "total staff" of Protestant laborers, which amounts (see Tables IV and VI,) to 31,258 Preachers and Teachers, or five times the number of Romish Helpers of all classes.

We have also during the past seventy years, at home and abroad, translated and printed and put into circulation 131,000,000 copies of the Book of God in 274 Languages and Dialects of our fellow-men, at a cost of \$48,000,000. (See Table VIII, page 533.)

This comparison establishes—First, That Protestantism contributes *eight times* more money to save the world than Romanism gives—while, in view of their numerical superiority, her liberality, man for man in his work, is only *one-fifteenth* that of Evangelical Christians!

Second. That Protestantism is educating *three and a half times* more heathen youth than Romanism, and giving them a higher education as well, for which reason they come to us.

Third. That Protestantism has a less number of adherents—but this is caused, among other things, by the fact that we receive only adults to membership on personal conviction and profession of saving faith, and exercises, over those thus received, a stricter discipline, to the exclusion of those who live not according to the Gospel. The "population" of missionary Romanism are no better, and perhaps no worse, than her population at home, and what these are every tax payer in the land well knows. No unprejudiced man, familiar with the facts, but is well aware that there is a difference between these two classes of converts.

Fourth. That Protestantism has a missionary staff larger by nearly 3,000 ordained men—if the figures of Rome include only ordained agency—while, if those figures include all their laborers, as they seem to do, then Protestantism has a staff of laborers *five times* more numerous than that of Romanism.

Fifth. Let it be borne in mind, in this comparison, that the *Increase* in Protestant missions is *far more rapid* than in those of Romanism. Roman missions are the growth of 350 years; 280 years of which she had the field to herself without competition, while Protestant missions have been *only seventy years* in operation, or one-fifth of the period of Romanism. Most of our work is the growth of about fifty years. We entered China only thirty years ago, in 1842. If Protestantism, then, has overtaken Romanism in less than seventy years of activity, the reader can readily anticipate what is likely to be their relative position *seventy years hence*.

Sixth. The boast of the Catholic Church in her celibate agency—some of whom, she tells us, "live in bachelor's barracks, on £24 per annum"—has availed her little in the way of progress, while the married missionaries of Evangelical Christianity, at which she sneers so often, though costing more, have been so well worth the difference that they have, under God, wrought out results which she would be only too glad if she could number among the trophies to which she could point, as evidence of Heaven's blessing upon her instrumentality.

A *married* missionary has a decided advantage over her wifeless priests. Not only is he standing in the holy relation enjoined upon all grades of the Christian clergy by the Divine Spirit, that he should be "the husband of one wife," and presenting before the heathen the example of the Christian home, but also those heathen better understand him in this relation, than they can any celibate priesthood. In addition to this, his wife is truly a "help meet for him." Each such woman is well worth her "bread and butter" to the Society which supports her husband, and she can do, and does, for the Missionary Church, particularly for its female members, who go to her, as a wife and a mother, in their trials and cares for that sympathy, advice, and help, which a Nun (however zealous or devoted) is disqualified to impart. No Nun has ever been to the cause of Christ, what such missionary wives as Mrs. Judson, Mrs. Spaulding, or Mrs. Peirce have been.

Seventh. Nor have the full facts of Protestant success been even yet brought out in this comparison. Had evangelical Christianity retained under its rule and tutelage the churches which it has founded, its numerical statistics would be nearly double its present figures. The missionary action of evangelical Christianity has originated large churches, and raised nations from barbarism. The Baptists in Burmah, have saved the Karens, and made them a Christian people; the American Board has done the same for the Sandwich Isles; the Moravians for Greenland; the Wesleyans for the Feejee and Friendly Isles; and the Independents for Madagascar. Extensive self-supporting churches, and even whole Conferences, have been organized in Australia, Eastern British America, Canada, France, Liberia, Sandwich Isles, and Oceania, all of which were once "missions," and are now, not only self-supporting, but even aiding the parent churches in their evangelizing efforts, or else supporting missions of their own.

The converted Friendly Islanders last year raised all the expenses of their mission, and contributed besides \$17,500 (£3,500) in order to send the Gospel of Christ to regions beyond. So also are the Sandwich Islanders doing in Micronesia. The writer saw the same fact developing among the Karens of Burmah. The native Christians of India contributed last year (see Table III.) \$43,101 toward the support and extension of the work of God.

These cheering results, and evidences of true Christian life and devotion, Romanism cannot compare with. What confusion and destruction of her labors has she had to witness during the past three hundred years! How frequently has she been expelled from lands where she toiled, not for the Gospel's sake so much as for a course of procedure which jealous native administrations have regarded as political ambition, and overbearing conduct and interference. Protestant missions, in the East especially, are no strangers to the complications which she has originated, and it is very probable that, if it were not for the presence of Protestant missions, and the consideration which their godly and prudent course justly claims,

even from the heathen, that Romanism would be an exile to-day, from other lands besides those which have already expelled her, even as Roman Catholic Governments at home for similar cause, have often expelled her Jesuit orders, and forbid their returning to their territories.

What would St. Peter or St. Paul think of a system which has departed so far from apostolic doctrine and methods of evangelization, and descended so low, that some of their missionaries adopt the *role* of those wretches described in Chapter IV. of this work! and that, so far from being ashamed of it, their writers admit and try to justify the fact, that her Missionaries do assume their character, and livery, wear their badges, and trick themselves out in their paint, and crosiers, and robes. They thus act a lie, in the concealment of character and the compromise of truth in order to make proselytes.

Romish missions have long been open to this fearful charge. The Jesuit missionaries adopted the dress and habits of the Bonzes in China, and of the Fakirs and Yogees in India. It is enough to name Robert de Nobili in this connection. Let the reader turn back to the engraving on page 199, and look at the miserable creature who sits there, and then think of Robert de Nobili, and the system that lauds him for making himself exactly like that wretched heathen!

Rome continues the same course to this hour. It is one of her methods of missionary action. Swartz, in 1771, one hundred years ago, was scandalized by meeting the Romish missionary in South India, dressed in the style of the pagan priests, wearing their yellow robe, and having, like them, a drum beaten before him. It is just the same in 1872. Only a few weeks since, the Rev. W. O. Simpson, Wesleyan Missionary of South India, uttered these words from the platform of Exeter Hall, London:

"Now, of all these, my European brethren and my native brethren, I can say this, you will never find in them any concealment of character. I was going along a road in Trichinopoly when I saw something coming toward me astride a tattoo. I wanted to have a good look at him, and I advanced into the middle of the road, so that this object might pass between me and the wall. As he came by, that object flushed with, I hope, honest shame. It was something which made his cheeks red. His face was as white as mine, but he wore the badge of one who has sworn devotion to Siva. On his shoulder was the robe of one who has sworn devotion to that god; around his neck was the official rosary, the technical rosary of the Sivite; and in his hand there was a crosier, the serpentine staff of a Gooroo or Sivite teacher. Yet, that man who passed me had a *face* as white as mine; he was a *Jesuit Missionary*, and was going to angle for souls in the name of the Prince of Truth with all the trappery, and trickery, and trumpery of a compromise of the truth. Before I met him that morning, I had been saying to myself, I wonder if I can get any nearer to these people. But when I saw him, I felt my Bible under my arm, and I said, Lord Jesus, forgive me for thinking that I could do this work with any kind of lie on my lips or in my hand. Just half an hour after, I was sitting in a large class of twenty-six, all Brahmins, sons of the very priests of the temple, who were reading with me, in a kindly and in a loving spirit, the history of the Lord Jesus Christ; and I said to myself, I would rather have one soul won in *this* way than five hundred in *that* way."

Yes, the sagacious Hindoo was right in recognizing the Romish fraternity as his "little brother," for the likeness is too manifest to be denied—their opinions, ceremonies, and morals are so nearly identical, and the only hope of India and the world lies in the deliverances of both from the doctrines and practices of Romish missions, and their reception of that Evangelical Christianity which has already made good its claim to finish the glorious work that it has so well begun.

MISSIONARY WORK, PROGRESS, Etc.

Chili.

Valparaiso.—Rev. A. M. Merwin.

THE following from Mr. Merwin, besides giving information concerning our own mission work, states some facts of interest in regard to the present

POLITICAL CONDITION OF CHILI.

"OCT. 5, 1871.—During the past month a new President of the Republic entered upon his duties in Santiago. He was elected by the clerical party, by a majority by no means flattering to them, showing as it did the rapid increase of the lib-

erals during the last few years. Although the present Cabinet is composed mostly of men who bow to the authority of the Romish Church, there is no reason to fear that our rights will be interfered with:—the strong liberal element in Congress acts as a salutary check.

"It is not unlikely, however, that troubles may soon arise between Church and State. Not long since the most respectable Romish periodical in Santiago, while commenting upon a recent decision of the Supreme Court, and admitting that the decision given was in accordance with the

laws of the land, most bitterly denounced it, and *denied its authority* because it was contrary to the instructions and spirit of the *Syllabus*.

"The question of Civil Marriage is agitating the most respectable classes of the country. Discussions on the subject are found in all the daily journals, most of which advocate a radical reform. As the law now stands, no marriage is legal without the certificate of a priest, and this is refused if the parties contracting matrimony have not been baptized by the Roman Catholic Church. In the face of this law a member of Congress, a rationalist, convened a number of his friends to witness his marriage, which consisted in mutual pledges of fidelity between the bride and himself. In this act they have been sustained by the most intelligent portion of the community, which recognizes them as lawfully married. So it is that priest-rule is gradually losing ground.

"THE WORK IN VALPARAISO.

"There were about seventy persons present at our service last Sunday night.—Several of these were Germans who understand Spanish, and who are constant in their attendance. They are better satisfied with the simple Gospel truths feebly preached in a foreign tongue, than with the learned and eloquent discourses of the German clergyman here, who, they say, fails to set forth 'Christ and him crucified.'

"As an instance of our many difficulties here, take a case which occurred this week. A Chilean gentleman arrived from Copiapo, bringing a letter of introduction from Bro. Christen, and speaking to us in most enthusiastic terms of the progress of the good cause in that city. He came to the Sabbath-school and appeared much pleased. The next day I met him, and he apologized for not meeting with us for worship on the evening of the Lord's day, on the ground that he was drinking champagne and making merry with his friends at the hotel till a late hour, too late to go to church. I would not have it understood that this gentleman is a member of the Evangelical church. Like many others his sympathies are with us, while igno-

rant as yet of the Gospel standard of morality. Only a few days ago, I was informed of the recent death of a man who two years since was quite constant in his attendance at our meetings. While on a visit to the country, he met one of our church members, to whom he spoke most warmly about the 'Evangelical doctrine.' When asked why he had not united with the Reformed Church in Valparaiso, he replied; 'I'm too fond of an occasional spree, and that is not permitted among the Protestants.' This poor fellow died in the hospital last Sunday, and a few days before his death was prevailed upon to confess to a priest, through fear that they would not give him a decent burial if he refused.

"During the past month two men have made application for admission to the church. Four months must elapse before they can be received.

"The Bible colporteur, a member of my church now laboring in a neighboring province, writes that he recently visited a town where he had several weeks before sold a number of Bibles. He there met two or three persons who told him that the parish priest had threatened to excommunicate them if they persisted in reading the books which they had bought of him. He immediately proposed that they should go with him to discuss the matter in the presence of the priest.—This, however, they were afraid to do, as it would imply a want of implicit confidence in the teachers of the church."

From Rev. D. Trumbull, D.D.

A letter, written by Dr. Trumbull on the 14th of October, reached us too late for insertion in our December number. In regard to

THE DEATH OF MRS. SAYRE,
and the great loss which the mission thereby sustains, he writes as follows:—

"You will be pained to hear of the affliction our missionary circle has sustained in the death of Mrs. Sayre, wife of our brother in Talca. Her loss will be felt in the work for Christ in that city. To her strength, and beyond it perhaps,

she has labored there in her school, educating children gratuitously, and in the church seeking to sustain the praise of the congregation. She had trained the children to act as a choir. Mr. Merwin left town last evening to be with Mr. Sayre at the burial. A neat Protestant cemetery has been laid out in Talca; when I saw it last year, little did I suppose this young and zealous disciple was so soon to be among the first to rest within its walls. Mr. Merwin was to have the communion to-morrow evening with his flock, but I will take the service for him. Perhaps he may bring Mr. Sayre away with him on his return for a little rest."

We learn also, from another source, that Mrs. Sayre left an infant a week old, her second child. No further particulars have yet been received.

Dr. Trumbull gives the following item of intelligence as to

ACCESSIONS TO THE CHURCH :

"A communicant is to be received to-morrow evening in Mr. Merwin's church, on profession; another called yesterday to speak with him preparatory to the same thing two months hence."

He had recently made a tour into Peru, and writes respecting the preaching of the Gospel in that country, that, "The Rev. Mr. McKim is in Lima [the capital], and on the arrival out of a minister for Callao from England, Mr. McKim will devote his attention entirely to Spanish preaching. Of this there is unspeakable need in that city. It is only to be regretted that he must occupy his time in making out his support by teaching during the week."

Copiapo.—Rev. S. J. Christen.

It will be seen that the report from this comparatively new mission is very encouraging. Copiapo is situated in the northern part of Chili, some 350 miles north of our other missions in that country; hence Mr. Christen, in speaking of his fellow-laborers at the other stations, terms them "my brothers at the South."

CONTINUED SUCCESS.

"OCT. 9, 1871.—'The Lord is good, and his mercy endureth forever; he anointeth my head with oil, and my cup runneth over.'

"I have been permitted during the last month to labor with the same amount of success and blessing as heretofore. Our place of worship is crowded every Sabbath, and with a class of people which are certainly to be praised for their most profound attention paid to the speaker's words. Here we are absolutely free from those fiendish disturbances which my brothers have to contend with in the south. Here, instead of regarding such things as a good work done in the name of the church, the citizens—as true sons of the nineteenth century, who breathe the spirit of liberty and toleration—would rather regard them almost as a violation of the fundamental code of their country, and a sin against the spirit of the age. The people of Copiapo are civilized, and there are only the clergy and a very few of their adherents who yet walk in the dreary shadow of the medieval period of the Christian era.

"We are still worshipping in the same place, but have good hopes soon to remove to a locality more spacious.

"The Chilian people are not Yankees, whose thinking and making of plans is at the same time the realization and working out of them,—yet, if they are convinced of the practicability and usefulness of a thing, they will strive to accomplish it.

PUBLIC PRESS FRIENDLY.

"As I have already remarked in my last letter, the press in this town is doing me a good service in promoting the good cause. In addition to publishing my subjects and texts on Saturday, they publish also extracts of my discourses, and thus may induce a certain class of people to abandon their prejudices and indifference.

WEEKLY WORK.

"Beside preaching in Spanish on the Sabbath and in English on Thursday night, I also have two classes of boys and

young men every night during the week to teach them English. I find it a splendid means to promote the good cause.—By this instrumentality I get an influence over that class of people which is the hope of the future, such as I could not obtain by any other means. They too give me a great deal of pleasure, and I surely hope in due time to induce one or two of them to study for the Gospel ministry. For that is what you need in this country—a native ministry.”

Later from Chili.

The mail from Chili has arrived just as we are going to press, bringing fuller details as to the death of Mrs. Sayre (which we insert at the risk of some repetition), and also other very interesting intelligence. In addition to what Mr. Merwin writes, a letter from Rev. Dr. Trumbull informs us that the “examination of Mr. Ibañez was satisfactory, and sustained by the unanimous vote of our ‘Gospel Union.’ Rev. Mr. Gilbert preached the sermon, Mr. Sayre gave the questions and offered the ordaining prayer, Mr. Christen gave the right hand of fellowship; Dr. Swaney had conducted the opening exercises of reading and prayer; I gave the charge to the pastor, and Mr. Merwin that to the people.”

VALPARAISO, NOV. 13, 1871.

Dear Brother,—A most interesting and significant event in the history of this mission took place last week in Santiago. I refer to the

ORDINATION OF MR. IBANEZ,

your missionary, the first Chilian in the Evangelical ministry. Six American missionaries took part in the services of this happy occasion, and the chapel in Santiago was well filled with an intelligent audience, in all between two and three hundred people. The exercises of course were all in Spanish. In the evening the newly installed Pastor preached from the text—“But this I confess unto thee, that after the way which they call heresy so worship I the God of my fathers.” It was an excellent defence of his

position, and at the same time an earnest plea to the people of his country to return to the fountain head of their faith. A number of students from the University were present at this service, as well as in the afternoon. It is worthy of mention, too, that during all the meetings which were held for the examination and ordination of Mr. Ibañez, we were encouraged by the presence of the U. S. minister in Chili, the Hon. Dr. Root, of Kansas.

MR. GILBERT'S RETURN HOME.

The Rev. Mr. Gilbert, who has been stationed in Santiago for several years, and who organized there the native church of which Mr. Ibañez is now pastor, retires from his post with many good wishes for his future usefulness and prosperity. Some to whom he had been the first bearer of “the good tidings,” manifested their gratitude to him at the parting with tearful eyes. He leaves for New York in the same steamer which carries this.

DEATH OF MRS. SAYRE.

While our hearts have been rejoiced by a new accession to our ministerial force, we have all been greatly saddened by the loss of a very dear and most useful laborer in this mission field. The wife of Rev. Mr. Sayre, of Talca, who, after a short illness, and a few days after the birth of a little daughter, passed away to the better land rejoicing in her Saviour. Before her remains were borne to the cemetery, many persons came to look upon the face which was so beautiful and peaceful in death. One poor woman, a native, not yet freed from superstition, threw herself upon her knees near the body and cried out in Spanish, “O Santa Emma, pray for me, pray for me.” She was but one from among many who can bear testimony to the superior Christian character of Mrs. Sayre.

THE FOLLOWING RESOLUTIONS

were adopted by the ministers and missionaries of the Gospel Union in Chili, at our last meeting:—

1. That we feel a deep and warm sympathy with the Rev. Mr. Sayre and his family in the great domestic sorrow that

has come to darken their dwelling ; and express a prayerful wish that so sad a bereavement may be sanctified by our Heavenly Father to him and his.

2. That the cause of Missions in Chili has suffered a great loss in the death so early of one so estimable, active, pious, and painstaking in the instruction of the young children in Talca, in the service of praise in God's holy worship, and in all the duties of a Christian daughter, mother, wife and friend.

3. That with melancholy pleasure we bear testimony to her missionary spirit, and are animated to renewed diligence in our work by the remembrance of the bright shining of her cheerful and Christ-loving light.

4. Resolved, That at the expense of this Union a suitable marble slab be prepared, inscribed, and placed at the grave which contains the remains of one so dear to the friends of the cause of Christ, and one to whom that cause was so dear. . ."

DENUNCIATION BY A ROMISH PRIEST.

It is by no means a pleasant matter to record that on the day following the funeral of Mrs. Sayre, which was largely attended by Chilians, a priest denounced from the pulpit all Roman Catholics who had shown any sympathy of this kind, saying that to attend such a funeral was a mortal sin, and especially deprecating the fact that the Roman Catholic hearse had been profaned by carrying the remains of a heretic. Such are some of the opposers of Bible Christianity in Chili !

THE WORK IN VALPARAISO.

In regard to the progress of the work in this city, it is by no means discouraging, though we still are obliged to labor on in the face of incessant and fiery assaults from the parish priest. We gave a pic-nic to the children of the day school not long ago ; sixty-eight little ones were with us. Since then the priest has been more earnest than ever in his efforts to break up the school. As yet, however, he has succeeded only in drawing away twelve children, by threatening their parents with excommunication and the pains of hell in case of refusal. Several new scholars were added this week, so that we feel that the school, having lived through so much opposition, is upon a sure basis.

One of the members of my church, who has an occupation which confines him a few hours at night, proposes to open a school for children in his own house, at some distance from our school-building, provided he can obtain some little assistance. We are to see if arrangements can be made for this purpose next week.

My congregation continues to number about seventy people. At our Bible and Prayer Meeting, last night, about thirty were present. Every one says we ought to move our present retired location to a more central place. We cannot find a suitable room for the means we have.

In my next, I hope to give you some interesting incidents in the work here.

CHURCH EDIFICE NEEDED IN TALCA.

At a meeting of the American Missionaries, comprising the Gospel Union in Chili, and held Oct. 30, 1871, the following resolutions, concerning the necessity of improved church accommodations in Talca, were adopted :

1. Resolved, That in Talca an encouraging measure of success has already been obtained in behalf of the Gospel, as there preached.

2. That the cause is seriously hindered because of the smallness of the present room, where the service is held ; as this is crowded and often uncomfortably warm, many persons decline to attend the services of the Missionary there.

3. That this Union recommends to all who love the cause of a pure Gospel, and would see it make progress in this land, that they contribute to aid in the effort to procure land and erect a more commodious place of worship.

4. That we earnestly call the attention of the Home Society, American and Foreign Christian Union, to the wants of the enterprise in Talca, and implore that a grant be made either to purchase land and fit up a chapel, or, at least, that an annual allowance be given to defray the expenses of rent.

THANKS FOR LEGAL PROTECTION.

At the same meeting, the following paper was also unanimously adopted :

Whereas, In view of the events that have recently occurred in the disturbance of worship in the Missionary's house, by ill-affected persons in Talca, on account of which the Rev. Mr. Sayre felt compelled to solicit, and did at once obtain the

intervention of the American Minister, as well as the protection of the Chili Government; wherefore

1. Resolved, That the Gospel Union record their grateful appreciation of Dr. C. P. Root's instantaneous action in bringing the matter to the notice of the Supreme Government in the Capital.

2. That the Gospel Union likewise bear testimony to the equitable and just spirit manifested by the Cabinet in the assurance given, and since made effective, that the local authorities in Talca should be directed to render to the Missionary and his friends the fullest protection of the law in all their gatherings for the worship of God.

Mr. Christen also writes from Valparaiso, Nov. 10th, during his temporary visit there, and from his letter we extract as follows:—

"Things in Copiapo look as hopeful as ever; however, nothing essentially new has turned up during the last month, except that there were a larger number of ladies present at our services than in the months previous. And I regard this as an important part indeed, considering that the women being brought up under strict clerical influence, are much stronger prejudiced against what they consider error, than the men. The average attendance is about *one hundred*.

"A few days ago four men, who are just now much interested in a mining speculation, and who have splendid hopes for success, have promised to assist us with substantial aid in carrying on our work of procuring another place of worship, besides the sympathy of the people generally is guaranteed.

"With the beginning of next year I contemplate to open in Copiapo a superior school, the want of which is much felt."

Northern Mexico.

Monterey.—The Revolution.

ANOTHER letter from Miss Rankin, dated November 23d, has reached us, having been sent by private hands across the Texan frontier. It is mainly occupied with the *Revolution*, showing how it embarrasses her mission work, and exposes herself and her co-laborers to personal danger. Yet it is written in the same courageous and trustful spirit which is ever so eminently manifested by this faithful and devoted missionary. We ask the prayers of all interested in this mis-

sion, that the lives of all connected with it may be preserved, and that the good work may not be wholly interrupted or seriously hindered. This revolutionary movement which has assumed such formidable proportions, is reputed to have been inaugurated by the Governor of Nuevo Leon, the State of which Monterey is the capital. Hence the close proximity of "the headquarters of battle," spoken of by Miss Rankin:—

"DEAR SIR—Having just been informed that there is a possibility of sending a letter to the Rio Grande, I gladly improve the opportunity of sending my report for the present month, and also of writing a hasty note, as I am limited to a very short time. You are aware that we are in the midst of a tremendous revolution, involving the whole country. Our work has been somewhat hindered on account of it. The two men I sent to Victoria failed in their attempt to reach there—one was taken for the army, the other, by hiding himself, succeeded in returning to Monterey, and is waiting until he can get out in safety. Burnes, the one taken, was marched through Monterey, and we found a substitute for \$35, and liberated him.

"We desire to keep all our men from being taken for the army, as they may be kept two or three years, as the Revolution may be a protracted one. They would be subject to all kinds of insult and abuse on account of being Protestants, besides we want their services. Although we cannot work to the same advantage as hitherto, yet we are doing something, and after they get all the men needed, we may be able to go on as usual. Should the war be carried into the interior, we may be comparatively quiet in this portion of country. At present, we are in the midst of it—the head-quarters of battle being but seventy-five miles from Monterey.—Should the opposing party succeed, the other party will fall back on Monterey, followed by the enemy, who have promised the soldiers twelve hours for robbing Monterey for their own special benefit.—Our situation is very precarious just now

as all accounts from the scene of battle indicate a failure of securing the position. According to what we hear daily, we are liable to violent outrage almost at any time. But I have seen and experienced so much similar danger in Mexico, during my twenty years' residence, that I feel quite composed.

"The Lord has protected me in six troubles, and in the seventh, which is the present, I feel confident no evil will befall me, or to the work He has put into my hands. Should the enemy come, we shall probably have sufficient notice so I can send away my two nieces to some place safer than Monterey, and I shall remain and try to protect the property. It is a fact that I am not afraid of Mexicans harming me personally. They, the worst of them, have respect for ladies, and I should appeal to their honor, which they may possess, in a degree. . . .

"I hope and trust our present hindrances of travel and mail communications will not continue very long. There is also a quarantine at Brazos, but that will continue only until the last of November. I have not received any letter yet from New York since my return. I am very desirous of hearing from you, but I know not when we will have another mail from Matamoras. A kind remembrance to all. Yours Truly."

Central Mexico.

Mexico City.—Rev. H. G. Riley, D.D.

UNDER date of Nov. 15th, Dr. Riley writes us a letter, not designed for publication, but which exhibits such intense interest in his work, such deep feeling on account of the limited means at his disposal for the accomplishment of this work, and withal present such a strong and

EARNEST PLEA FOR HELP,

that we cannot forbear furnishing extracts from it, in the hope that thereby we may move some wealthy Christian to make a large and truly generous special appropriation for this work. If such an offering comes to us, we pledge ourselves that it shall promptly reach its destination:—

"Dear Brother,—Your kind letter of the 14th ult. has come to hand. In it you say that the mission in Central Mexico is by the Union restricted at present to the appropriation as it now is. 'Hope deferred maketh the heart sick.' This news has very much disheartened us who are at the front. From Monterey Mr. Beveridge writes to us for an educated Christian preacher, and for three hundred copies of Aguas' letter to Labastida [the same as we begin to publish in this number, on p. 13—*Ed.*;] from Cos the request comes for a preacher and Aguas' letter; from Morelia the persecuted Christians there ask us to prepare them sermons and for aid; from many, many nearer points I am constantly and most urgently appealed to for preachers, sermons, and other Christian publications; from Tizayuca fearfully wounded, persecuted, impoverished Christians,* who have lost their property and shed their blood for the cause of Jesus, turn to me for aid;—these have again, full of faith and courage, met in their former chapel for worship, now unroofed and blackened by the fire by which the Romanists tried to destroy it;—from Morelos the evangelical congregation there appeals for a preacher and for Christian publications; from the southern city of Oaxaca a congregation, with a faithful Christian friend at the front of it, asks for aid to refit a church building that they might obtain if I could aid them with some funds to put it in repair; from Cuba earnest entreaties have come to me for Christian instruction and effort; the grand reform movement in the city of Mexico and neighborhood is in most urgent need of larger funds; young men offer to study for the ministry, mothers entreat me to establish a Christian school for their daughters; and now I turn to American Christians and ask them will they practically oblige me to turn a deaf ear to most of these cases?

"Shall Spanish Americans plead for

* For account of persecutions in Morelia and Tizayuca, see our Magazine for December, 1879, pp. 393 and 394.

the precious Gospel that Jesus has commanded to be preached to every creature, and shall American Christians, so privileged, so blessed of God, refuse to make a generous effort in their behalf, shall a grand opportunity offer to build up a strong Christian centre in this populous capital, from which to push the Gospel work effectively into the vast Spanish American field, and shall it be neglected, not to say lost? *I once more, oppressed with the responsibility that rests upon me, ask an adequate appropriation for the work in Central Mexico.*"

We realize full well that an *adequate appropriation* is indeed now the chief want of this mission, which God has so wonderfully blessed under Bro. Riley's efforts. Who will be a *special* contributor to it?

HOME WORK.

From our Bible Women in Cincinnati.

"Dec. 1, 1871.—Dear Sir :—In struggles between faith and unbelief, another month has passed. New conflicts arise daily ; and as new paths open before me the field seems measureless. Hearts depraved by nature, blinded by ignorance, and subject to superstition ! What can move them but the Holy Spirit ? Pray for your missionaries, Lord increase their faith !

"The industrial school is successful. They number sixty-three and are still increasing. The children work assiduously and are attentive to instruction.

"The Sabbath school has an average attendance of eighty. My class numbers thirty, of whom none can read, and but one could repeat the Lord's prayer. Not a child had been taught the commandments nor the shortest prayer. The same is true of those in the industrial school ; but they are now diligent in learning these and select hymns. I supply the school with cards, papers, and so on. Visits to the jail are painfully interesting. With few exceptions both men and women will listen respectfully to the truth, and often evince deep feeling. The place is visited regularly by the priests and nuns ;

and if the Gospel is withheld, Catholicism must take its place. The same is true in the hospital ; and I cannot refuse the entreaties of the poor misguided inmates to renew my visits.

"In the streets I have pursued my way distributing to all classes and ages leaves from the tree of life.

"Family visiting has not been forgotten ; and homeless ones cry for a shelter, employment, or a home. I have succeeded in obtaining these for some. My heart and hands are full, and I am often ashamed that I accomplish so little. Thus far I have been able to furnish needed charities from my own resources, except some articles of clothing from two lady friends, and a large supply of Sabbath school papers from the Western Tract and Book Society. But as the cold increases I shall be compelled to solicit aid for many poor sufferers whose hearts must be warmed by charity in order that they may open to receive Christ.

"Yours in the love of Christ,

"LAVINIA PURLIER."

"Dec. 1, 1871.—Dear Sir :—During the past month I made about one hundred and forty visits, and conversed with many about the one thing needful, and entreated them to choose, as Mary, that good part which shall not be taken away from them. I have the privilege of reading these precious promises in some, and can leave religious reading in almost every family which I visit ; and there are several who asked me to leave them good books, which I always do to the best of my ability ; but I am sorry to say that I have not enough of German books, which would be proper to lend to those persons. I have a little German book called *Andrew Dunn, the Converted Catholic*. This I lent to several individuals in the hospital, who were all Roman Catholics, and to families, and it was read by all with much interest, according to their own testimony. I have paid four visits to the Cincinnati Hospital. The Children's Home, the Home of Friendless, and jail, have all been visited by me. In the last

named place I found an old German Roman Catholic man, who was confined there over two months for stealing the small sum of one dollar and ten cents. He very humbly acknowledged his fault, and said I deserve the punishment, for I had no reason to do this, but I committed one wrong by taking a glass of whisky, which led to the final one. But with the help of God, I will beware of the first, then the second will not occur. I asked him if he ever read the Bible. Said 'no, but I would like to have the New Testa-

ment if I could get one with large print.' I endeavored to get one for him but was not successful. I gave him a few 24 page tracts, which I thought would benefit him, and which he accepted with thanks. My sewing school is doing very well. We have about 65 names on the roll, but the average attendance is only about 35. May God bless my weak efforts and give me grace that I may continue this labor in His vineyard.

"Respectfully,

"ANNA B. SCHILLER."

LITERARY NOTICES.

Books.

The Land of the Veda: Being Personal Reminiscences of India; its People, Castes, Thugs, and Fakirs; its Religions, Mythology, Principal Monuments, Palaces, and Mausoleums; together with the Incidents of the Great Sepoy Rebellion, and its results to Christianity and Civilization. With a Map of India, and forty-two Illustrations, also, Statistical Tables of Christian Missions, and a Glossary of Indian Terms used in this work and in Missionary Correspondence. By Rev. William Butler, D.D. New York: Carlton & Lanahan. Royal 8vo, 550 pp. Cloth, \$4.00. T'ky Mor. \$3.00.

The Author of this volume, having spent several years as a missionary in India, has given us the results of his own experience and observation, as well as carefully digested information gleaned from other sources. He has furnished a work of exceeding interest and of rare value. The Publishers have done their part well, and the book is well-printed on good paper, and handsomely bound. Altogether, we rank this as one of the handsomest and most useful of the gift books of the season. It should have a large sale. The very full title page given above describes the character of the work. But we add also the headings to the different chapters:—

- I. The People of India—Caste and its Immunities.
- II. Statistics, Mythology, and Vedic Literature.
- III. Architectural Magnificence of India.
- IV. Originating Causes of the Sepoy Rebellion.
- V. "In Perils by the Heathen, In Perils in the Wilderness."
- VI. The Cawnpore Massacre and the Relief of Lucknow.
- VII. The Causes and the Failure of the Sepoy Rebellion.
- VIII. Results of the Rebellion to Christianity and Civilization.
- IX. The Condition of Woman under Hindoo Law.
- X. Our Christian Orphanages in Robilcund.
- XI. Statistical Tables of Christian Missions.

The Statistical Tables are *ten* in number, and on pp. 17–20 of this Magazine, we give Table X, with explanations in full. It gives important information in the line of our Society's special mission, and we commend it to the careful consideration of our readers.

Aunt Jane's Hero. By E. Prentiss, Author of "Stepping Heavenward," "The Story Lizzie told," "The Flower of the Family," etc., etc. New York: Anson D. F. Randolph & Co.

Mrs. Prentiss has earned her reputation, and needs no commendation to the reading public. Her books are written for the most part with unadorned simplicity, and yet possess a power which holds, interests, and sometimes fascinates the reader. She always has an aim in writing, and that aim is uniformly a noble one—to impress upon the mind some great moral truth, or culture the heart in some Christian virtue. In this book, the lesson is, that God makes his children perfect through suffering—nearly the same as in "Stepping Heavenward," although in that the discipline was by trials rather than by sufferings. The Hero of Aunt Jane is a young lawyer, a professing Christian, who at first lives a worldly life, moves in fashionable and gay society, takes fancies to and flirts with three or four young girls, falls in love with a "glorious creature," and is coolly rejected. Afterwards goes to the war, serves his country well, loses a leg in the service, and returns home a captain. Then marries a sensible and truly Christian girl, who makes him a good wife and a happy home, and helps him successfully to fight life's battle.

The Wonders of Water; From the French of Gaston Tissandier. Edited, with numerous additions, by Schele De Vere, D.D., LL.D., of the University of Virginia, author of "Studies in English," "Americanisms," etc. *With sixty-four Illustrations*. New York: Charles Scribner & Co.; 1872. 12mo, 350 pp.

This is one of the volumes of the "Illustrated Library of Wonders." It treats of—I. The Ocean. II. The System of Circulation. III. The Action of

Water on Continents. IV. The Physical and Chemical Properties of Water. V. The Uses of Water. In this book, as in the others of the series, science is popularized, and made attractive to thinking minds, though uncultivated. No better books can be placed in the hands of young people, and the Publishers deserve high commendation for so well supplying a long-felt want. The *remarkably handsome* manner in which the mechanical work is executed, as to paper, printing and binding, and the profusion of well-adapted illustrations leave nothing more to be desired.

Japan in Our Day. Compiled and arranged by Bayard Taylor. New York: Charles Scribner & Co. 12mo, 280 pp.

This also, like the preceding book noticed, is one of a most attractive and useful set—the “Illustrated Library of Travel, Exploration and Adventure.” As the “Illustrated Library of Wonders” is intended to popularize science, so this is designed to present in an equally popular form the knowledge gained by recent exploration. It is hard to say which can yield to us that which is most valuable, the scientific experimenter or the investigating traveler. Both are in the present day yielding us valuable stores of knowledge, of the most practical and profitable character.

The country of which this book treats has only recently been opened up to travelers, and all that pertains to it has therefore fresh interest. The statistics of the book will be found valuable, and the facts and incidents narrated are intensely interesting. Good mechanical execution, a profusion of illustrations and a map render the book a subject of praise throughout.

Grandfather's Faith. By Julia A. Mathews, author of the “Golden Ladder Series,” “Drayton Hull Stories,” etc. New York: Robt. Carter & Bros., 1872. 16mo. 288 pp. \$1.10.

A story of a boy whose mother died and whose father was wicked, but who was committed to the care of his grandfather, a good man, and a country physician. The grandfather's *faith* and faithfulness are rewarded. The boy becomes a young man of integrity and cultivation, studies medicine, and succeeds to the practice of his grandfather. The book is a good one for boys, and would be eminently profitable also for many parents. The S. S. Library should possess it if possible.

Ministering Children and Sequel. By Maria Louisa Chanesworth. New York: Robert Carter & Brothers, 530 Broadway, 1872. 8vo, 836 pp. \$4.00.

This is an elegant holiday edition of two books in one volume, both of which have already had an immense circulation. Of the first one, longest before the public, the Publishers well say:—“It is scarcely necessary to invite attention to a work of which *more than one hundred thousand copies* have already sold in England and America. It was thought, however, that a new and beautiful edition, with the Sequel in the same volume, might be acceptable to the generation of children which have come upon the

scene of action since its first publication. It will be found as interesting to them as it was to their predecessors. One of the objects of this exquisite tale is to assist parents to instil into the minds of their children sentiments of piety, generosity, and benevolence.”

The style in which the present edition is issued makes it one of the most attractive holiday books for children which we have seen. It is printed on tinted paper, with red lines about the pages, and abundantly illustrated with tinted wood-cuts.

Nature's Wonders. By the Rev. Richard Newton, D. D., author of “Bible Wonders,” “Bible Jewels,” etc. New York: Robt. Carter & Bros., 1872. 16mo. 335 pp. \$1.25.

Another book of sermons for children. Another proof of the eminent skill of Dr. Newton in this particular department of instruction for the young. The sermons are ten in number, with the following titles:—How God's works praise Him;—How the Sun praises God;—How the Moon praises God;—How the Stars praise God [two sermons on this;]—How the Light praises God;—How the Air praises God;—How the Clouds praise God;—How the Trees praise God;—How the Flowers praise God. Several illustrations add attraction to the volume.

A History of Philosophy, from Thales to the Present Time. By Dr. Friedrich Ueberweg, late Professor of Philosophy in the University of Königsberg. Translated from the Fourth German edition, by George S. Morris, A. M., Professor of Modern Languages in the University of Michigan. With Additions by Noah Porter, D.D., LL.D., President of Yale College. With a Preface by the Editors of the Philosophical and Geological Library. Vol. I.—History of the Ancient and Mediæval Philosophy. New York: Charles Scribner & Co.; 1872. Royal 8vo. 487 pp.

Messrs. Scribner & Co. have undertaken the publication of a *Theological and Philosophical Library*, adapted especially to the wants of ministers and students, in all the denominations. This Library will embrace works translated from the German and other languages; abridgements from the treatises of various authors; and the original productions of English and American scholars;—will comprise, among other subjects, *Biblical Theology, Historical Theology, Systematic Theology, Practical Theology, and Philosophy*; and will be edited by HENRY B. SMITH, D.D., and PHILIP SCHAFF, D.D., Professors in the Union Theological Seminary, New York.

The undertaking is a grand one, and, we hope, may be carried out to completion. The well-known scholarly ability, indefatigable literary zeal, and soundness in the faith of both the editors, guarantee a judicious selection of books and authors, and a proper treatment of all subjects requiring editorial discussion. “The aim will be to furnish at least one condensed standard work on each of the scientific divisions of Theology and Philosophy, giving the results of the best critical investigations, excluding, however, such histories and commentaries as extend through many volumes.”

Ueberweg's History of Philosophy constitutes vols. I. and II. of the Philosophical division of this Library, and vol. I. of this work treats of the "History of the Ancient and Mediæval Philosophy." It was first published in Berlin, 1862 to 1866, and was received with such favor, that in 1871 it had reached the fourth edition. The great value of the work consists in presenting with clearness and precision the opinions of the various schools and their contrasted principles, as well as the views of individual philosophers. The editors say that they "selected it as the best work with which to begin the philosophical division of their proposed library, after a full comparison of it with other works of its class, and upon consultation with those best qualified to judge of its merits."

If any parishioner wishes to present his pastor with a holiday gift of real value, or any friend wishes to cheer the heart of some student in one of our Theological Seminaries, let him procure this work of Ueberweg, both volumes of which are now announced as ready.

Bartholomew's Drawing Book, New Series, No. 1, and the *Teacher's Guide* to the same, are published by Woolworth, Ainsworth & Co., New York.

The lessons in this Drawing Book are very simple, designed for very young learners, and so gradually progressive as to form a scale of easy progress suited to the wants of such beginners. The general instructions and explanations, which are given, are very lucid, and would enable even an inexperienced teacher to guide the young pupil in his course. We commend this system to teachers and parents, and could wish to see this eminently practical and useful art more cultivated in the young, who would be pleasantly interested and entertained, as well as profited, by it.

August and Elvie. By Jacob Abbott, Author of "The Rollo Books," "The Juno Stories," etc., etc. New York: Dodd & Mead, 1871. 16mo., 388 pp. \$1 50.

This is the first of "The August Stories," to be completed in four volumes. We can fully commend it as a first-class book for boys, full of instruction on practical, every day subjects, communicated in language which quite young boys can understand, and told in a way to interest them. August is a straightforward, honest and intelligent country boy, who is employed as the companion, play-fellow, guide and teacher of Elvie, a little city boy, frail, delicate, and spoiled by indulgence. The young guardian proves skillful, and succeeds well in his task.

The Old Back Room. By Jennie Harrison, Author of "On the Ferry Boat," etc. New York: Dodd & Mead. 16mo., 392 pp. \$1 50.

A beautiful story of four boys and a little sister, whose father died at sea, and who were left to their mother's care when the eldest was fifteen years of age. The "old back room" was the place where the good mother sat, and imparted her lessons of love and truth, by which the boys were all guided to

the Saviour, and three lived to develop a virtuous, Christian manhood. We think this book is worthy of special commendation for the home circle and the S. S. Library.

Ruby Duke. By Mrs. H. K. Potwin. Boston: Lee & Shepard, Publishers. New York: Lee, Shepard & Dillingham, 1872. 16mo. 421 pp.

In this story, a poor hunch-backed boy, despised and sent out of the way by his unprincipled, worldly mother, is kindly cared for in the country parsonage, where he finds his home. The young lady heroine, Ruby Duke, encourages him to think he can make his mark in the world despite his deformity. He becomes a physician, and subsequently marries his fair lady friend and helper. It is not a powerfully written book, and is open to criticism in many respects; but it will interest young people, and the moral tone of it is good. Its teachings will not defile the mind, like most of the fashionable novels of the day.

The Turning Wheel. By Paul Cobden, Author of "Bessie Lovell," "Madge Graves," "Going on a Mission," "Who will Win?" Boston: Lee & Shepard, Publishers. New York: Lee, Shepard & Dillingham, 1872. 16mo. 364 pp. Illustrated.

This is the third volume of "Beckoning Series" It contains a considerable modicum of quaint good sense, told in a style which is likely to attract readers, both boys and girls. "Old Popper," with his turning wheel, which he calls "The Wheel of Fortune," perambulates the town, and gives advice to those whom he thinks need it.

The Model Sunday School Speaker. A Collection of Dialogues, Addresses, and Miscellaneous Pieces, for Exhibitions, Monthly Concerts, Anniversaries, etc. By Anna Monroe. 16mo. 128 pp.

Little Pieces for Little Speakers. A Collection of Poetry, designed to assist Parents and Teachers in preparing for Exhibitions. By Miss S. M. Priest. 16mo. 240 pp.

These two little books, published by Lee & Shepard, Boston, contain many very beautiful selections, well adapted to the purposes for which they are designed. We think, however, that the idea of declamation and speaking of dialogues—sometimes even acting plays—is carried of late to an unwarrantable extent in many Sabbath Schools, not to say day schools.

ENGLISH PICTORIALS, supplied by Charles F. Roper, bound and unbound, No. 2 Bible House:

The British Workman. Issued monthly in at single folio sheet, the first page invariably occupied with a full-page picture, and otherwise fully illustrated. Furnished to subscribers at 50 cents per annum. Yearly part for 1871, with cover printed in colors, 75 cents.

Band of Hope Review. In numbers, monthly, in a style precisely similar to the "British Workman," 25 cents per annum. Yearly part for 1871, cover printed in colors, 50 cents.

The Family Friend. Monthly: 16 Quarto pages, with costly illustrations, some of them full-page. Each number contains a piece of music for family singing. 50 cents per annum. Yearly part for 1871, with cover printed in colors, 75 cents.

The Friendly Visitor. A magazine in large type, specially adapted for the aged. 16 pp. Super royal octavo, monthly, with full-page and other illustrations. 50 cents per annum. Yearly part for 1871 over printed in colors, 75 cents.

The Children's Friend. Yearly volume for 1871, cover printed in colors. 75 cents. In numbers, monthly, 50 cents per annum. Each number contains 16 pages, square octavo, is profusely illustrated, many of the pictures being full-paged, and has a page of music for the young.

The Infants' Magazine. By the Editors of "The Children's Friend." Issued in precisely similar style, and with the same exquisite taste, but designed for smaller children. Will amuse and instruct the very smallest of the household. Yearly volume for 1871, covers in colors, 75 cents. In numbers, monthly, 50 cents per annum.

We do not fear of speaking too highly of any of these Pictorial Magazines. Their attractions are unrivaled for their cost, and their teaching is always of the best. Every family would be made the better for their monthly visit to it. Especially would we commend the "Children's Friend" and the "In-

fants' Magazine," for 1872, to households where there are little ones.

The Yearly Parts, now ready for 1871, afford cheap, and, at the same time, valuable and attractive presents for the season.

The following Books received will be noticed in our next number:

From Woolworth, Ainsworth & Co., New York:

Æsthetics; or, The Science of Beauty. By Prof John Bascom.

A Compendium of Greek Grammar. By Prof. Alpheus Crosby.

A Treatise on English Punctuation. By John Wilson. 20th Edition.

From Lee & Shepard, Boston.

Cruise of the Casco. By Elijah Kellogg.

The Young Dodge Club:—Among the Brigands. By Prof. James DeMille.

Madge's Story. By Sophie May.

From Robert Carter & Bros.

Guy Dalesford; and David Aspinall. By A. L. O. E. *Bending Willow; A Tale of Missionary Life in the North West.* By Jane Gay Fuller.

We are compelled, for want of space, to omit notices of Magazines and Papers this month.

R E C E I P T S

In behalf of the American and Foreign Christian Union, for the Month ending
30th November, 1871.

MAINE.

Winterport. Rev. A. Church..... \$1 00

NEW HAMPSHIRE.

Hancock. Anna Tuttle..... 2 00

MASSACHUSETTS.

Great Barrington. 1st Cong. Church, by J. Dewey Jr., Treas. 25 44
" F. Langesdorff 10 00
Franklin Co. Bella Kellogg, Tr. 5 69
Charlestown. Union M. E. Ch., in part 23 17
Chelsea. Bellingham M. E. Ch., in part 12 30
Newton. M. E. Ch. 44 04
Boston. Church st. M. E. Ch., in part 40 26
Lynn. Boston st. M. E. Ch., in part 13 60
" South st. M. E. Ch., in part 12 33
Boston. Bromfield st. M. E. Ch., add. 26 50
" Winthrop st. M. E. Ch., in part 81 14
" Rev. Mr. Edwards Ch., Kneeland st. 8 63
Auburndale. M. E. Ch., in part 27 00
Chelsea. Rev. E. Otheman 2 00
" J. Hamilton 1 00
Williamsburg. Elisha Marth 5 00
Boston. E. D. Goodrich, for Hungary 413 00

761 10

CONNECTICUT.

Norwich. A friend..... 1 00
Windor. S. J. Mills..... 5 00
Colchester. Cong. Sab. School..... 6 50
Hartford. C. C. Lyman..... 40 00
52 50

NEW YORK.

Greece. Peter Kimball, for Cent. Mex. 5 00
N. Y. City. Mrs. Stephen Griggs 35 00
" 3d Av. Mission Chapel, per D. Wetmore, for Mr. Riley's Mission 79 54
" Robt. Hoe 50 00
" Jonathan Sturges, to constitute Rev. Wm. Ormiston, D.D., a L.D. 100 00
" W. S. Gliman, to constitute John P. Heath a L. M. 30 00
Illion. M. E. Ch. add. 65 00
Rhinebeck. M. E. Ch. 45 50
Kingston. M. E. Ch., in part 14 75
Brooklyn. Sandst. st. M. E. Ch., add. 20 00
" Johnson st. M. E. Ch., add. 45 00
N. Y. City. 7th st. M. E. Ch., add. 16 00
" Miss Chinn 4 00
Clifton Springs. Miss M. E. Seoville 5 00
Batavia. Hon. P. L. Tracy 50 00

564 79

NEW JERSEY.

Woodside. Pres. Church.....	17 02
Newark. W. A. Myer.....	10 00
Hanover. Pres. Ch.....	36 23
" Pres. Sab. Schl.....	10 00
Newark So. Park Pres. Ch., in part, James P. Wilson, L.D., and Mrs. Martha F. Patten, L.M.....	140 76
Beverly. Cash.....	100 00
	314 01

PENNSYLVANIA.

Pittsburg. Messrs. Lockhart and Frew \$125; Messrs. Thaw and Clark, \$100 ea.; C. C. Hussey \$50; G. B. Edwards and 2d U. P. Ch., to constitute Graham Scott a L.M., \$30 ea.; Mrs. Denny and Sab. Schl. of Cumberland Presb. Ch., for Miss Rankin's field, \$25 ea.; Messrs. Hanna and Moorehead, \$20 ea.....	525 00
" Messrs. Campbell & Co., Nemick & Co., Morehead & Co., Dilworth & Co., Mac-knight, Johnson, Bell Bro., Whitmore & Co., Weyman & Bro., Bakewell, McCully, Jones, McClintock & Co., Duff, Breed, Hussey, Childs & Co., Breed, Kier, Reed, Rabe, Scully, Edwards, Childs, Floyd, Graff & Co., Bidwell, Pears, Mrs. Hays, \$10 ea.....	290 00
" Messrs. Lea, Montgomery, Bryan, Porterfield, Bidwell, Rankin, Black, Riddle, Hall, Fleming & Co., Jammison, McCullough, Wilson Bro., Miller, Wilson, Bakewell, Clark, McConnell, McMillan, Purviance, Marvin, Watson, Caughey, Bakewell, Rhinehart, Lowrey, Wright, Rose, Stephenson, Stevens, Mc. & D. Bissell, Dillworth, Stevenson, Sykes, Sawyer, Davis, Herron, Woods, Hitchcock & Co., Hart, Palmer, Forestry, Thompson, McCurdy, Lyons, Mulenberg, Morrison, McClintock, Wightman, Campbell, Stewart, Marshall, Dilworth, Bingham, Park, Scott, Cain, Glosson, Mitchel, Jones, Boymer, Rhinehart, Boymer, Mrs. Lyons, \$5 ea.....	325 00
" Messrs. Edwards, Young, Mayhoad, Jammison, Miss Fulton, \$3 ea.; Smith, Tindle, Neumes, Brickie, Dihm, Jennings, Kelley, Alexander, Fleming, Le Moyné, McEhany, Hanlon, Findley, Kirkpatrick, Fairley, McClean, Guerky, Drocourt, Johnson, McFadden, Gormley, Smith, Miss Fedder, Thompson, \$2 ea.....	63 00
" Mrs. Parry \$2.75; Messrs. Collingwood, Nixon, Findley, Dorrington, Hayes, Meek, Taylor, Wightman, Troft, Bakewell, Barnett Perry, Dogleman, Wattles, McCord, Scott, Breneman, Mannifield, Harper, Loughridge, Boyes, Rankin, Smith, Douglass, Cooper, Edwards, Herron, Burghur, Gillespie, Phelps, Green, Cunningham, Pinkerton, McClurkin, Mrs. Wilson, Millar, Smith, Walton, McEormie, Thompson, \$1 ea.; Mr. Millar \$2.....	44 75
" Mr. Wallace and Miss Weaver 50c. ea.; Miss Herdman 55c.; Mrs. Rutherford 30c.....	1 85
Alleghany. Young Ladies' Miss'y Society of 1st U. Pres. Ch., for Miss Rankin's field, \$25. and which makes Miss Hannah E Davis a L.M.; W. Semple \$20; Miss Nimick \$15. Messrs. Brown, Heron, Mrs. Hayes, \$10 ea.; Dean, Schwartz, Irwin, Herron, Dunlap, Mrs. Sawyer, McChrissy, Arbuckle, Bakewell, Wright, Miss Herron, \$5; Brown, Torrence, Dyer, Rhinehart, \$3 ea.; T. McClintock \$2; Burt \$1; Ritchie 50c.; Lavelly,	

PENNSYLVANIA—Continued.

Scott, Brown, Patterson, Van Ryan, McCracken, McCutcheon, Mrs. Deane, \$1 ea.; Mrs. Spratt, Mabon, \$3 ea.; Dr. Herron, McCutcheon, Sutton, Ewer, Agnew, \$2 ea.; Miss Given \$1; Mrs. Willock \$2.....	187 50
Germantown. Mrs. Sam'l Harvey.....	5 00
Philadelphia. Miss'y Soc'y of First Ind. Ch., to make Michael Ritter L.M.....	30 00
Danville. Miss M. A. Montgomery.....	10 00
Deer Creek. U. Pres. Ch., add.....	5 00
	1,487 10

MARYLAND.

Baltimore. Church Members, by Dr. Ley-brun, for Dr. Kalopothakes' Mission in Athens.....	10 50
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KENTUCKY.

Jeffersontown. Lutheran Church, by J. S. Heilig.....	6 30
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ILLINOIS.

Danville. S. T. Dobbins, Esq., \$50; S. Grif-fith \$26.04.....	76 04
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INDIANA.

Crawfordsville. Centro Pres. Ch.....	40 50
" 1st Pres. Ch.....	6 50
" M. E. Ch.....	10 50
" Ind. viduats.....	2 00
New Albany. 1st Pres. Ch., of which W. S. Culbertson and Mrs. M. Lapsley gave \$25 ea.....	77 00
" 2d Pres. Church, of which J. Brown gave \$25.....	59 50
" 3d Pres. Ch.....	6 00
" Centenary M. E. Ch.....	7 00
" Asbury M. E. Ch.....	7 00
Indianapolis. 2d Pres. Ch., balance.....	41 50
" Miss H.....	1 00
Peru. 1st Pres. Ch. of which Dr. Darrah for Home Bible Woman, \$5.....	35 55
" Market st. M. E. Ch.....	7 35
	391 40

OHIO.

Chillicothe. L. W. Folke, M.D., for Miss Rankin's field.....	45 00
Cincinnati. Mrs. C. Bates.....	50
College Hill. 1st Pres. Ch., J. C. Davy \$20; others \$52.29—makes Rev. Wm. A. Bosworth a L.M.....	72 29
	117 79

IOWA.

Graham. M. E. Ch.....	16 80
" Zion M. E. Ch.....	5 65
West Liberty. M. E. Ch.....	5 00
" Union Collection.....	7 00
Bethel. M. E. Ch.....	14 50
Pleasant Hill. M. E. Church.....	9 60
Tiffin. M. E. Ch.....	20 71
Marengo. M. E. Ch.....	19 00
" Union Meeting, Meth. and Presb.....	16 68
Sugar Creek. Presb. Ch.....	18 80
Wilton. Union Meeting.....	19 85
Marion. M. E. Ch.....	32 00
Bowens Prairie. Cong. Ch.....	2 20
Sand Spring. M. E. Ch.....	2 10
	178 79

Total.....\$3,863 32

THE CHRISTIAN WORLD.

Vol. 23.

FEBRUARY, 1872.

No. 2.

EDITORIAL NOTES.

THE MEXICAN REVOLUTION.—The war against the Juarez government in Mexico is still waged by the Revolutionists with varying success. What we said last month as to the general character of this war, and as to the unreliability of intelligence in regard to it, still holds true. Porfirio Diaz, the chief, has made several extensive raids, at one time being reported in the vicinity of Matamoras, and at another said to have “made the circuit of the States of La Puebla, Hidalgo, Flaxcala, and Mexico, with 1,500 men,” but mainly confining his operations to his own State of Oaxaca. Here the government troops have made battle with him, and a telegram dated at the City of Mexico Dec. 31st, from the Minister of War, announced two general engagements between his forces and the soldiers of the government under Gen. Rocha, in which Diaz was routed “with the loss of all his artillery, baggage, and many killed and prisoners.”

In Nuevo Leon, where the rebellion first broke out, the revolutionists seem to be more successful, and Monterey, the capital, is still held by them. Mier, some 75 or 100 miles to the north-east of Monterey, also in their hands, has been recently invested by the government troops, under Cortina; but a despatch from Matamoras, on Jan. 15th, says, “The siege of Mier has been raised, the revolutionists, under General Quirago, having been re-enforced by 400 or 500 men from Monterey.—Gen. Cortina’s force fell back across the San Juan river, yesterday, into Camargo, before the army could attack them in force. Cortina’s precipitate retreat prevented a general engagement, which the revolutionists appeared to seek. Another advance has been made by Quirago against Camargo, and a general action is expected.”

The temporary triumph of the revolutionists in Nuevo Leon is, however, not so much owing to their strength as to the smallness of the government’s forces hitherto sent against them, owing to their distance from the city of Mexico. There is now but little doubt of the ultimate triumph of the Juarez government.

OUR MISSIONARIES IN MEXICO.—We have received many anxious inquiries, by letter and otherwise, in regard to the safety of our Mission-

aries in Mexico ; and we are happy to announce them all thus far preserved amid the perils of war. Communication has been kept up regularly with Rev. Dr. Riley at the city of Mexico, and his mission has not materially suffered from the war. Miss Rankin, at Monterey, has been in greater straits ; but, thanks to a kind Providence, at last advices she still abode in safety, and her work had not been stopped or essentially hindered. Her co-workers, Mr. Beveridge at Monterey, and Mr. Park and wife at Cadareita, abide at their posts ; and since a substitute was found for "Burnes," one of her native helpers, who was drafted into the army, as mentioned in our January Magazine, all her workers have been in the field and unmolested. The regular mail from Monterey is interrupted ; but occasional opportunities occur to send across the Texan border by private hands, and in this way we received the two letters acknowledged under "Mission Work," etc., in the present issue.

IMPORTANT TESTIMONY FOR OUR "UNION."—Missionaries best know the wants of their field, see most clearly all the difficulties to be overcome, and are the most competent judges of the proper agencies to be employed in order to the greatest success. We ask attention, therefore, to the following testimony from *Miss Rankin*, so well known to all who are acquainted with our mission-work in Mexico. It is from a private letter, dated at Monterey, Dec. 5, 1871 :—

"A great work is given the American and Foreign Christian Union to perform, and it is demanding the combined efforts of all Protestant Christendom. A united front can only compete successfully with such a formidable foe as the Romish Church. Unity is the boasted bulwark of the Papacy, and is it not highly important that Protestantism, the only true religion, should assume the same aspect in the deadly encounter with this awful foe of God and man ? Will the Congregational Church, the church in which I was born and raised, and which I love with an undying affection, stand outside saying virtually by her conduct, 'We will have no fellowship with this Union, this body of Christians who are trying to supplant Rome, and extricate the millions of souls enslaved in its bonds, and bring them into the glorious enjoyment of a pure Christianity ? My desire for the co-operation of the Congregational Church with the American and Foreign Christian Union arises from the full conviction that this body of Christ's people are a power of no small magnitude for great good in the kingdom of Christ.'"

SECRETARY FOR NEW ENGLAND.—The *Rev. N. P. Gilbert*, one of our oldest Spanish-speaking missionaries, after a residence of eleven years in Chili, South America, returned to this country on the 15th of December last. He was soon after appointed by our Board as District Secretary for New England, and entered upon the duties of this office with the beginning of the new year. Mr. Gilbert's long experience in the mission field will enable him to present facts of great value to all who are interested in this special work in Papal countries. A Congregationalist, and from a Congregational ancestry, we especially commend

him to our Congregational brethren in New England. Heartily in sympathy with our Society, cognizant of the grandeur and importance of its present mission operations, and fully persuaded (as all our missionaries are) of the great advantage of such a "Union" organization over any purely denominational effort against Romanism, he has an earnest desire to be heard by all the churches, and especially by those who, having hitherto been contributors to our cause, have been alienated or troubled by recent statements in regard to the want of harmony, efficiency or economy in our Board of management.

Of repeated assurances and continued contributions make us confident that we have still a large constituency in New England, as elsewhere, who will prefer to work with us in the future, as they have done in the past.

OUR AGENT IN IOWA, the *Rev. H. H. Fairall*, is finding favor with the people, and meeting with gratifying success. A recent letter from a ministerial brother speaks of him as follows:—"His recent travels in Egypt and the Holy Land, as also his visit to Rome and the Papal countries of Europe, eminently qualify him for this work. He is having good success, and is cordially received wherever he goes. His urbanity and noble Christian spirit commend him to all."

ROMAN CATHOLIC CHILDREN IN UNION SABBATH SCHOOLS.—Under this head a *Life Member* of our Society sends us the following for insertion in our Magazine, and we cheerfully give it a place:—

"The sleepless vigilance with which the priests watch over their flocks does not prevent some of their lambs from straying into Protestant folds, even in cities and towns where they have their own Churches and schools; but in districts more removed from their close and constant supervision, strays are more numerous. The freedom of feeling and speech in the liberty-loving West is specially unfriendly to their 'yoke of bondage;' although, as of old 'he that was born after the flesh persecuted him that was born after the spirit,' even so it is now, in the struggle for freedom.

"A missionary of the American Sunday School Union in Minnesota organized a Sunday School in a Romish neighborhood, where he was once ejected from the day-school and forbidden to speak. A boy, son of Roman Catholic parents, came to this Sunday-school. An elder brother came for him, ordered him home, handled him roughly in the school, and outside, knocked him down and kicked him brutally, breaking his arm and severely bruising him. His mother came to the house of the superintendent of the Sunday-school, who had kindly taken him home, and said—"It was hard for the child; but he had no business to be among heretics; and she prayed the Virgin Mary to intercede with God for his forgiveness."

"Another missionary, in Sullivan county, N. Y., reports seven Catholics converted in one of the most destitute neighborhoods in the country.

"God bless the American and Foreign Christian Union."

NEW PAPAL MISSION TO AMERICA.—When the Emancipation Proclamation was issued by President Lincoln, the attention of the Pope began to be turned to the negroes of the South; and at the grand Romish Council

in Baltimore, it was resolved to make special efforts to secure this newly liberated race for the Papal Church. Accordingly, under the direction of the Propaganda at Rome, a large number of young priests have been in process of training for this particular service. And now the first installment of missionaries have come hither from England. "The delegation, comprising the Rev. C. Dowling, the Rev. J. Gore, and two others, was sent out from St. Joseph's Missionary House, near London, by Archbishop Manning, under the special sanction of the Pope." The priests now sent are English, and it is said that the English Roman Catholics have been charged with this mission as a sort of reparation for the sin committed by Great Britain in originally forcing slavery upon her North American Colonies. The ceremonies attendant upon the departure of the first four from St. Joseph's took place about the 1st of December, and are thus described by the *Boston Journal* :

"The students and visitors all assembled in the afternoon of a bright day, upon the 'Calvary' of the college grounds, and there, kneeling before the crucifix, they sang songs of praise and adoration. The archbishop then led the way to the chapel, where, attired in robes glittering with gold and silver, he delivered a glowing address, explaining the grandeur of 'the mission to the heathen of America.' Next came the administration of the 'Gospel vow,' after which the missionaries, clad in black, with crimson sashes around their waists, were seated in front of the altar, and the venerable archbishop and all his accompanying priests kissed the feet of the newly ordained, and afterward tenderly embraced them on both cheeks. The four priests were sternly enjoined to labor only among the negroes, and to be turned aside from their purpose by no degree of persecution, by no obstacle, however great."

It is said that the Rev. Mr. Dowling is to be chief director of the enterprise, and that a mission-house will be established somewhere in Maryland, as the base of their operations. Another delegation of eight is soon expected, to be followed by still larger numbers, as needed. Graduates of Romish Theological Seminaries in this country, will also be enlisted in the work. It is claimed that liberal provision has been made by the church for the support of the mission, although it is expected to be largely self-sustaining.

PROPOSED PROHIBITION OF SECTARIAN SCHOOL APPROPRIATIONS.—An amendment to the Constitution of the United States has been offered in the Senate by Mr. Stewart, which is eminently wise and accordant with the spirit of the age. It is as follows :

"Section 1. There shall be maintained in each State or Territory a system of free common schools, but neither the United States, State, Territory, or municipal corporation shall aid in the support of any school wherein the peculiar tenets of any denomination shall be taught.

"Sec. 2. Congress shall have power to enforce this article by appropriate legislation."

A similar amendment to the New York State Constitution has been proposed in the Assembly at Albany, by Mr. Brown of Cayuga, forbid-

ding any appropriation of public money for the benefit of sectarian schools. The importance of such a measure in our State cannot be overestimated, in view of the enormous appropriations already made for the use of sectarian schools, asylums, homes, etc., etc., which are thus summed up by a cotemporary daily Journal :

“During the last five years the amounts thus appropriated have been as follows : 1867, \$194,000 ; 1868, \$141,000 ; 1869, \$421,000 ; 1870, \$525,000 ; 1871, \$570,000 ; total in five years, \$2,031,000. Of these two millions of dollars, about a quarter of a million (\$251,000) were given for charitable schools not professedly sectarian, but in nearly all cases of such appropriations the schools were connected with Roman Catholic churches.”

Pass the amendments, gentlemen legislators ; we heartily second them both.

BIBLE WAR AT HUNTER'S POINT.—Our January article under this head has attracted attention, and has brought to us various expressions of commendation, spoken, written and printed. The following is from that enterprising and ably conducted daily paper, the *Brooklyn Union*, Henry C. Bowen, editor :—

“The *Christian World*, for January, has for its opening article a vigorous sketch of the recent Bible war in Hunter's Point Public School, in which the provokers of that disgraceful discussion are handled with stern severity.”

We cordially thank our Brooklyn neighbor for endorsing so fully the position taken by us, which we believe to be the only sound and tenable position in regard to the vital question involved in this controversy ; but we are not a little puzzled to reconcile this utterance with the view put forth in the *Independent*, [whose editor and proprietor is also Henry C. Bowen, Esq.,] and criticised by us in the article referred to. Will the *Independent* please explain ?

We have endeavored to keep ourselves fully posted as to the further progress of the local war at Hunter's Point, and to this end applied to the pastor of a neighboring church for information on some points not hitherto noticed in the public prints. In response, he has kindly sent us an article, which we give entire on page 40, and which embodies all the additional facts that have come to our knowledge.

We would also invite attention to the brief kindred article by Rev. Dr. Ormiston, on page 39.

YEAR BOOK, 1872.—In publishing this book, the *New York Observer* has rendered a great service, not only to its subscribers, all of whom (if paid up for 1872) receive it gratuitously, but to the public in general, to whom it is furnished for the price of *one dollar*. In speaking of the great convenience and utility of such a hand-book, we know whereof we affirm. We had made free use of the Year Book for 1871, and awaited with impatience the new one for 1872 ; which, having come to hand, has already begun to do tribute to us. It furnishes, as the Editors assert, “the in-

formation in regard to civil and ecclesiastical affairs which every one is desirous of having always at hand." The ecclesiastical department (which we find especially serviceable) "comprises the religious statistics of the world; especially Statistics of every Evangelical Denomination in this country, together with a complete Directory of Names and Post-office Addresses of all the Ministers of the several branches of the Presbyterian, Congregational, Reformed (Dutch), Episcopal, Lutheran, Reformed (German), and United Brethren Churches; Theological Seminaries, and Church work generally."

MAP OF THE PRESBYTERIAN CHURCH OF THE UNITED STATES.—The *New York Evangelist* made each of its old subscribers a New-Year's present of this large and valuable map, and promises it also to all new subscribers for 1872. The *Evangelist* has thus led the religious weeklies in a "new departure," which we think might be profitably followed by some one organ of each of the leading denominations of Christians in this country. The boundaries of Presbyteries and Synods, throughout the United States, is given, also the location of many of the prominent churches, and some statistical information is added in the margin. It is a fine conception, and remarkably well executed for the first production of the kind. We would suggest that a future edition can be made still more perfect by marginal maps, giving the boundaries of Presbyteries in such cities as contain more than one Presbytery (like Philadelphia); also, by a few more accompanying statistics.

BIBLE REVISION.—An American Committee has been formed to co-operate with the British Committee in the important work, already inaugurated, of a Revision of the English version of the Sacred Scriptures. The following eminent Scholars have been invited to engage in the work, and have accepted the invitation:—

I.—ON THE OLD TESTAMENT.

Rev. Thomas J. Conant, D.D... Brooklyn, N. Y.
 Prof. George E. Day, D.D. New Haven, Ct.
 " John DeWitt, D.D. N. Brunswick, N. J.
 " Wm. Henry Green, D.D. Princeton, N. J.
 " George Emlin Hare, D.D. Philadelphia, Pa.
 " Charles P. Krauth, D.D. Philadelphia, Pa.
 " J. Packard, D.D. Fairfax, Va.
 " Calvin Stowe, D.D. Hartford, Ct.
 " James Strong, D.D. Madison, N. J.
 Rev. C. V. A. Van Dyck, D.D.* . Beyrut, Syria.
 Prof. Tayler Lewis, LL.D. Schenectady, N. Y.

II.—ON THE NEW TESTAMENT.

Ezra Abbot, LL.D. Cambridge, Mass.
 Prof. H. B. Hackett, D.D. Rochester, N. Y.
 " James Hadley, LL.D. New Haven, Ct.
 " Charles Hodge, D.D. Princeton, N. J.
 " Matthew B. Riddle, D.D. Hartford, Ct.
 " Philip Schaff, D.D. New York.
 " Charles Short, LL.D. New York.
 " J. Henry Thayer, D.D. Andover, Mass.
 Rev. Edward A. Washburn, D.D. New York.
 " Theodore D. Woolsey, D.D.,
 LL.D. New Haven, Ct.

In the constitution adopted by the American Committee, we notice the following articles, as indicating the method of prosecuting the work:

"VIII. The British Companies will submit to the American Companies, from time to time, such portions of their work as have passed the first revision, and the Ame-

* Not yet heard from. Dr. Van Dyck cannot be expected to attend the meetings, but may be occasionally consulted on questions involving a thorough knowledge of Arabic and other Semitic languages.

rican Companies will transmit their criticisms and suggestions to the British Companies before the second revision.

“IX.—A joint meeting of the American and British Companies shall be held, if possible, in London, before final action.”

Romanism and the Common School.

BY REV. W. ORMISTON, D.D.

ROMANISM is unchanged in principle, purpose or practice. What it has been, it still is, and what it has produced elsewhere, it seeks to reproduce here. With great inflexibility of purpose, it has wonderful versatility of plan. The prestige and power which it seems to have lost in the old countries of Europe, where its chief seat is, it sanguinely hopes, as strenuously it labors, to regain in the fresh fields of America, where it is making mighty efforts to obtain the ascendancy. And unless our people are ambitious of realizing in these United States the condition of Italy, Spain and France, it behooves them to guard their civil rights and religious liberties against all encroachments, and to protect their institutions from the assaults of the sappers and miners, who are working for their utter overthrow. Roman Catholics are citizens, and as such have a claim to equal rights, but are they as *Romanists* to have special privileges in this land? Because they profess to believe in the infallibility authority, the divine claims, and absolute supremacy of their church, are they to be permitted, on the plea of conscience, to ignore the claims of others, to trample upon their rights and to prejudice their interests? The course pursued by the Roman Catholic Church in relation to the educational institutions of this country, reveals their policy. Holding the principle that the education of the people is the function of the Church and not of the State, they obviously aim at the entire destruction of our national system of secular education, and the substitution of a voluntary, sectarian, denominational, systemless plan in its stead. No mere modification in the management of the common schools will please. Nothing short of their abolition will satisfy them. Whether the Bible be read in the schools or not, whether select portions only, or even the Douay version be read, it matters not. It is not the reading of a few verses, more or less, of sacred Scripture in any version, which constitutes the offence. It is the mental training which is acquired, and the general intelligence thereby secured—it is the tendency of the instruction given to lead to habits of personal inquiry and to the exercise of the right of private judgment—it is the fact that the influence of the common school is inimical to the power of the priesthood, and favorable to the principles of Protestantism, which constitute the gravamen of the charge, and no ill-advised partial compliance with their wishes will render the common school system in this, or any other land, acceptable to the Romanist unless Romanism can be taught as a

whole, its dogmas inculcated, its claims acknowledged, its priesthood admitted and obeyed. Any matter of detail is only a temporary by-play; the opposition will be all the more eagerly and arrogantly carried on.—Romanism in its very nature must be everything or nothing. Many of its adherents and advocates hesitate not to stigmatize the existing system of public instruction—the glory of our country and the safeguard of our freedom—as not only godless but infernal, as a thing not to be tolerated and amended, but to be denounced and destroyed—as ruinous to the best interests of the country, and fraught with all the evils of anarchy and atheism. The vain and haughty assumption of the dignitaries and representatives of Romanism appears alike in their unfounded claims of infallibility and supremacy, and in their futile but offensive condemnation of every thing which does not accord with their views or subserve their purposes. All who dissent from their teachings are branded as heretics, and all who decline to submit to their ecclesiastical rule are cursed as schismatics; and it is to their weakness, not their clemency, to their powerlessness, not their forbearance, that offenders, even in this land, enjoy immunity from the penalties formerly inflicted. Let the Church of Rome attain the power in these States which she once wielded in the States of Italy and the Netherlands, and all freedom would soon be suppressed, religious equality speedily disappear, and even toleration become intolerable. Notwithstanding the Church of Rome is sorely crippled by incurable wounds, greatly debilitated by the gnawing infirmities of senility, and sadly disheartened by the shadow of her approaching doom—notwithstanding that as a church she holds and teaches much precious truth, and embraces in her communion not a few earnest, devout Christians, and self-denying, faithful laborers, yet is her presence and influence in this land a thing to be deprecated and counterworked. No overweening confidence in our institutions, or undue depreciation of her position and prospects, her designs and resources, her courage and craft, must induce us to yield to her assumptions or lessen that wary watchfulness which is ever the price of liberty. May the time never come when an open Bible and a free common school is not, as now, the birthright of every American.

Bible War at Hunter's Point.

BY A RESIDENT PASTOR.

SINCE your last issue, no important change has occurred in the situation at Hunter's Point. True, the Trustees of the Ward have "resolved" to lock the doors, unless the odious Book of God be dispensed with; and true again, that one of these Trustees, Mr. Fiezel, has recorded (Jan. 5,) another furious protest in the minutes of the school, but nevertheless, the Commissioners of Education, and the Principal, Mr. Sieberg, stand firm. Just how the indroglio will result none can predict, although the Protestant tax payers are thoroughly united, and quite confident of their strength.

It is noteworthy that, while the majority of children in the school are of Romish parentage, *four-fifths of the taxes are paid by those who will uphold the action of the Board of Education.* This knowledge gives a hint as to the preposterous nature of the Romanists' demands.

Hunter's Point is a single ward, the First, of Long Island City. The Commissioners enact regulations for the entire district under their control, which must be the same for each and every ward.

We see then, these notorious fanatics and place-hunters trying to rule, not only their own ward, only one-fifth of whose burdens the entire Roman Catholic element supports, but beyond this, reaching out to control the school system of a whole city.

Their success, under the most favorable circumstances, is doubtful. The disturbers of the peace cannot have the sympathy of all in their own communion; and their hasty, intolerant action has brought many, who before were indifferent, to demand that in this case and place, the Bible shall stay.

Their only legal hope, while the present Board of Commissioners is in power, is not from bolting the doors, as the Trustees threaten, but by obtaining an amended Charter. That under which they now act puts the Bible beyond their control. It was passed April 13, 1871, and reads,

"TITLE 9. Chapter I. Sec. 5.—It shall be the duty of the Trustees for each ward, and they shall have the power,

"(1.) To have the safe-keeping of all the premises and other property used for and belonging to the ward schools in their respective wards.

"(2.) Under such general rules and regulations, and *subject to such limitations as the Board of Education may prescribe*, to conduct and manage the said schools."

Our Romanists friends have gone a little too far. Their own conscientious adherents, who have gained ease to their souls only by the hope that Fox's Book of Martyrs was a fabrication, and that the Festival of St. Bartholemew and King Charles IX. were grossly belied, will soon be asking to the imminent loss of their zeal towards Rome, "If in this Year of Grace, 1872, a man is insulted and stoned in the streets for reading the Bible, may not Coligny have died unjustly, and the soap and candle makers of Paris have been furnished with no righteous stock in trade?" We, who have heard of abuses connected with Monasteries and Auricular Confession, and love Jesuits less than those whose moral founts were not in Den's *im-Moral Theology*, are not amazed at the double attempt to strike a blow at the common schools, and to use Romish prejudices to pave the way to an alderman's chair.

The exceeding politeness of papal emissaries is vanishing as their growing strength makes it less imperative and their old time hatred for learning crops out daily with increased violence. One question calls for answer, Why does Rome love darkness rather than light, save only when she carries the lantern?

Letter from the Ex-priest Aguas to the Mexican Archbishop,

BEING A TRANSLATION OF EXTRACTS FROM THE ANSWER WHICH THE PRESBYTER MANUEL AGUAS GIVES TO THE EXCOMMUNICATION THAT THE BISHOP PELAGIO ANTONIO DE LABASTIDA HAS FULMINATED AGAINST HIM.

(Continued.)

ON TRANSUBSTANTIATION AND COMMUNION IN ONE KIND.

The holy Apostle would continue asking you : " What is it you keep inside that little door which you keep so carefully shut up on the altar ? " Then you would hasten to open the sanctuary and say : " Behold the consecrated host : behold the body of the Lord. " " I see very well, " the Apostle would reply, " that this is real bread, which only represents the body of Jesus Christ, as I see its color, size and figure, and I can smell and taste it, and in fact all that which constitutes the substance of bread can be seen ; for if what you call the host is chemically analyzed it will be proved that I speak the truth. But where is the chalice which represents the most pure blood of the Saviour ? "

" Sir, the chalice is kept in the vestry, and is set aside, as it is only conceded to the Presbyters, and sometimes to kings ; but no others are permitted to partake of the chalice in the communion, and one of the most powerful reasons that decided a certain council to decree this prohibition was, that men used such long beards, that the blood of the Lord would be squandered away by remaining adhered to their moustaches. "

The Apostle would exclaim, " How is it possible that for so simple a reason you should try to revoke the precept of the Lord, which commands that all the faithful should participate of the bread and wine ? But even if this were really a powerful motive, are the poor women also born with beards in these times ? "

ON CELIBACY OF THE CLERGY.

" Besides, how dare you exercise a holy priesthood which the great High Priest Jesus Christ, exercised only once, as I have taught you, or rather the Holy Ghost has revealed to you ? Are you pure and worthy enough for so high a ministry ? " You would then answer, brother Bishop, " We are all pure, chaste and honest, as we have all made the vow of chastity, and marriage has been prohibited us. " " How so ? " the Apostle would again reply with still greater astonishment, " you have promised God not to marry. And are you sure that this promise which exposes you to eternal perdition, and is so unnatural and even contrary to the mandate of the Almighty to propagate the species ;— are you sure, I repeat, that God has accepted this promise ? Because, doubtless every one knows that a promise has force and is obligatory only when it is accepted. How happy you would be if God were to

reveal to you that He accepted such an unnatural promise, and looked upon it with great pleasure, for I am quite sure that God has not made this revelation to any of you, without which all these vows are unlawful, imaginary, null, and of no value whatever. In such a manner that all friars, nuns, and even canons and bishops can marry, if they conscientiously feel that they can serve God better in matrimony."

The profound conviction you have, brother Bishop, on this matter would, this time, assuredly oblige you to say to the holy Apostle: "Sir, clergymen do not propagate the species by matrimonial alliances, because they are prohibited from doing so, and whoever marries is excommunicated and accursed; but they generally endeavor to have children even in an illicit and sacrilegious manner, as the Church of Rome has always permitted this conduct, tolerating the concubines of her ministers, and treating matrimony with the same horror that the children of Sodom looked upon it of old; therefore this prohibition has even driven many unfortunate Presbyters to commit great immoralities."

"Unfortunate beings," the Apostle would exclaim, "in vain have I taken such care in recommending in my first Epistle to Timothy, that it was convenient that you should have wives, that you should have your children in all honesty and obedience, because he who does not know how to govern his house, how will he know how to govern the Church of God? And although it is true that I once recommended voluntary, and not compulsory virginity, in preference to the married state, yet at the same time, I declared that I did not wish to place a snare before mankind. There is no doubt that a snare has been placed over you, in prohibiting your marriages, which can only have been invented by certain false ministers of the Gospel."

ON ABSTAINING FROM MEATS.

"But tell me, that you may clear up several doubts which occur to me at this moment, have those men who decreed such a prohibitive precept, also prohibited the people to eat meats?"

"Yes, sir," you would answer; "we have been prohibited from eating meat, eggs, and all milk pottages on certain days of the year called vigils, and only by paying Rome money can we eat eggs and dishes made of milk; although this commerce, which was so profitable to us who are sons of Rome, was unfortunately suppressed in Mexico after the independence. Nevertheless, do not believe, holy Apostle, that my subjects suffer or are ill treated by the prohibition to eat meat, as the days called vigils are real merry days, when many savory and succulent dishes are placed on the table, which make the prohibition much more palatable, and especially among the rich, who, during those days which ought to be dedicated to fasting, sit down to dinner at one o'clock in the afternoon, to enjoy the best fishes, as well as the most

generous and delicate wines, rising from the table about five o'clock very contented, not to say inebriated, because they are rich and decent persons. Although it is true that the said epicures entirely forget those unhappy beings who are crying during those very moments, because they have not been able to obtain any food for their young and tender children, who, thin and emaciated, extend their little hands, and with a tremulous and doleful voice, ask for a piece of bread, believing in their innocence that the authors of their lives voluntarily refuse to satisfy their just demands. So great is the charity which adorns so many Mexican 'millionaires,' who confess and take the communion with such frequency, and literally follow all the precepts of our adored religion ; this religion which we have so often inculcated on their minds, and which preaches aloud and teaches the excellent doctrine of social hierarchies, and that well organized charity ought to commence with oneself : although it is true that those wicked 'Liberals' in their blindness have dared to qualify us as possessing the most egotistical, tyrannical and retrograde doctrines."

THE EPISTLE TO TIMOTHY FORETELLS THESE HERESIES.

"Well, I have no longer the doubts that I just now had," the Apostle would affirm. "Consider, brethren, that in the same Epistle to Timothy, chap. iv., you will find all these events prophecied which are really taking place. The following words can be read in the first verse : '*Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.*' I must frankly inform you that this prophecy has been fulfilled in your own worthy selves : as you have apostatized from the faith which teaches us that the sacrifice of the cross was of such infinite value, and which was once offered, and was more than sufficient for the redemption of mankind, and you affirm quite the contrary, for you tell me that you daily offer up to God this very same sacrifice. You, therefore, listen to the spirits of error and to the doctrines of devils, by admitting that prohibitive precept against matrimony, as Satan alone can have inspired you with such a doctrine, on account of the great harvest he was going to gather with such diabolical teachings. You are yourself convinced that many Presbyters endeavor to have illegitimate children, '*et aliquid amplius contra naturam,*' and Christians must have been perfectly aware of all the scandals which those clergymen have always caused who pretended to lead a life of celibacy.

"The verse 2, describes the same false ministers as '*Speaking lies in hypocrisy, having their conscience seared with a hot iron.*' Well then, the clergymen who have never complied with the vow of chastity are hypocrites, they speak lies and have their conscience seared with many crimes, as they say that mass which man has invented ; and the first liars, the first hypocrites and the first who have their consciences

hardened with crimes, are those gentlemen who have commanded clergymen to observe a compulsory celibacy which is so much opposed to the word of God ; upon their heads ought to rest the blame of so many sacrileges which have been committed and which are being committed daily by immoral ecclesiastics who live with their concubines.

“ Lastly, the 3d verse of the same chapter speaks of those false teachers as ‘ forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.’ You have not known the truth, and for this reason you abstain from meats which have been prohibited on all vigils ; and your Superiors are those unfortunate persons of whom the Holy Ghost has foretold that they would prohibit both matrimony and the said meats.

ON THE CONFESSIONAL.

“ But tell me, brother Bishop, who is that beautiful young lady who is kneeling down and is speaking in secret with that man who appears to be one of your corporation, who is also young, though not handsome ; but, nevertheless, they appear to be love-making, or at least they are in great danger of mentioning this matter, as these two persons of different sex are so near that they are only separated by a slight railing ?

“ Sir,” you would immediately answer, “ it is a presbyter who is seated inside that great box, which is called the confessional : who is also a confessor, and the young lady is a penitent who has come to communicate to her confessor all her secrets,—even the most hidden thoughts,—and all the most degrading and shameful weaknesses of women, which she never communicates even to her husband. This lady subjects herself to all this degradation and shame so as to obtain the pardon of her sins, because that presbyter has the power to open and shut the gates of heaven, as he represents and substitutes the presence of Jesus Christ, that is to say, of God himself. His dignity is so great that an ignorant person might consider him even superior to God, for when he celebrates mass, he can dispose, as we say, of the Lord, who created heaven and earth ; he exalts, lowers, and even blesses Him, and afterwards deposits Him in his stomach. One ought not to be surprised that this same God has been deposited in the *abdomen* of mice, when these mischievous little creatures have eaten the consecrated host, a misfortune which has often happened, though kept secret from the faithful !”

“ How unfortunate you are ! How much have you adulterated our holy religion ! Are you not aware that all which you are telling me is unworthy of the Majesty of God, and that only an atheist could have imagined such sacrilegious and blasphemous conceptions, which are so offensive to all pious ears ? Do you not know that God alone can pardon sins, and that He actually pardons every one who believes with lively faith in the sacrifice on Mount Calvary, and assures, without vacil-

ating, that this immense sacrifice satisfied the Divine justice, paying all that mankind owed for our sins? What! do you not know that by the Redemption the Heavenly Father has decreed a general pardon to all the redeemed, that these need but believe in Jesus Christ, and pray to Him with a lively faith and all humility, so that the said pardon may be applied to them, that they may enter everlasting glory?"

"Holy Apostle, we are well aware of all that; but we also know that we have the power to pardon sins, for Jesus Christ said, 'whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain, they are retained.'"

"But who has taught you that this text should be understood in the literal sense you have given it? The sacred Scriptures should be explained by the Scripture itself, and not by the caprice and desire of man. This passage of St. John, the Evangelist, may be understood by reading the other Evangelists, and they demonstrate that its sense is very different from what you have given it, (see St. Mark, chap. xvi., vs. 15 and 16; St. Luke, chap. xxiv., vs. 46 and 47; and St. Matthew, chap. xxviii., vs. 19 and 20.)

"What did the Lord command his disciples to teach? Without doubt the doctrine of justification and salvation by faith. It is sufficient to open the New Testament so as to find this glorious and consolatory doctrine recommended at every step. The same Apostle, St. John, whom you pretend to bring to your defense, in chap. iii. v. 36 of his Gospel records that '*He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life; but the wrath of God abideth on him.*' Therefore, the text that you allege does not derogate the doctrine which teaches that the pardon of sins is obtained by faith and not by good works, even if these are confessions which you have invented, or anything else. You can tell all sinners to be converted to God, repent, believe in Jesus Christ, and you shall be saved, and to those who will not be converted, or even to those who say they have faith, but by their criminal deeds show that they have not, you can say to them: you are infidels, and if you die in your sins, the wrath of God will abide on you forever:—with which you will open the gates of heaven to the former, and will shut them to the latter; and your sentence is assuredly confirmed in heaven above.

"But when a sinner repents, you must not in any way place a priest between him and Jesus Christ; because it will happen that the influence of the priest will imperceptibly increase, whilst that of Christ will be diminished: he will soon not know how to find Christ without looking first to the priest, and lastly, if the sinner has recourse to man and not to Christ who calls him as a sweet friend, he will be unfortunately lost for ever. For you ought never to think that God has relinquished that precious power of pardoning sins, which is one of his most brilliant

and essential attributes, so as to concede it to you, who are no more than frail and weak beings, and subject to commit sins. In the confessional itself, you are exposed to commit, and even do commit crimes by thought and even by deed also. I am sure that at each step crimes of this nature are continually arriving to your knowledge, and that you will have even established a tribunal to correct such immense abuses and abominations; which tribunal will nevertheless be useless and insufficient, as many Presbyters and Bishops will have been fathers to the sacrilegious children of whom we have spoken through the influence of the confessional."

The Witness of a Restored Pervert to the Church of Rome.

[From "The True Catholic," London, Eng.]

THE REV. E. S. FROULKES, B. D., is a courageous and true man, following out his convictions at whatever cost. Fascinated by the apparent unity and holiness of the Roman Church, he gave up position and prospects, attached friendships, and family affection, to enroll himself amongst her members. But instead of at once abandoning himself body and soul to the system thus adopted, as the common herd of perverts do, he retained a watchful, thoughtful, and truthful attitude in relation to it. The charm was soon broken. His expectations were deceived. He found disunion, trickery, falsehood. As a true man with unusual moral courage, he at once determined to retrace his footsteps, and give the world the benefit of his experience. This he has done in eight sermons on the Difficulties of the Day, and How to Meet Them. His testimony is invaluable. If our readers wish to know what Rome and its influences really are, let them read and ponder the following extracts taken from his volume:

"WHAT IS A LIE?—Possibly none of you may ever have been led to inquire what a lie is. In the first place, a lie implies deliberate purpose, and is thus distinguished from mere falsehood. Secondly, what is still more to the point, there is no lie worth the name that is not based upon some truth. Thirdly, the more truth it rests upon, the greater will be the lie. The difference between truth and a lie, then, is that truth needs no support from a lie whatever to be accepted: but no lie deserving the name can obtain credence for a moment unless it has truth for its basis.

"THE ROMISH CHURCH AS APPARENT TO THE EYE.—Whether we will or not therefore we have this Romish question forced upon us in self-defence; and as I happen to have faced it myself in more ways than one, you will scarcely, perhaps, be surprised at my feeling imperatively called upon to simplify the difficulties involved in it to the best of my power for all who hear me; the more so as to the eye few things ever presented a more imposing exterior or solid surface. To the eye certainly the Roman communion presents a multitude of outward criteria, more or less tending to establish her claim to be considered identical with the Catholic Church, and to be

this alone ; appearances must in any case be allowed to be in her favor to this extent : namely, that if she is not the Catholic Church, no other of the Churches outside her communion is ; she is superior to them all, simply and even collectively ; neither have they ever been able to agree among themselves in opposing her. Thus much may be conceded willingly ; in fact, can scarce be denied—she has penetrated into all lands at one time or another, and still is to be found in most ; she exerts sway over a multitude of nations and languages, differing both in climate and race. She has a gorgeous ceremonial, touching services, long-established prescription, immemorial traditions ; canon-law that would rival any known code for extent or precision ; dogma from first to last consistent with the severest logic ; a hierarchy graduating from the boy acolyte to the octogenarian pope ; religious orders of endless observances and aspirations ; everywhere devout women in abundance ; and of devout men, here and there, not a few.

“THE ROMAN CHURCH AS FOUND IN EXPERIENCE.—Such, in substance, were the arguments that drew me to it, and for some time retained me in it : what, you will ask, were the arguments that repelled me from it ? But this one, and I ask your pardon for stating it in the plainest terms. Gradually the conviction dawned upon me that this wondrous system, such as I have described it, such as exists in our day, was a colossal lie ; a gigantic fraud ; a superhuman imposture ; the most artistically contrived take-in for general credence, for lasting hold, for specious appearances ever palmed upon mankind. Don't suppose that I arrived, or could have arrived, at such a conclusion at once ; all my tenderer feelings recoiled from it. If this is all false, I said, what else can be true ; if the Roman Church has erred from the truth, has not the whole church failed ? Look at the hosts of excellent men and women in all ages that have belonged, that still cleave to it ; would God allow them to be victims of such a delusion, or martyrs or confessors to such a lie ? Gradually this all seemed capable of being consistently explained ; nay, more, shown to be in entire keeping with the notion of our being placed here for purposes of probation and trial. For purposes of probation and trial it may well be necessary that we should have to work out our salvation upon earth in fear and trembling ; and have our faith, whenever resting upon anything short of God, subjected to the rudest shocks. Infallible guidance, great as its charms are, or may be to the imagination, is not a diet on which faith can thrive.”

AN unpopular step among the French is the letter of Pius IX. to the Emperor of Germany, in which he warmly and cordially congratulates William on his accession to the Imperial throne. The would-be infallible, among other things, says—“It is, then, with a great joy, that we receive the notification of this event, which we confidently hope will have, with God's help, and according to your wishes for the general good, happy results, not only for Germany, but for all Europe.” This step will not help the Pope's Infallibility among the French, who have failed hitherto to see these happy results.—*N. Y. Daily Witness.*

THE *Paris Univers* publishes this prayer, which the Pope is said to offer up daily for France : “O Mary, conceived without sin, look down upon France ; pray for France ; O save France ! The greater its guilt, the greater its need of this intercession. A single word to Jesus, reclining in thine arms, and France is saved. O Jesus, obey Mary, and save France.”—*National Baptist.*

MISSIONARY WORK, PROGRESS, Etc.

Greece.

Athens.—Rev. Dr. Kalopothakes.

UNDER date of the 18th Nov., we have intelligence from Dr. Kalopothakes, respecting

THE NEW HOUSE OF WORSHIP,

which was being carried forward rapidly towards completion, and the hope is expressed that it will be "ready in the beginning of the next year" [1872].

In regard to the publication work in which he is engaged, Dr. K. writes:—"We found it growing both in dimensions and influence, as our press here is the only press that issues evangelical publications in the Greek language, and we thought it would advance its interests and facilitate its operations, if we could have agents in various other towns. Consequently, we resolved that Mr. Dewar [his assistant in the publishing department] should visit the principal ports and towns of Asia Minor and Egypt, and the result of his visit you will see in the enclosed letter, from which you may take some interesting extracts for the *Christian World*."

ALEXANDRIA, EGYPT.

Mr. Dewar's letter to Dr. Kalopothakes, referred to above, was written from Alexandria, on October 24th, 1871. We quote from him as follows:—

"After having got clear of our five days imprisonment at quarantine, I at once took a stroll through this great mercantile emporium, and found things of a much more European caste than I had anticipated—the Greek and Italian element taking a large predominance, and, of the two, the former. Should one judge from the number of small Greek stores, he would almost think that a Greek propaganda was at secret work for the renting of the same throughout Alexandria! If ever I was in doubt of my way or in quest of information, I had just to step into some such, into or a café, and there would be sure to be a bona fide Greek to put me

right, not however without first asking from what part of Greece I was, when I came, what I was doing, etc.

COMMERCE AND MORALS IN ALEXANDRIA.

"The commercial bustle throughout the city immediately strikes the stranger, especially if he comes from a sojourn of Athenian monotony, where, instead of the rumbling loaded car and mercantile activity, stumps the political jobber, and hangs on the half starved government official. Trade at present by no means bears comparison with what it was during the last American revolution. At that time wealth rolled in on Egypt like a flood; and on the resumption of American commerce after the close of that sad war, Egypt felt much the reaction. Still it is satisfactory to know that she is gradually regaining, and that this year merchants speak hopefully of a still better State of things.

"From a moral point of view, Alexandria presents not the same encouraging aspect. Much open sin prevails. Singing saloons, gambling houses and brothels, under the guise of cafés and beer shops, every where abound. I cannot but here think that it would be well for those who are advocating to-day the introduction of singing saloons, etc., into Greece, just to bear in mind, without at all arguing the question, that proportionate with their introduction and multiplicity is marked in degree the moral and social degeneracy of a city.

CHRISTIAN INFLUENCE IN ALEXANDRIA.

"Notwithstanding the continuous tide of iniquity, many Christian influences are here at work. Among the first which claimed my attention was the Greek school. The average attendance is about two hundred. I received a most cordial and gentlemanly reception both from the director and all the teachers, through whose kindness I visited in order the various departments where, besides the ordinary educational branches, are taught Greek, Arabic and French. The general

order and method of the school I consider most admirable. The same may be alike said of the girls' department, under the management of a warm hearted Christian lady. Among the children our little Child's Paper enlisted quite a number of subscribers, and for the kindness and attention of Mr. Agadowojos in this matter, we are under exceeding obligation.

"Among the Jews (supposed to be about 3000), several Christian brethren are laboring. On their behalf the London and German Missionary Societies, and the Church of Scotland, have regular school and missionary operations established, all of which I visited with much satisfaction, and received at each a truly Christian welcome. The Rev. Mr. Hofheinz is the missionary of the Church of Scotland for the Jews. He subscribed at once for both our papers, and promised his influence in extending their circulation. With this same brother I visited the Catacombs, the so-called Needles of Cleopatra, Pompey's Pillar, etc.

"The American Board is also here at work among the Copts. They have two services every Sabbath in Arabic. The average attendance is eighty. This little evangelical Coptic church has also forty communicants, with one of whom I had a most interesting conversation, now himself a teacher of the truth, and having a school of his own of sixty scholars.

"In one of the most beautiful situations of the suburbs, on the way leading to the Canal, may be observed the Prussian hospital. It is free alike for all nationalities, and maintained by voluntary contributions. It is under the management of the German Protestant Sisters who only out of Christian love devote themselves to attending and soothing the sick and afflicted. In the English ward a service is conducted by a lay brother every Sabbath evening. I was present by request. It seemed one of the most pleasing scenes I have witnessed for years—to see the merchant after a week of toil take his Bible and go and make known to the suffering around him those precious truths which alone can make

even this world, with all its sorrows, its trials and its cares, the beginning of a paradise whose joys are yet unknown and without end.

"I may also mention that the British and Foreign Bible Society has opened, just eleven months ago, a depot here for the sale of the Scriptures in several languages, chiefly Greek and Arabic. The depot is under the care of Mr. Kerby.—During these few months the sales have numbered 1,000 copies.

"Herewith you will find a catalogue containing ninety-eight subscribers for our Child's Paper, sixty-seven from the Greek school, twelve from the Jewish school, and the remaining nineteen from private friends.

"I leave (D. V.) to-morrow for Jaffa, going by way of Cairo and Port Said.

"Faithfully, J. S. DEWAR."

ILLNESS OF MRS. KALOPOTHAKES.

In the December number of our magazine, we announced that Mrs. Kalopothakes' health had been so seriously affected by her long inland journey through Europe, that she had been ill ever since her return from this country to Greece. Her weakened condition seems to have prepared the way for more severe sickness, which is thus described by her husband in a letter dated the 18th of November:—"Three weeks since she was taken with fever, and for a day or so I was afraid she could not live; God was merciful, however, to us, and the fever has abated." But he adds, that she is still very weak and "as helpless as a child. To me this is a great trial; for she takes an important part in the work; but as it comes from the Master, I believe it is for my good and the good of the work, and I have tried to bear it with resignation to His will. Miss Kyle has been more than a sister to her, and we both have learned to love her for her kindness, as we respect her for her mental and spiritual qualifications."

After this, she recovered sufficiently to be taken out in a carriage once or twice, and was at the table on Thanksgiving

day; but the same night was seized with oppression in breathing, and when a physician was called, he pronounced her to be suffering from "Congestion of the Lungs and Disease of the Heart." Under date of December 9th her husband writes: "So violent was this last attack that we gave her up. She continued in that critical condition till day before yesterday, when a little change appeared which has renewed my hopes and shed gladness into my heart. Her condition, however, is such that I do not dare to say much." He states further that "for the last nine days" he had "not gone to bed nor even taken off his coat."

Still, in all his anxious watching, he does not forget the progress of the Zion that he loves. But adds this encouraging word: "The building of the church is going up."

Death of Mrs. Kalopothakes.

THIS sad event, which we had feared, was thus briefly announced by our sorely stricken Brother, in a letter dated Dec. 16th:—"The long struggle for life is at last over, after three weeks of extreme suffering. Mrs. K. departed from us this morning at 10 o'clock. I have requested Mr. Constantine to perform the funeral service. He happened to be in the room when she expired, and, after committing her spirit to God, I asked him to offer prayer." Dr. K.'s bereavement is very heavy, and God's sustaining grace alone can enable him to bear his burden, and still prosecute his mission-work. Three children are left to him—two daughters (12 and 10 years old) now at school, and in a good home in this city, and a little boy with his father in Athens.

OBITUARY.

[Miss Kyle, who went out as missionary under the appointment of the "Woman's Union Missionary Society," accompanied Mrs. Kalopothakes on her recent return to Greece, has most faithfully acted the part of a Christian sister to her during all her illness, and now forwards the following Obituary, prepared from facts furnished by Dr. K.]

Martha Hooper Kalopothakes was born in Marblehead, Mass., June 1st, 1830. On her mother's side she was related to the Hooper and Reed families. She was converted under the preaching of Dr. Lawrence, while she was young, and joined the first Congregational Church in that town.

In 1855 she was engaged to Mr. Kalopothakes who was then pursuing his theological studies in the Union Th. Sem., N. Y., and in 1858 they were married in Smyrna, in the house of her brother, who resides there, by the late Rev. Mr. Dodd, missionary of the American Board. Going with her husband to Athens, she there resided (with the exception of a visit home) till the time of her death.

During her missionary life she engaged in the missionary work in various ways; took an active part in establishing and conducting Sabbath Schools, went heart and hand for the poor Cretans who flocked to Greece five years ago.

She had so far mastered the Greek language that she was able to correct the proof sheets of the weekly paper, the "Star of the East," which her husband edited, and during the last three years she translated from the English, and wrote some articles for the Child's Paper.

Seeing the ignorance that prevailed among the women, she started a prayer-meeting, where she gathered in a few with whom she prayed for their children, and tried to direct them to train up these dear souls for God.

Her natural timidity prompted her always to prefer others to honor, and she was ready to work quietly under their lead. She had a gentle, loving disposition, and great simplicity of manners that drew the people to her irresistibly.

She visited her husband's birth-place (Areopolis in ancient Lacedaemon) twice and by her Christian kindness, as well as by her simple words, recommended evangelical Christianity to the wild and fierce people of that region.

When she had the offer to go to Greece, and join Mr. K. in his missionary work she simply referred him to Ruth i. 16

and 17, and she so identified herself with her husband's country and people, that she loved them both like her own, and at last bequeathed her body to the soil of Greece as the last offering of her love.

The work of grace in her heart was, however, to manifest itself more fully in her last illness. Such implicit faith in Christ and his promises—such patience under the most distressing suffering—such gentle, loving, deportment toward all, that the very atmosphere of her sick room was a living sermon in favor of evangelical Christianity. Her only sorrow was that she was to leave her husband alone in the great and important work before him.

She expired very gently in his arms, on the 16th Dec. at a quarter before 10 A.M., and was buried in the Protestant Cemetery, with her three children who had gone before, to welcome her to the Father's Mansion above.

The funeral, in spite of the unpropitious weather, was large, and the presence of the Sabbath School children rendered the scene more tender and impressive.

The funeral services at the church were conducted in both English and Greek, by the Rev. Mr. Constantine. Prof. North, American Consul, offered prayer. At the grave the service was by the King's Chaplain, Rev. Mr. Grosraw. Taking a handful of earth, he said impressively:—"You are buried in the name of the Father in whom you have believed;" taking another, "You are buried in the name of the Son who has saved you;" still another, "You are buried in the name of the Holy Ghost who has sanctified and made you fit for heaven. Rest, till the resurrection morn."

Chili.

Valparaiso.—Rev. A. M. Merwin.

Our mission work in Chili has become a power which is felt and acknowledged even by the enemies of evangelical truth. Our readers will note with pleasure the testimony given below from *priestly* lips:

"Nov. 18th, 1871.—A little tract has

just come to hand from San Felipe, where Rev. Mr. Ibañez preached two or three months ago, containing some very encouraging and complimentary remarks concerning the activity of your missionary laborers here. The testimony comes from the Roman Catholic priest of that city, who will not be suspected of any undue prejudice in our favor. Here are some extracts, showing

WHAT THIS ROMAN CATHOLIC PRIEST SAYS.

"The propagators of Protestantism are in the field. From one end of the Republic to the other, come tidings of the ardent zeal which animates the sons of Luther and Calvin. . . One proof of their extraordinary activity is seen in the introduction and circulation on an immense scale of their adulterated Bibles, of their pamphlets and tracts which treat of all points of doctrine and morality, and which are distributed gratuitously. The most painful part of the story is, that the Chilians themselves are those who with the greatest ardor unfold the banner of heresy, which brings with itself ruin and destruction.'

"The priest urges the authorities to take decisive steps against 'this unholy movement,' and counsels the people to do all in their power to 'extirpate from our soil this noxious plant.'

"The colporteur in San Felipe who sends me this tract, and is a member of our church in Valparaiso, writes that the opposition referred to has done much to stir up inquiry, and during the past week he has distributed more tracts than during the entire three months preceding.

A CASE OF INTEREST.

"A man came to my study recently to express a desire of connecting himself with the church. He had lived for some years past in a sea-port at the North.—His employer, a Christian man and an Englishman, had spoken to him about the Bible. Before coming here, he had read a little, but was on the whole indifferent to the truth. Invited by a native Christian friend, he came to our meetings, and the word of God entered his soul like a sword. Since then he has been a con-

stant and attentive hearer. Whenever he meets me alone he begs me to point out some particular chapter which he may study in the intervals of work. Last week as we were reading together the 53d chapter of Isaiah, and speaking of the love of Christ, the tears ran down the strong man's cheeks. His wife now unites with him in prayer, and is earnestly seeking the truth; the children too are being educated in our school. Three new pupils have been added to the day school within the last week."

EARNEST WORKERS.—NEW EFFORTS.

"DEC. 5th.—Some of the members are actively engaged in the good work of extending the knowledge of Christian truth. One man, a watch-maker, is anxious to have meetings held in that part of the city where he resides, and told me that, as he was about to leave his present dwelling house, he wished to secure one with a large room sufficient to accommodate those who might gather for worship. He has experienced already much difficulty in renting another house, for the reason that many proprietors are unwilling to have Protestant services held in dwellings owned by them; but as soon as one can be obtained, we expect to have preaching every week in the *Almendra*, the most populous portion of the city. These services will be additional to those held on Sunday and Thursday nights in our present place of worship, which is located near the centre of business.

"Another member, who has recently moved to one of the hills which overlook the bay, and which is crowded with dwellings of the more ignorant classes, proposes to establish a free school in his own house for the benefit of poor children. He has given up the best room, his parlor, for this purpose, and will devote a few hours each day to the work of instruction. His wife also will assist him. We have furnished him with a few benches and desks which were not needed in our native school now in successful operation; and propose to organize, with the help of this brother, a Sabbath School under his roof, to reach those who cannot or would not

attend the one held in a distant part of the city.

CONDITION OF THE CHURCH.

"Next Sabbath we hope to celebrate once more the Lord's Supper. It gives me pain to state that there will be no accessions to the membership of the church at that time. But we are encouraged by the fact, that three persons who have constantly attended our services for some time past, have recently made known to me their desire to confess Christ before men, and their names will be proposed at our next meeting. Seventeen individuals have united with us since the organization of the church, about two years ago. Six of these have gone to other parts of the country, and we have reason to believe that they continue steadfast in their love and obedience."

Copiapo.—Rev. S. J. Christen.

On Nov. 19th, Mr. Christen, having returned from his trip to Santiago to attend the ordination and installation of Mr. Ibañez, thus writes;—"Yesterday I arrived here safely, and was cordially received by my people." On Dec. 11th he mailed us the following interesting letter, showing how God is causing "the wrath of man [priest] to praise him," and is bringing

GOOD OUT OF EVIL.

"I have lately got converted to the paradoxical doctrine that the devil is helping to build up the kingdom of God; and it was a priest who convinced me of this strange truth, not, however, by sylogistic argument, but by plain facts—namely: the same priest, an incarnation of fanaticism and intolerance, has, the last few weeks, been fulminating almost fire and brimstone upon the poor Protestants in Copiapo. He called me a deceiver and a preacher of error from the sacred desk, and those who attend our chapel he called hell-deserved criminals. But what effect did it produce? The effect that the people generally, and even one of his colleagues pronounced him a crazy man and a teller of lies. Moreover, last night I had the largest audience I ever had, I

think more than two hundred must have been present. Many went out for not finding even so much as standing room. Next Saturday night we shall have a business meeting, chiefly for the purpose of consulting how to procure a larger place of worship, the present one being altogether insufficient to hold the people.

AIDED BY THE LOCAL PRESS.

"The *Constituyente* (the local paper I mentioned in my former letter) continues to publish the subjects and texts of my discourses every Saturday; and last Monday he published almost the entire sermon of Sunday, on the responsibilities of freedom. This aroused Carter, the above mentioned priest, afresh. He took the *Constituyente* to account, which, however, briefly replied that his columns were free for every one, and he should be very glad to publish also some of the discourses of the Roman clergy in order to give the people a chance to compare. Carter was still since.

EVERYTHING HOPEFUL.

"In conclusion I may say that everything concerning the Copiapo mission looks very hopeful, and soon may you expect an organized church of Protestant Chilians. That the Lord may bless His work is my prayer."

Santiago.—Rev. J. M. Ibanez Guzman.

Our new native Pastor writes very hopefully on Dec. 6, 1871, from which we extract as follows:—

HIS ORDINATION AND INSTALLATION.

"After the usual examination ordeal, I was ordained and installed as pastor of the Chilian Evangelical Church in this city, on the 1st of November last. Over 200 persons witnessed the ordination. In the evening I preached to an attentive audience of 150, from the text—'After the way which they call heresy,' etc. I shall ever remember that day with emotion and deep gratitude toward God. May He ever grant me wisdom and strength to labor faithfully and successfully in the holy ministry to which He has called me.

"Still I am hopeful and feel encouraged. There has been at Divine service, during the last five weeks, an average attendance of 70, and of about 80 at Sabbath School. A spirit of unity is reappearing, too, in all the church members, as well as a new enthusiasm for the cause of Christ.

"THE DAY SCHOOL.

"The day school was rather unexpectedly broken up more than a month ago, being obliged by the owner to give up the house. I have been laying my plans to establish a new one, which I hope will be opened on the 12th of February next. The new school will be called Escuela Popular Progress (People's School Progress). I have already engaged very suitable premises with accommodations for 70 pupils. It is my earnest hope that the new school may be sustained, even from its beginning, by subscriptions raised here, so that from January 1st, we may no longer be in need of your kindly allowance for it."

From the "Record," Valparaiso.

AN item that imparted increased interest to the meetings for the ordination of the Rev. Mr. Ibañez was the presence at them all, from the beginning to the close, of the Hon. Doctor J. P. Root, Minister Plenipotentiary and Envoy Extraordinary of the United States of America in Chili. An attentive and constant auditor Dr. Root was, during all the hours of the examination of the candidate as well as at the more public services when the new pastor was set apart and inducted into office in the church over which he now presides. We can say surely there was not a pastor present who did not feel gratified and encouraged by the presence and sympathy of this diplomatic representative of a nation that proclaims the policy of protecting all churches while it leaves them all free.

In the evening prior to the ordination, Dr. and Mrs. Root welcomed the members of the Gospel Union and their families at the Legation, causing all, in the amenities of social Christian intercourse, to renew the recollection of similar gatherings in former years and in distant lands.

As the Rev. Mr. Gilbert was retiring from Chili, he asked leave to resign his office as treasurer of the Gospel Union. He stated that it gave him pleasure to report that the Treasury was free from all indebtedness. Three thousand dollars had been granted by the American and Foreign Christian Union in New York, to cancel the balance due the architect on the contract for erecting the edifice in Santiago; while private subscriptions had also been received from various individuals sufficient to pay off the bill of two thousand dollars for extras, for which Mr. Gilbert had been personally bound.

From Santiago a friend writes: "You will be glad to learn that the attendance on our public services is increasing.... You will kindly pray for our poor little church that it may be awakened to real earnestness and begin to work and pray for a reviving—and may soon see some of the Blessed Spirit's fruits."

A Chilian writes from the interior of attempts to dissuade him from remaining, as now, an avowed Protestant. He says: "On Sunday a gentleman, who is very intimate with the curate, called me to his residence and remarked how much he regretted that I, being a Chilian, should allow myself to be deceived by the Protestants; he next enquired, why not return to the bosom of the church; then, said he, you would not live, as now, isolated and without acquaintances, without friends. 'There cannot,' he added, 'be any one more deserving of contempt than a renegade from our religion.' I replied that if, by following the doctrine of my Redeemer, I became contemptible, I still counted myself happy; and for my part disregarded the opinion of those who failed to follow the Divine Shepherd. However, I added, that I had no objection whatever to return to the bosom of the Roman Church, provided any person could convince me that the Roman Church had not forsaken the doctrine of Christ; in fact, that on several occasions I had solicited interviews with Romish ministers, but that they had always refused, proving to me thus that they had no

solid basis on which to rest their doctrine. He thereupon informed me that he had read the letter I once directed to the Provincial of the Convent of Mercy in Valparaiso, but he was sure, were I to apply to the curate here, he would grant me an interview without hesitation. In fact, when I doubted, he said he would take it on himself to ask an interview. I accepted his offer with pleasure, provided others might be present at the interview. Up to the present moment he has not given me any answer at all; should he do so I will at once let you know.

"Now passing to another matter I have the pleasure of informing you that there is a family in ——— and another in ———, both very much interested in the religion of the Crucified One; every time I go there, our entire conversation is about the Gospels, and they offer prayer to God with me.

"Ask the brethren of the Church in Valparaiso in my name not to forget me in their prayers to God. I do not forget them."

Mexico.

Monterey.—Miss M. Rankin.

"Nov. 23d, 1871.—*Dear Sir*:—Another unexpected opportunity of sending a letter to you is presented, and I hasten to improve it, although I must be brief, as I have but a short time. We are still in Revolution—nothing decisive has, as yet, taken place. Last month our work was hindered somewhat, on account of our men being obliged to secrete themselves so as to keep out of the army. This month they are all at their work again, doing what they can. We have sent Don Brigado and Don Matilde to Salinas Hidalgo, where we have been sustaining schools for two years past, to see about the condition of things, and, if thought best, to organize a church. We wish them also to visit some other places before their return, where work is commenced.

"Please write immediately on the receipt of this, as letters get through quite often, notwithstanding we have no regular mail."

"Dec. 8th.—I do not know how this letter will go, but I thought I would write. We are getting on as well with the work as we can under the circumstances. Don Brigado and Don Matilde returned from Salinas last week, and we were much rejoiced that no accident had befallen them, as we very much feared their horses might have been taken from them, or they might have met with other hindrances, on account of the war. They remained eighteen days in Salinas and held fourteen meetings, with congregations ranging from twenty to forty persons. They found the schools we have been supporting for two years in quite a flourishing condition. About fifty children are in attendance under daily Bible instruction, and also they have a Sunday-school on the Sabbath.—Brigado thought it not best to organize a church immediately, but he returns (starting this evening) to continue his ministrations. He has instructions to divide his time between Salinas and Agua Leagues. In the latter place a church was organized during my absence, and bids fair to become a very flourishing one. The facts connected with this work in Agua Leagues are highly interesting, and show what the Bible can do even without a living teacher. Some eight years ago a Bible was procured, and three families, consisting of about a dozen adults, commenced a careful perusal, and became deeply interested.—One of our colporteurs passed through the place some time after and furnished them with "Nights with the Romanists" and other evangelical works of the American Tract Society, which greatly aided them in their search after truth. The result was they became firm believers in God's Word, and evidently received the truth in the love of it. The colporteur reported this hopeful state of things to Mr. Beveridge last summer, and he immediately sent Don Brigado (who is an ordained minister) with another native convert, and a church was organized of twelve staunch believers, which bids fair to be a light in the midst of surrounding darkness. Do not these facts encourage us to "sow beside all waters?" Indeed,

I know we have much precious seed scattered in Mexico, which is destined to spring up and bear fruit to the glory of God, sooner or later.

"When this revolution ceases we hope to renew our work with great vigor. We have, thus far, preserved all our native agents from the army, for which I thank God.

"Dec. 23d.—Our mission is doing very well considering the times. I have not dared to renew my attempt to send men to Victoria, as there is great danger as yet of their being taken for soldiers. Hope to, next month.

"We have not received any papers or periodicals since the first of September, and you can easily imagine we are very much behind the times."

From Rev. A. J. Park, Cadereita.

Cadereita, about 30 miles from Monterey, one of the stations of Miss Rankin's field, is under the pastoral charge of Mr. Park. From a letter written by him, Nov. 28th, we take the following extracts:—

"Because of a revolution that is raging in this State our little church has been somewhat disturbed. They have taken away one of our elders, two other members, and several others who were attending our meetings. But still we have kept up all our meetings on Sunday, and only three or four of our evening meetings have been omitted, although they have hunted the men as fiercely as dogs would a fox. In the year that closed on the 9th ult., I received by baptism into the church, 15 persons, and 7 who have withdrawn because of Baptist views, had returned to our communion. I have also baptized 10 children in this church. If the war closes soon and those who have been carried away live to return, we shall probably have several others unite with us soon.

"Through the efforts of some of the members of the Church, there is a rancho some 9 miles out that is becoming quite interested, and many are at the point of coming into Church. In this rancho there are some 40 families."

Hungary.

Our society continues to support one colporteur and one deaconess in Hungary, who labor under the direction of Rev. R. Koenig, pastor at Pesth. No very recent details of their labors have been forwarded to us ; but, in his last communication, Mr. Koenig spoke very highly of their efficiency and success. In regard to his own pastoral charge, he gives us the following encouraging fact :

"I may briefly mention here that about one-fifth of my congregation in this place consists of former Roman Catholics, and among them there are many earnest and decided Christians."

Italy.

Florence—Rev. A. R. Van Nest, Jr., D. D.

It is with pleasure we announce that the Rev. Dr. Van Nest (lately in this country) has safely reached his home in Florence, and in a hasty note announcing his arrival, under date of January 3, 1872, gives the following good news :—

"Just upon entering Italy I heard delightful news of a religious revival. It appears that in a small town in the middle of Sicily the whole population have come under the influence of the Protestant preacher, Malan. The Syndic [mayor] has the bells of the principal church rung, and the place is crowded. He is obliged to preach every day and is worn out with the demand. The people attend with breathless interest on his new doctrines. Unfortunately I forget the name of the town. The preacher is Waldensian ; but to be distinguished from the better known Malan at Torre Pellice. This shows what God's Spirit can do if we only believe. Publish the good news."

HOME WORK.

From Miss Purlier, Cincinnati.

"JAN. 1, 1872.—The last has been a busy month : with the industrial school increased to a hundred scholars, and the Sabbath school to three hundred, strength and patience are required to the utmost ;

oral and written instructions must be provided for all, and parents, now strangers, should be visited. Some, like one of old, cry for a daughter grievously vexed, and others for a son, worse than lunatic, and the missionary must listen to recitals of sickness, want, sin, misery and shame, and, if possible, relieve. The Son of God, by becoming the son of Mary, could sympathize with the guilt-stricken children of men. Those who minister in his name must do the same, or futile will be their labor. Many visits have been made to families, and to the lowly, sick and poor—not forgetting my special work, carrying the Bible and religious truth everywhere. With pinching cold comes starving hunger. Mothers cry for homes for themselves and children. Hapless ones have no suitable place for rest or labor. Calls from the hospital are often urgent, and persons discharged from there and from the prisons, cry piteously for a shelter. Sometimes near midnight I hear their voice or rap at my door. They have left these sad places with some faint purpose to reform, but neither bishop, minister nor Christian will receive them ; but the ways that lead to eternal death are wide open, and the messengers of Satan are lying in wait to allure them back to their former places of resort. What would Jesus say to these wretched ones calling for help ? I cannot listen unmoved, or suffer them to go, saying, the religion of Protestants, like our own, is a pretence."

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From Miss Schiller, Cincinnati.

"January 2d, 1872. — During the past month I have made about one hundred and twenty-five family visits, and held religious conversations with many. Have also read the word of God and offered prayer at the bed-sides of the sick and dying. I have visited the Cincinnati Hospital four times, the Home of the Friendless and County Jail each once ; have distributed a large amount of papers, tracts, and Scripture cards, and gave one Bible to a German woman ; also assisted to prepare for the Christmas festival in

our Sabbath school. My sewing class is doing as well as usual.

"I have just been informed of the death of a young Roman Catholic woman, with whom I have often spoken and advised her to read the Bible. She died a very

sudden death on Monday morning; but the evening previous (Sabbath) she read and explained a portion of the Bible, and spoke of the love of Jesus to her cousin and family, with whom she was a visitor for a week."

The Doomed Man.

BY DR. J. ADDISON ALEXANDER.

[Recently re-published in *The Presbyterian.*]

THERE is a time, we know not when,
A place, we know not where,
That marks the destiny of men,
To glory or despair.

There is a line by us unseen,
That crosses every path,
The hidden boundary between
God's patience and His wrath.

To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health.

The conscience may be still at ease,
The spirits light and gay;
That which is pleasing still may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark—
Unseen by man, for man as yet
Is blind and in the dark.

And still the doomed man's path below
May bloom as Eden bloomed—
He did not, does not, will not know,
Or feel, that he is doomed.

He knows, he feels that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned!

O! where is this mysterious bourne,
By which our path is crossed;
Beyond which, God himself hath sworn
That he who goes is lost?

How far may men go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the skies is sent—
"Ye that from God depart,
While it is called TO-DAY repent,
And harden not your heart!"

The Letter of a Roman Catholic.—The following letter was read to the *Fulton-Street Prayer meeting*:

"I am a Roman Catholic. But I have read with deep interest the great good accomplished through your powerful influence. I feel that I need the co-operation and intercession of Christian friends to assist me in the work of conversion, and therefore I solicit it as a Christian and a sinner, even though not of your persuasion.

"ONE WHO SEEKS CONVERSION."

Another letter of similar import, from a Roman Catholic, was also read. These were earnestly responded to in united supplications. An actor from one of the New York theatres and a Roman Catholic educated physician, both recent converts at the Fulton Street Prayer Meeting, were received into the church at the "Old North" last Sabbath, where the communion was administered by Rev. Dr. DeWitt.—*N. Y. Obs.*

Dr. Goss, the Catholic Bishop of Liverpool, appears to be a prelate of unusual liberality, for in a recent address he said of Protestants: "Though they reject the ordinance of the Catholic Church, yet if they are sincere in their belief, and follow the light as far as God has given it to them, I believe that the Almighty will have regard to their sincerity of belief, and that if they have a real and true sorrow it will suffice for their salvation."—*Christian Intelligencer.*

LITERARY NOTICES.

Books.

Romanism As It Is: An Exposition of the Roman Catholic System, for the Use of the American People; embracing a Full Account of Its Origin and Development at Rome and from Rome, Its Distinctive Features in Theory and Practice, Its Characteristic Tendencies and Aims, Its Statistical and Moral Position, and Its Special Relations to American Institutions and Liberties. The whole drawn from Official and Authentic Sources, and enriched with numerous Illustrations, documentary, historical, descriptive, anecdotal, and pictorial; together with a Full and Complete Index. By Rev. Samuel W. Barnum, Editor of the "Comprehensive Dictionary of the Bible." Hartford, Conn.: Connecticut Publishing Company. R. P. Nichols, Chicago, Ill. 1871. 753 pages, 8vo.

The Title Page of this book very fully describes its intent and its character. The author, in his preface, says of it, that it "is not a sensation book, which aims especially to tell big stories," that it is "not a romance or a novel with fact and fiction mixed together in inextricable confusion," but that its aim is "to make its readers wiser and better—to give them a more correct understanding of matters and questions that are of present and lasting importance." And the object thus specified seems to us to have been steadily pursued and successfully carried out in the work.

The Roman Catholic authorities have been largely drawn upon; translations from their standard Latin works, beyond the reach of ordinary readers, have been freely introduced; and they have been given an opportunity to speak for themselves, and to present their own cause. Nevertheless, by this self-uttered testimony, the Author has the more strongly and convincingly welded his proofs against the whole Papal system. His book might therefore very well take the title already applied to it by some of its reviewers, "Romanism photographed by herself." We have seldom seen stronger and more satisfactory commendations of any book than have been given to this one, from such men as Rev. Drs. Hall, Tyng, Ormiston, Foss, Musgrave, Mark Hopkins and R. W. Patterson.

A very copious and well-arranged Index greatly increases its value as a work of reference.

It is a subscription-book, but copies can be obtained of Messrs. Myers & Paton, General Agents, 37 John St., N. Y. City.

A Treatise on English Punctuation; designed for Letter-Writers, Authors, Printers, and Correctors of the Press; and for the Use of Schools and Academies. With an Appendix, containing Rules on the Use of Capitals, a List of Abbreviations, Hints on the Preparation of Copy and on Proof-Reading, Specimen of Proof-Sheets, etc. By John Wilson. Twentieth edition. New York: Woolworth, Ainsworth & Co. 1871. 12mo, 321 pp.

This is the twentieth edition of a book which was first issued in 1826, then designed solely for printers. Subsequent editions were enlarged and improved,

and adapted to the wants of letter-writers, authors, printers, and correctors of the press. It is an accurate, perspicuous and comprehensive treatise, containing much information with which every scholar should be acquainted. Former editions have been noticed with favor by many of the leading journals in the country. Its value is increased by a good Index.

A Compendious Grammar of the Greek Language. By Alpheus Crosby, Professor Emeritus of the Greek Language and Literature in Dartmouth College. New York: Woolworth, Ainsworth & Co. 12mo, 370 pp. \$1.50.

The Publishers inform us that "In the preparation of this manual, Professor Crosby has yielded to a wish expressed by some teachers for a treatise somewhat less extensive than his former Grammar. At the same time he has carefully avoided such abridgment as would render the book too meagre to be a suitable *vade-mecum*, through school and college, for the student who might have commenced with it; and he has taken pains so to prepare it that the Revised and Compendious Grammars might be used without inconvenience in the same class, and that the student might pass from one to the other, almost unconscious of a change. The omissions are chiefly of the more theoretical parts, of such forms and constructions as the student would not be likely to meet, and of such multiplied examples as might be best spared."

Aesthetics; or The Science of Beauty. By John Bascom, Professor in Williams College. New York and Chicago: Woolworth, Ainsworth & Co. 1872. 12mo, 268 pp.

We are told by the Author in his Preface to this work, that "The following Lectures were written with a desire to supply the want of an exclusive and compact treatise on the principles of taste. . . . It has been our aim to combine and present in a systematic form those facts and principles which constitute the department of taste, and, as far as may be, to make good its claim to the rank of a distinct science. In so doing, we have striven to render a service to the general reader, and yet more to this branch of instruction."

The Cruise of the Casco. By Elijah Kellogg, Author of "Elm Island Series," etc. Illustrated. Boston: Lee & Shepard, Publishers. New York: Lee, Shepard & Dillingham. 1872. 16mo, 326 pp.

Almost all of the publications by Lee & Shepard for the young are in *sets*, and this "Cruise of the Casco" is the third volume of the "Pleasant Cove Series." It is a story of adventure, written in a lively and entertaining style, and like its predecessors in this series ("Arthur Brown, the Young Captain," and "The Young Deliverers,") will not fail to be read by the boy into whose hands it may fall. It contains also many practical lessons for emergencies which will be of value. On the whole we consider it as among the better class of those books for the young which border on the "Sensational."¹

The Young Dodge Club—Among the Brigands. By Prof. James DeMille, Author of "The B. O. W. C.," "The Boys of Grand Pre School," "Lost in the Fog," "Fire in the Woods," etc. Illustrated. Boston: Lee & Shepard, Publishers. New York: Lee, Shepard & Dillingham. 1872. 16mo, 328 pp.

A boy's book, and one which will be pronounced by many a youthful reader delightfully humorous and funny. It portrays the ridiculous mistakes into which the members of the "Young Dodge Club" were perpetually led, in consequence of a cherished fear of brigands, and a persistent determination to convert into a brigand every strange character met with in their travels. It is very readable, and withal contains a modicum of good sense, but its style is extravagant and sometimes exaggerated. In these days when such an abundance of truly instructive literature is provided for our children, written, too, in such an attractive style, it would be better, in our judgment, that such books as this one should be permitted only occasionally and in limited quantity, being used as a sort of sauce to sharpen the appetite for solids.

Aunt Madge's Story. By Sophie May, Author of "Little Prudy Stories," "Doty Dimple Stories," etc. Illustrated. Boston: Lee & Shepard, Publishers. New York: Lee, Shepard & Dillingham. 1872. 18mo. 214 pp.

The third volume in "Little Prudy's Flyaway Series," designed for little boys or girls, but especially for girls. It is written in language which a child can easily understand, and at first we were inclined heartily to commend it. But, we find it too much filled with accounts of lying and other bad habits of children, and with frightful tales told by one child to another, calculated to induce nervous fear, especially of the dark; and, as we decidedly object to such teaching being put into the hands of our own little ones, we cannot commend the book to others.

Guy Dalesford; or a Wreath of Smoke. Also, *David Aspinall, the Wanderer in Africa.* A Tale illustrating the Thirty-second Psalm. * Two volumes in one. By A. L. O. E., Authoress of "Claremont Tales," "The Giant Killers," "The Young Pilgrim," etc. New York: Robert Carter & Bros. 18mo, 334 pp.

Almost without exception, A. L. O. E.'s writings are to be commended. Boys and girls will be delighted with the two stories contained in this book. They have sufficient of adventurous incident to attract. At the same time their moral purpose and intent is good, and the volume may be safely put into the hands of our children, either at home or through the S. S. Library.

Bending Willow: a Tale of Missionary Life in the Northwest. By Jane Gay Fuller. New York: Robert Carter & Brothers, 1872. 16mo, 305 pp. \$1.25.

Another book which we take pleasure in commending to our young friends, as one which will profit while it interests them. "Bending Willow" is the name of an Indian chief; and this tale of missionary life is laid among the Indians, and contains vivid pictures of the dangers incurred and of the deliverances experienced in such a life. It gives also some

of the interesting and quaint legends of the tribes. The book is worthy of a place in the S. S. Library.

Imogen, and Other Poems. Boston: Published by E. B. Russel, 1871. 12mo, 81 pp.

This little volume of poems is published anonymously, and, although we would not judge too harshly, yet we think it well that the author has thus chosen to be nameless. We fail to find in it the merit which would justify publication in this age of books.

Books received, which will be noticed in next number:—

From Lee & Shepard: Half Truths and The Truth.

From Dodd & Mead: Comparative History of Religions.

From Ward & Tickenor: The Mystery of Iniquity; or Romanism not Christianity.

From Harper & Brothers: Physiology of the Soul and Instinct as distinguished from Materialism. Woman's Worth and Worthlessness.

From Oakley Mason & Co.: The Story of a Working Man's Life.

Quarterlies.

The Presbyterian Quarterly and Princeton Review. Editors: Lyman H. Atwater, Henry B. Smith. New York: Published by J. M. Sherwood, 38 John street and 44 Bible House. \$3 50 per annum.

Two well-known Reviews are here united in one under the joint and equal control of two of their former editors, who announce in their Prospectus, that "Each editor retains the same liberty as hitherto of advocating or allowing to be advocated whatever, in his judgment, is entitled to a hearing; due regard being had to the courtesies of debate, and, in case of difference, the editors, or writers, will assume the responsibility over their own signatures." This arrangement meets with our most hearty approval and commendation. It embodies the very idea of our own "Union,"—the principle of liberty in unity,—a principle, which, properly extended and applied, we hope will yet embrace in one organic brotherhood all evangelical Christendom. We like, too, the idea of personal responsibility, insured by writing over one's proper signature.

The Prospectus further states, that, "The editorial, literary and fiscal resources of both are combined. Enlisting the whole range of the contributors to both periodicals, with important additional aid, we may readily secure a higher average grade, with an increase in variety and quantity of the contents. By enlarging the size to about 200 pages each quarter, or 800 pages a year, we shall also be able to enrich the Review with choice selections from the British and Continental periodicals. Thus more may be gained by the Union than could have been given by both apart."

Mr. Sherwood, although compelled by the state of his health to retire from the editorial department, will continue to act as publisher and business manager.

The Table of Contents for January announces—
 I. The Variable and the Constant in Christian Apology; by Charles A. Aiken, D.D., Princeton, N. J. II. The Theology for our Age and Country; by Philip Schaff, D.D., New York. III. The Plymouth Brethren; by Rev. Thomas Croskery, Londonderry, Ireland. IV. The Wine Question in the Light of the Law of Love; by Herrick Johnson, D.D., Philadelphia. V. Total Abstinence and its Scriptural Basis—a reply to the strictures of Dr. Herrick Johnson upon the Princeton Review; by Lyman H. Atwater, D.D., Princeton. VI. Paris under the Commune; by Edmund Pressensé, Paris. VII. Jowett's Plato; by Tayler Lewis, LL.D., Union College. VIII. Era, the Model of the Biblical Divine; by Thomas E. Thomas, D.D., Lane Theo. Seminary. IX. Contemporary Literature. X. Theological and Literary Intelligence.

The Methodist Quarterly Review.—D. D. Whedon, LL.D., Editor. New York: Carlton & Lanahan, 805 Broadway. \$2.50 per annum.

Contents for Jan., 1872:—Conservation, Correlation, and Origin of Physical, Vital, and Mutual Forces, by J. S. Jewell, M.D., Professor of Anatomy in Chicago Medical College. The Methodist Book Concern and its Literature, by Rev. Bostwick Hawley, D.D., Glenn's Falls, N.Y. The Apocalypse, a Dramatic Allegory, by Rev. A. C. Rose, North Granville, N.Y. German Explorations in Africa, by Professor William Wells, Union College, Schenectady, N.Y. Two Systems of Ministerial Education, by Rev. William F. Warren, D.D., President of Boston Theological Seminary. The Methodist Episcopal Church in the Southern States, by Rev. L. C. Matlack, D.D., New Orleans. Synopsis of the Quarterlies; Foreign Religious Intelligence; Foreign Literary Intelligence; Quarterly Book Table.

The Christian Quarterly.—Editor, W. T. Moore, Pastor of Central Christian Church, Cincinnati, with Associate Editors. Cincinnati: W. T. Moore, Publisher. 1872. \$3.00 a year. Contents of No. XIII.—January, 1872:—

- I. Conscience, Its Office, Nature and Rights.
 - II. Beecherism and Legalism.
 - III. The Degree of Presbyterial Authority.
 - IV. Internal Evidences of the Authenticity of the Gospels.
 - V. The Episcopacy of the Primitive Church.
 - VI. Things Sacred and Secular in American Life.
 - VII. Unemployed Preachers.
- Literary Notices.

Magazines and Papers.

Eclectic Magazine.—With the number for January, 1872, this Magazine enters upon the 28th year of its existence, and the Prospectus well claims that without merits of a sterling and high order no periodical could have lived so long. It is also promised that during the coming year "the *Eclectic* shall be more thoroughly representative than ever before of the best aspects of foreign thought and literature,"

and from our knowledge of the Magazine, we feel confident that this promise will be fulfilled.

The January issue has two fine steel engravings, one representing "Washington Irving and His Friends," and the other copied from John Gilbert's famous historic picture of "Cardinal Wolsey and the Duke of Buckingham."

The table of contents, as is customary with the *Eclectic*, combines the instructive and the entertaining in about equal parts. The Editorial Departments, Literary Notices, Science, Art, and Varieties are very full and entertaining.

E. R. Pelton, Publisher, 108 Fulton street, New York. Terms \$5 per year.

American Agriculturist, published by Orange Judd & Co., 245 Broadway, New York. \$1.50 per year. An amazingly cheap and most excellent periodical. The January number comes filled with valuable matter, made attractive with an abundance of pertinent and well-executed illustrations.

Hearth and Home.—Orange Judd & Co., New York. \$3 per year. An Illustrated Family Weekly, which we can heartily commend, as full of good and pleasant things, especially for the young folks.

Harper's Weekly.—This spirited paper still deals strong blows, with both pen and pencil, against public wrongs and abuses. The number for Jan. 27th has an article on the Ku-Klux of Mississippi, with an illustration of three of the gang in the disguises in which they were caught. Also a sketch by Nast of Justice upsetting the corrupt Judiciary bench of this city.

Public Ledger Almanac, 1872.

Old Franklin Almanac, 1872.

Both come from Philadelphia, and are greeted as old friends. The former is published by Geo. W. Childs, Ledger Building, 6th and Chestnut streets, and to insure that every subscriber of the Ledger shall receive a copy, over 90,000 have been printed. It is full of valuable information. The latter is issued by A. Winch, 505 Chestnut street.

The National Sunday School Teacher.—The January number has a brilliant list of contributors, among whom are Rev. Chas. E. Cheney, D.D., Rev. John Todd, D.D., Rev. Wm. Alvin Bartlett, Rev. J. K. McLean, and Wm. H. Groser, B. Sc. who respectively present papers under the captions: "Be Thorough," "The Queen's Decision," "The Children's Sympathy for Chicago," "Woman's Work in the Sunday School," and "Bible Months or Seasons in Palestine." Live editorials and other valuable contributed matter make up an unusually attractive number, such as any publisher might be proud of as the initial one of the year.

But the treatment of the lessons this year promises to be of the greatest interest and service. Rev. J. M. Gregory, LL.D., regent of the Illinois Industrial University, is engaged in their preparation for the first three months and in successive quarters is to be followed, in order, by Rev. S. C. Bartlett, D.D., professor in the Chicago Theological Seminary, Rev. Joseph Alden, D.D., president of the Normal

School, at Albany, N. Y., and Alexander G. Tyng, of Peoria, Ill. The employment of men so distinguished for learning and ability is sure to result in giving to teachers a greater quantity of well digested matter, and the arrangement ensures variety. The publishers evidently mean to make the *Teacher* a magazine of great practical use, and at the same time to place it in the rank of the most scholarly and thoughtful periodicals. Subscription price is \$1 50 per year. Adams, Blackmer & Lyon, Pub. Co., 179 W. Washington street, Chicago, Ill.

The Missionary Link for the Woman's Union Missionary Society of America for Heathen Lands. New York: issued once in two months, at 50 cents per annum.

Our Mission Field, published by the Ladies' Board of Missions of the Presbyterian Church. New York: issued quarterly, at 50 cent per annum.

Woman's Work for Woman.—Published quarterly by the Woman's Foreign Missionary Society of the Presbyterian Church. Philadelphia and Chicago: 50 cents per annum.

The January numbers of these three Magazines are full of interesting intelligence, showing how much is being accomplished by Christian women in the prosecution of mission work.

Chicago Pulpit.—A weekly publication of Ablest Sermons by leading Chicago Divines. A new venture. First three numbers received, containing sermons by H. N. Powers, D.D., Robert Laird Collier, D.D., and Charles H. Fowler, D.D.

Periodicals of American Tract Society, New York, 150 Nassau street:

The Illustrated Christian Weekly—1 copy, \$2; 20 to one address, \$35.

Deutscher Volksfreund—Weekly—1 copy, \$2; 20 to one address, \$32.

American Messenger—Monthly—5 to one address, \$1; 40 to one address, \$6.

Amerikanischer Botschafter—Monthly—Terms same as Amer. Messenger.

Child's Paper—Monthly—8 copies to one address, \$1; 100 copies to one address, \$12.

Morning Light—Terms same as Child's Paper. This is meant for Infant Classes, Mission Schools, Freedmen, and Foreigners wishing to learn English: for beginners, old or young.

Single subscriptions to either of the Monthlies, 25 cents each.

All these periodicals we most heartily commend.

Papers of the "American Tract Society," Boston, 117 Washington street:

The Christian Banner enters upon its thirteenth volume in a much improved form; being now a convenient magazine of sixteen pages, with a cover of four pages additional.

With the new year there has been an accession of new contributors to its columns, who will add to the interest of the paper, while they will not detract from the strictly evangelical spirit and practical tone which

has so long endeared it to the hearts of so many of all denominations all-over our land.

The Child at Home, the Sunday-school paper of the "American Tract Society," is issued monthly in two editions, one black and the other colored. The first costs \$12 a hundred, and the other \$30 a hundred. The colored edition is very highly prized, and some of its illustrations are very fine works of art. There is no other Sunday-school paper printed in this style except Apples of Gold, issued by the same society weekly.

Apples of Gold is a small weekly for infant classes, which begins with 1872. It has a variety of type and pictures, and once a quarter it is printed in colors. It will make a very elegant volume for binding.

The New Year is the National Family Almanac, issued by the "American Tract Society," at twenty cents. It is pronounced "the best;" is profusely illustrated; has the calendar pages, and the usual information found in almanacs, with very much more.

Missionary Magazines for January received:

American Bible Society Record—Union.

Sailor's Magazine and Seaman's Friend—Union.

Foreign Missionary—Presbyterian.

Monthly Record—

Ref. Pres. and Covenant—

Missionary Herald—Congregational.

Home Missionary—

American Missionary—

Church Missionary Record—Church of England.

Spirit of Missions—Episcopal.

Missionary Magazine—Baptist.

Wesleyan Missionary Notices—Meth.—London.

Other Magazines for January received:

Mother's Magazine; Good Health; Home and Health; National School Festival; American Educational Monthly; Advocate of Peace; Church's Musical Visitor; Demorest's Mirror of Fashion; Wood's Household Magazine; Vick's Illustrated Catalogue and Floral Guide.

For the Young:

In addition to the publications of the two tract societies, we take pleasure in mentioning the following, as among the best religious pictorial papers and magazines for the young:—

Illustrated Missionary News; London Tract Society. The Little Folks; Adams, Blackmer & Lyon, Pub. Co., Chicago, Ill.

Infant's Magazine, } Supplied by C. F. Roper,
Children's Friend, } 2 Bible House, New York.

And as among the best not professedly religious—Young Folks News; A. Martien, Philadelphia. The Children's Hour; T. S. Arthur, Philadelphia. The Nursery; John L. Shorey, Boston. Our Young Folks; Osgood & Co., Boston. Demorest's Young America; New York.

OUR ENGLISH ALLIES—crowded out of this Number—will be attended to in our next.

R E C E I P T S

In behalf of the American and Foreign Christian Union, for the Month ending

31st December, 1871.

MAINE.

Bath. Chas. Crocker \$15 00

NEW HAMPSHIRE.

Winchester. Cong. Ch., Levi Sabin, Tr. 6 41

MASSACHUSETTS.

Fitchburg. A friend 2 00

Cambridgeport. Ladies of 1st Cong. Ch.,
per E. D. Goodrich, Esq., specially for

Miss Rankin's field, \$75 gold 81 56

Longmeadow. Mrs. M. B. Haralson 13 00

Newburyport. Mrs. W. \$50, and \$5 from
another lady, for Miss Rankin's personal

use 55 00

Boston. Church st. M. E. Ch., add. 6 00

Lynn. Boston st. M. E. Ch., add. 5 00

West Dennis. M. E. Ch. 10 50

Dorham. M. E. Ch. 7 25

Worcester. Trinity M. E. Ch. 62 41

Ipswich. M. E. Ch. 16 23

Hopkinton. M. E. Ch. 8 77

Gloucester. M. E. Ch. 18 11

West Medway. M. E. Ch. 11 57

Lowell. Central M. E. Ch. 12 17

Pittsfield. Mrs. Chs. H. Bigelow 5 00

Boston. Shawmut Cong. Ch., by S. F. Wil-

kins, Tr. 225 11

CONNECTICUT.

Lakeville. Mrs. M. A. Holley \$10, Mrs. F.

A. Pratt \$5 15 00

Winsted. Gratitude for Cent. Mexico 5 00

Guilford. 3d Cong. Church, Rev. Geo. M.

Boynton 25 00

Milford. Mrs. Dea. T. Miles 2 00

Madison. Cong. Ch., by F. T. Jarman 17 82

Norwalk. M. E. Ch., add. 4 15

New Haven. A friend 4 00

72 97

NEW YORK.

Port Richmond. Reformed Ch., by A. W.

Sexton, Tr. 30 00

Brooklyn. A friend 5 00

Rochester. Thos. Broxholm, for Bibles 3 00

N. Y. City. Miss R. W. Rice 1 00

" Woman's Union Missy Socy's \$50 cur-
rency and \$80 gold, for Miss Rankin's

work in Mexico 116 00

Yonkers. From "Constant Workers," Miss
A. E. Kirkwood's class in 1st Mission

S. Schl., for Miss Rankin's work. 7 60

Watertown. Miss B. F. Hubbard 25

N. Y. City. Bostwick Estate 3,000 00

" Henry Dwight legacy for colportage in

France 350 00

" Mission School of W. 23d st. Pres. Ch.,
Rev. H. D. Northrop, Pastor, to consti-

tute A. Smythe a L. M. 30 00

" Wm. Lambert 5 00

York. Jas. McNab 5 00

Utica. Mrs. Alex. Horsburgh 5 00

N. Y. City. Rev. Howard Crosby, D.D.,
for the Ch. office in Greece 200 00

NEW YORK—Continued.

Kingston. M. E. Ch., add 5 00

Green Point. Tabernacle M. E. Ch., add. 5 00

Oxford. M. E. Ch., in part 6 92

Norwich. M. E. Ch., in part 26 41

Watertown. State st. M. E. Ch. 44 50

" Pamalie School-house 9 05

" Pres. Ch., Rev. Dr. Porter 45 19

" Willard Ives, Esq. 14 00

Blooming Grove. Rev. J. R. Lente 5 00

2,918 32

NEW JERSEY.

Newark. So. Park Pres. Ch., add. 8 00

" Spruce st. Miss'n Sab. Schl., for Greece,
and to constitute Wm. Turner a L. M. 30 00

Hanover. Presb. Ch. and Sab. Schl. for

Cent. Mexico, and to constitute John R.

Williams: nd Wesley Hall L. M.'s, in full, 14 00

Bloomfield. 1st Pres. Ch., balance 45 00

Passaic. Wm. Butler, D.D., annu-ty 25 00

" North Reformed Ch., in part 37 19

" First Reformed Ch., in part 9 23

Trenton. Hon. E. W. Scudder 10 00

Beverly. Cash 16 17

195 09

PENNSYLVANIA.

Pittsburg. 3d Pres. Sab. School, for Miss

Rankin's field 50 00

Eldersridge. Pres. Ch., by Wm. Fritz, Tr. 9 79

Philadelphia. Miss Annie Graham 1 00

Mifflensburg. Rev. Isaac Grier 5 00

Susquehanna Depot. M. E. Ch., in part 21 30

" Pres. Church 4 00

Philadelphia. R. H. Williams 11 00

Bethlehem. H. E. Wineland 6 00

Middletown. Miss A. E. Kendig 5 00

Philadelphia. Mrs. H. B. Lentz, for Central

Mexico \$100; Messrs. Gest, Perkins,

West, Hodge, \$10 ea.; Farr, Cosh, Lacy,

McElroy, Perkins, Van Uxum, Perkins,

\$5 ea.; Harkness & Fancis, \$4 ea. 183 00

332 09

ILLINOIS.

Elmwood. Union Meeting 13 00

Peoria. 1st Pres. Ch. 15 00

" 2d Pres. Ch., Hon. J. L. Griswold \$30, 35 00

" Fulton st. Pres. Ch. 15 00

" 1st Cong. Ch. 5 00

" Individuals 4 09

Bloomington. 1st Pres. Ch. 3 00

" 2d Pres. Ch. 34 85

" Christian Church 7 50

" M. E. Ch. 6 00

" Prot. Epis. Ch. 2 00

Paris. Pres. Ch., Rev. R. D. Vandeursen 31 00

" M. E. Ch. 9 05

" Christian Church 2 45

Cairo. Pres. Ch. in part 18 30

198 15

INDIANA.

Madison. 1st Pres. Ch., add. 25 00

Worthington. Union Meeting 46 30

INDIANA—Continued.

Crawfordsville. Hon. John Milligan	5 00
Franklin. Hopewell Presb. Ch., add	3 00
	79 10

OHIO.

Cincinnati. Mrs. C. Bates was reported as giving 50 cents; it should have been \$5.	
College Hill. Female College, for Miss Rankin's field, and to constitute President A. E. Sloan a L.M.	31 61
Xenia. 1st U. Pres. Ch., E. Millen \$40; Messrs. Boyd, Crawford, Galloway, Wright, Mellen, McDowell, Fraser, Crawford, Miss Van Eaton. \$5 ea.; Patton, Hannon, \$2 ea.; Hopkins, Stewart, Kendall, Dean, Barnett, Funk, Holmes, Hopping, Kelso, Gordon, Stewart, Anderson, Carruthers, Jobe, Morris, Jackson, Chery, Moore, Quinn, Mrs. Wade, Bradford, Brown, \$1 ea.; Mrs. Hamilton, Holmes, Carver, Crawford, 50c. ea.; A. Herriot. Mrs. Van Eaton, 25c. ea.; Mrs. Kendall 11c.	112 61
" 1st Pres. Ch., Messrs. McMillan and Brown, \$10 ea.; Ankeny, Allison, Harbus, Mrs. Allison, \$5 ea.; J. Townsley \$3; Mr. Fleming \$2; Gowdy, Lyttle, Stitt, Harper, McClelland, Howard, Payne, Allison, Hained, Cooper, Fleming, Stevenson, Mrs. Lowe, McClung, McCracken, \$1 ea.; J. Nisonger, McClure, 75c. ea.; Orr, Nichol, Allison, 50c. ea.	63 00
" 3d U. Pres. Ch., J. C. McMillan, Mrs. Weyer and Ewing, \$5 ea.; J. Bryson \$4; Watt, Morrow, Stewart, Bratton, Monroe, Stewart, \$2 ea.; Benner, McMillan, Haper, Bryson, Gibney, Weyer, Stewart, Maquiston, Moore, Wright, Patterson, Andrew, Crabb, \$1 ea.; Winters, Munroe, Mrs. McQuirk, 50c. ea.; W. McClelland 25c.—which makes J. C. Casey a L.M.	45 75
" 2d U. Presb. Ch., Messrs. Harper, Dowthell, McClelland, \$2 ea.; Kyle, Collins, Genn, Dodds, Harper, Hutchinson, Duncan, Collins, Shields, Collins, \$1 ea.; Dr. Martin 50c.	16 50
" Sab School, Oak Grove	5 00
" Trinity M. E. Ch., Mr. Hooven	2 00
" 1st M. E. Ch., Mr. McElvan	50
" Bapt. Ch., Mr. McConohue	1 00
" Public Sch'l, Miss Ewing's room \$1.30; Miss Hyslop's room \$1; Miss Willson's room 10c.	2 95
Belle Brook. Dan'l Holmes \$50, for Miss Rankin's field, Edwd. A. Holmes \$5.	55 00
Cincinnati 1st U. Pres. Ch., bal.	2 00
" 1st R. Pres. Ch., balance, two Messrs. Gibson, \$10 ea.; J. McCune \$2; Wallace, Park, \$1 ea.; J. Smith 50c.—in full of L.M. for Rev. J. G. Bolce	24 50
" 1st Welsh U. C. Ch., add., Messrs. Jones, Howels, \$1 ea.; Evans & Lloyd, 50c. ea; W. W. Lewis 30c.	8 30
Springdale 1st Pres. Ch. \$18.02, Sab. Sch'l \$2.69	20 61
Glendale. Female College, in part, for Miss Rankin's field	37 58
Columbus. Trinity P. E. Ch., Mrs. Dunning for Miss Rankin's work, \$50; Mrs. Hubbard, to make Rufus W. Clark, Jr., L.M., \$40; Mrs. Outhnut \$15; Mrs. Bates and Nell, \$1 ea.; Messrs. Kelley, Smythe, and Mrs. Kelley, Collins, Miss Bates, \$5 ea.; A. Smythe, Mrs. Brown, \$3 ea.; Fullerton, Andrews, Whiting, Randall, \$2 ea.; Herd, Wheeler, Fay, Mrs. Gorten, Geiger, Mitchell, Comstock, \$1 ea.; Mrs. Claypool 99c., Mrs. Perkins 50c.	172 49
" 1st Pres. Church, Messrs. Gill & Noble, \$25 ea.; Mrs. Deshler, Mrs. T. G. Wormley, in full of her L.M., Mr. McKee,	

OHIO—Continued.

\$10 ea.; Anderson, Backus, Ide, Gere, Mrs. Bennett, \$5 ea.; Sharp, McCracken, Thomas, Harrison, \$2 ea.; B. Somers \$1, Mrs. Frazer 50c.—makes Rev. Robt. J. Laidlaw and Alfred Thomas L.M.s.	114 10
Columbus. Teachers in Blind Asylum	21 25
" Westminster Pres. Ch., Messrs. Weight & Taylor, \$5 ea.; G. Moodie \$3; Cook and Galloway, \$1 ea.	15 00
" 2d Pres. Ch., C. N. Olds, \$20; Messrs. Duncan, Baker, Mrs. B. E. Smith, in full of her L.M., \$10; White, Person, Denig, Brown, Marple, Mrs. Brooks, Butler, \$5 ea.; Messrs. Lilley, Kitson, Bell, Mrs. Houston, \$3 ea.; Fay, Cort, Kingsbury, \$2 ea.; Butler, Scarritt, Person, Evans, Chadwick, Butler, Stewart, Mrs. Higgins, Gormley, Blakeslee, \$1 ea.; Mrs. Aiken 25c.	113 25
Columbus. Cong. Ch., Mr. Wakefield \$3; Messrs. Burdell, Babbitt, Ruse, Brettingham, \$2 ea.; Taylor, Hodgkiss, Herschizer, Mahoney, Butler, Main, Chase, Janney, \$1 ea.; Mr. Dickerman, Mrs. Prentiss, 50c. ea.; B. D. Hills 5c.	20 05
" Bpt. Ch., L. L. Smith	1 00
" Welsh Pres. Ch., in part for a L.M.	7 00
Lebanon. Cong. Ch., J. D. McLaughlin \$21.05, Mrs. Parshall \$5, Sab. Sch'l \$7, Munroe family \$3, Mr. Langstreth \$2, Williamson, Parshall, \$1 ea.; Graham, Smith, Mrs. Cowan, 50c.—to make John D. McLaughlin, L.M.	41 55
" 1st Pres. Church, Mrs. Gould, Wilson, Johns, \$5 ea.; Mrs. Scott \$2.25; Mr. Anderson, Mrs. Smith, \$2 ea.; Messrs. Frost, Tichenor, James, Henderson, Glichrst, Smith, Clark, Fisher, McBurney, Covelle, Smith, Hardy, Smith, McClintock, \$1 ea.; Irwin, Tait, Johnson, 50c. ea.; Mrs. Stoddard 25c. cash 5c.	37 05
" 1st Bapt. Ch., R. Boake \$5; Dunleavy, Thompson, \$2 ea.; J. Thompson, Mrs. Holbrook, Corwin, \$1 ea.	12 00
" 1st Cumb Pres. Church, Messrs. Dill, Dyche, Bennett, Mrs. Nelson, \$1 ea.; Hinch, Carey, McCain, Miss Woods, Hawthorn, Krutzen, 50c. ea.; Miss Waters 75c.; Culbert, Crane, 25c. ea.; W. Evans 20c.	8 45
" Meth Prot. Church, Messrs. Howry, Lewis, Clark, Osborn, \$1 ea.; J. Brown 50c., Mr. Kroogle 25c.	4 75
" Prof. Holbrook and family	7 00

MICHIGAN.

Detroit. Chas. Noble and Mrs. Elias Noble,	60 00
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IOWA.

Monticello. Union Collection	35 50
Victor. M. E. and Pres. Ch.	40 00
Brooklyn. M. E. Ch.	30 50
Belle Plain. M. E. Ch.	30 75
Zadora. Union Collection	12 25
Blairstown. Union Collection	12 00

161 00

MINNESOTA.

Saint Paul. Jas. W. Yanders, for Central Mexico, and to make Miss Anna W. Yandes a L.M.	30 00
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Columbia, California.—Mrs. Dealey \$1.25; Capt. Ryan \$1; Grace Dealey 75c.; Mrs. Knapp, Stewart, Pitts, Wing, Tobey, Pennycook, Morgan, Mr. F. Boyer, F. Gruchy, Mrs. Shaw, 50c. ea.	8 80
Winnemucca. Rev. L. Ewing	1 00

\$9 80

Total.....\$6,606 16

THE CHRISTIAN WORLD.

Vol. 23.

MARCH, 1872.

No. 3.

EDITORIAL NOTES.

THE MEXICAN REVOLUTION.—The power of Porfirio Diaz, the leader of the rebellion, seems to have been effectually broken in Oaxaca, and Diaz himself has fled accompanied only by a small escort. General Altorre, the victorious government commander, is reported to have acted in a manner at once humane and truly politic, having “pardoned all the adherents of Porfirio Diaz captured at Oaxaca.” The Porfirista rebels have also been defeated in the State of Vera Cruz. At the City of Mexico, the government maintains its complete supremacy.

In Northern Mexico, the Revolutionists under Quiroga, having been reënforced until they numbered 2,000 troops, flanked Cortina with his small company of 600 men, and endeavored to detain him at Camargo, while they should march on Matamoras; but Cortina, by strategy or superior generalship, succeeded in breaking through this snare, and on the 4th of February was reported to have “reached Reynosa, pursued by Quiroga’s advance;” and again, on Feb. 9th, a telegram from Matamoras announces that “a portion of Cortina’s troops are expected here to-night, while that general will remain outside to harrass the enemy.”

Zacatecas is reported to have fallen into the hands of the revolutionists, having been captured by them on Jan. 30th, “with a large quantity of stores and artillery.”

Our confidence in the ability of the government to suppress the rebellion still continues. What we said last month in regard to the safety of our missionaries, and their continuance in the work, we have only to repeat at the present time.

A CHRISTIAN TEACHER IN A JAPANESE COLLEGE.—Three centuries ago the Jesuits obtained a foothold in Japan, and might, ere this, have Christianized the whole nation. But their deceptions and political intrigues made them abhorred by the Japanese Government, brought odium upon the very name of Christianity, aroused a spirit of bitter persecution against all their disciples, and led to the enactment of the most stringent laws against the propagation of the Christian religion in

the empire. Quite recently this persecution has broken out afresh and with increased violence. Within the past year, multitudes of professed Roman Catholics have been thrown into foul dungeons, starved and otherwise brutally tortured to the death. It is now an offence punishable with fine and imprisonment (if not death), to attempt to teach a Japanese the truths of the gospel.

And yet we are permitted to thank God for the recent signal triumph of His truth in this Empire. An incident has occurred at once most romantic and most significant. A young man—we are proud to say an American—has dictated terms to the Imperial Government, and has won a victory for Christ. On Lord's day, Dec. 17th, 1871, he taught a Bible class in a Buddhist temple, which had been denuded of its idols and given to him for a residence; and each of the young men taught went away from that class with a Bible under his arm. We have just had the pleasure of hearing his father read the letter giving an account of this, and also describing his journey from Jeddo into the interior, which was attended by a truly princely escort.

This young man, but twenty-two years of age, the son of Rev. Dr. Rufus W. Clark, of Albany, had been appointed by the Japanese Government to a professorship of Chemistry in one of the Colleges. At Jeddo, five copies of a lengthy written agreement were presented to him to sign, which, on reading, he found to contain an article pledging him not to teach Christianity or to speak to any Japanese respecting his religion. He positively refused to sign such a document; and, although urged by friends to do it on the ground that he would otherwise lose his appointment, he remained true to his principles, and would not sign the papers. The embassy left him and returned to the Government to report; and, after a few weeks, brought back to him new documents from which the objectionable article was omitted, and he was permitted to enter on his new position untrammelled. Surely this is a noble victory for Jesus. God bless the young professor of chemistry.

HYACINTHE ON THE RECANTATION OF ABBÉ GRATRY.—Under the skillful pressure applied by the Church of Rome, another of the most vigorous assailants of the dogma of Infallibility has recanted. The *abbé Gratry*, well known as the author of a clear and convincing refutation of the pretensions of this dogma, in which he indignantly asked its advocates, "*Numquid Deus indiget mendacio vestro?*" ("Has God need of your falsehoods?") has recently written to the Archbishop of Paris, that he "accepts" the decrees of the Vatican Council, and that he "effaces" everything he may have written to the contrary, before the decision.—This letter has called forth a kind, but firm response from "*Father Hyacinthe*," exhibiting the absurdity of the abbé's attempting, by a word of submission, to refute his own conclusive arguments, and ending with

these weighty sentences : “ As for me, what I fear for it [the cause of religion] most is not the open and candid scepticism of the adversaries of revelation, but the unconscious scepticism of those who place false authority and false unity above the truth. The former consolidates the sacred edifice by the very assaults it directs against it from without ; the latter silently undermines it from within by shaking the two foundations on which it rests—sincerity of faith and integrity of conscience.”

PROGRESS OF POPERY IN GREAT BRITAIN SINCE 1851.—The “ Monthly Letter of the Protestant Alliance,” dated London, Jan. 1, 1872, has a statistical table with this heading, from which we extract as follows :—

	IN ENGLAND AND WALES.			IN SCOTLAND.			TOTAL IN GREAT BRIT’N.		
	1851.	1872.	Increase.	1851.	1872.	Increase.	1851.	1872.	Increase.
Priests.....	835	1,599	764	123	225	102	958	1,824	866
Public Churches, Chapels and Stations.....	586	1,005	419	97	222	125	683	1,227	544
Religious Houses of Men.	17	64	47	....	8	8	17	72	55
Convents.....	53	232	179	....	20	20	53	252	199
Colleges.....	10	18	8	1	2	1	11	20	9

DR. DÖLLINGER’S INAUGURAL.—The strenuous efforts made by the Ultramontane party to crush Dr. Dollinger, and to drive him from the position that he had held with so much honor in the Munich University, have signally failed. True liberty has vindicated itself in that seat of learning, and its distinguished champion has not only been retained, but has been elevated to the Rector’s chair, a position of higher honor and of wider influence for good than any he has previously occupied.

His Inaugural Address was recently delivered before the professors and students of the University and a number of distinguished visitors. The London *True Catholic* gives a comprehensive synopsis of this address. It occupied an hour and three-quarters in the delivery, and was marked with such eminent ability as to elicit frequent applause. The subject chosen was, “ What significance has our most recent history for the high educational institutions of Germany and the purposes they serve ? ” He reviewed the late Franco-German war, and the relations of France and Germany to each other in the past centuries, and showed how “ indispensable to each other ” these two nations are ; but spoke at length on the mendacity of French historical literature, especially denouncing Lamartine, Thiers, and Michelet, and declaring that “ The historians of that nation have inoculated it with a deep untruthfulness.” He thus deals with the Infallibility proclamation :

“ On the 18th of July, 1870, Rome, the second metropolis of Latinism declared war against German science and German intellect. Five hundred and forty-seven Roman bishops proclaimed the infallibility of the Pope. Witnesses of authority

have shown that this dogma, the dangerous character of which had never been mistaken, was promulgated only to checkmate the Germans, and to serve, so to speak, as an antidote against inconvenient German investigations. For more than twenty years the Roman hierarchy has banished the old theological handbooks from the seminaries and colleges, and introduced new ones full of misstatements and falsifications, thus endeavoring to gain over the younger clergy to the cause of the ecclesiastical revolution in favor of Papal absolutism. This manœuvre has unfortunately been crowned with success; in Germany alone the introduction of the new class-books only partially succeeded, and therefore the direct declaration of war against German science, which had so long been avoided, is now considered necessary. A society originally formed in Spain proclaimed the principle of the subjection of human will and human intellect to the authority of a person appointed by God to be the head and centre of Christianity. The hostility to all free inquiry which resulted from this doctrine was first directed against natural science, and gained some partial successes, but was in the end defeated at every point. Now the science of history is attacked. If the attempt were successful the inevitable consequence would be the bankruptcy of historical investigation, general scepticism and an utter want of confidence in the trust-worthiness of all historical research. Rome is fully determined on this conflict. In the ecclesiastical question now at issue an offer was made to leave its decision to the most eminent scientific authorities; the answer to this proposal was an anathema. Such a reply, too, was perfectly natural; the question was not one of science, but of obedience. For the same reason German bishops have lately laid before the throne of the German Emperor a complaint about the 'inharmonious progress' of German science—that is, of the German universities. Nothing else could be expected from the discoverers of the idea of obedience in knowledge, who had also applied to the universities of Germany the epithet *ossa fidentia*. War is therefore declared. Time will show whether history is to be beaten where natural science was victorious."

In advocating the re-union of Christendom, Dr. Döllinger said :

"In all Europe a desire is felt for the re-union of the separated Churches. Germany, in which their division originated, has also the task of bringing about their re-union, or, if this be impossible, their reconciliation at least."

PROTEST OF GERMAN INFALLIBILISTS.—REPLY OF THE EMPEROR WILLIAM. —The high-Papal party of Germany has been brought to grief, and in its dire distress has issued an address to the Emperor. This address (or protest) is signed by the Romish archbishops and bishops, and seeks to have the excommunication edict enforced against Döllinger and governmental coercion employed to bring his co-laborers into submission. It sets forth that the Universities are "deprived of their Catholic character;" and that "the entire church in his Majesty's dominions is apparently robbed of all rights and of all protection, while a handful of apostates form its only legal representatives." What this address claims for the Church is briefly summed up in the following paragraph :

"Sire, the principles of the Catholic faith absolutely require that every person should submit to the decisions of an Ecumenical Council in all questions of faith and morals. Whosoever refuses, cuts himself off from the Catholic Church, and of course cannot continue to teach the Catholic religion."

The response of the Emperor, addressed to the Archbishop of Cologne, is courteous and dignified, yet firm for the right, and true to the principle of "equality before the law" for all creeds. In order to keep it upon record, we give it entire, as reported in one of our exchanges :

MY LORD ARCHBISHOP : In the manifesto addressed to me by your Eminence, in conjunction with several other Bishops, measures taken by my Government in matters of higher education in conformity with the existing laws are represented as "open and illegal interference in matters of faith and of the Church, and as an undisguised coercion of conscience," and your Grace professes yourself induced "formally to raise a protest against all such interference in matters of faith and internal law of the Catholic Church, and especially his Holiness, the Pope himself, has hitherto uniformly acknowledged the Catholic Church to enjoy a favored position in Prussia, such as it holds scarcely in any other country." I am surprised to find in a manifesto of Prussian Bishops echoes of a language by which attempts have been made in Parliament and in the press to shake the deserved confidence with which my Catholic subjects have hitherto regarded my Government. Your Grace knows that no change has taken place in this legislation, which has hitherto enjoyed the approbation of the Catholic episcopacy ; nor have you named any law in your manifesto that my Government is supposed to have infringed. If, however, occurrences have taken place within the Catholic Church in consequence of which its hitherto satisfactory relations to the State are threatened in Prussia with an interruption, I cannot pretend to feel myself called to give an opinion entering on dogmatic questions on this fact ; it will rather be the task of my Government to endeavor in the way of legislation to effect a legal solution of the recent conflicts between temporal and ecclesiastical authorities, so far as they can not be avoided altogether. Until this has been accomplished in a constitutional manner, it is my duty to maintain the existing laws in force, and in conformity with them to protect every Prussian in his rights. The task of replying in detail to the reproaches against my Government addressed to me by your Grace, I leave to my Government. I had hoped that the influential elements within the Catholic Church, which formerly showed themselves averse to the national movement under Prussian guidance, would, after the constitutional reformation of the German empire, have accorded their voluntary support to the peaceable development of that empire in the interest of political order. The friendly expressions with which his Holiness the Pope saluted me in a letter of his own writing on the establishment of the empire made me hope so. But even if this hope is not verified, no disabusing experience in this matter will ever prevent my still enforcing in future that in my kingdom every creed shall enjoy the full measure of freedom compatible with the rights of others and the equality before the law of all. In the consciousness of having honestly performed my royal duty to award equity and justice to every one, I shall not suffer my confidence, confirmed by experience, in my Catholic subjects to be shaken, and I am sure that this confidence is reciprocal and enduring.

WILLIAM.

MR. SPURGEON AT ROME.—The *Rev. C. H. Spurgeon*, of London, recently delivered to an immense audience, in the Metropolitan tabernacle, a lecture on his late visit to Italy, which we find fully reported in the *London Christian World*. We have not room for his humorous descriptions of travel, or for his more sober reflections upon the debasing worship of images and relics which he witnessed. Respecting the true character of this worship he remarked with strict adherence to truth :

“Whatever may be said by those who profess the Catholic faith, there are no idolaters in the world if *they* are not. Catholics say they do not worship the idol, but the thing represented. This cannot be so, because some images of the Virgin Mary are more worshiped than others—particularly the black images. In the Church of the Bambino there is a very ugly little doll covered with presents; and it is said that this doll receives more money in the year, for its healing power, than all the physicians in Rome. It is the thing itself that the people reverence, or else there would not be that particular attachment to the one image rather than to the rest.”

In Rome, in the very presence of the most pompous ceremonial of the Papal Church, with nominal Christianity offered at three hundred and sixty-five shrines, (one for every day in the year), he found within the city walls a community of unbelievers in the Christian faith—some five thousand Jews, for ages persecuted, imprisoned by night in the Ghetto, subjected to vexatious and humiliating restrictions upon their liberty, compelled to pay the salary of the priests that tried to convert them. But all has been in vain. If the Jews of the Ghetto are to be Christianized, it must be by other means, and by the professors of a religion untainted with idolatrous practices.

“How can a Jew in Rome become a Christian when he sees the Bambino-worship, the picture-worship, the man-worship, and people bowing down to an old bone, perhaps a hand, perhaps a thigh, perhaps a tooth, perhaps a scrap of hair. Mr. Newman Hall has told us that he saw in Rome a bottle of the Virgin Mary’s milk, and said that if any Protestant had accused the Romish Church of being so foolish as to invent such an indecent relic, he would have been hissed down; but there it is. Any beastliness will do for a god in Rome. The Egyptians worshiped the onions that grew in their gardens; but these men worship that which might have been manure for the onions.”

Of the temporal authority of the Pope, Mr. Spurgeon saw but one vestige, and that was the sentry at the entrance of the Vatican palace, where Pius IX. resides:

“It is a curious sight to notice at the bottom of the steps an Italian soldier walking up and down, while at the top of the steps a Papal soldier, dressed in the handsome costume of the Pope, is stationed. The two soldiers look at one another, and always in the most smiling manner. All Italy now belongs to a free people except that one solitary house in which the Pope dwells, and I hope that nobody will envy him that. The ensign of liberty is typified by Victor Emmanuel’s soldier, and the cruellest of despotism by the soldier at the top of the stairs. The worst conceivable government under which mortals ever suffered has been the government of the Pope. It was time that the trumpet of the Italian king should be heard outside the walls; it was time that there should come a liberty as clear and broad as that of Englishmen, and which belongs to Romanist and Protestant alike.”

Of Protestant places of worship in Rome the number is fast increasing. The Church of England, the Presbyterians of the Established Church of Scotland, and the Free Presbyterians have each a place of worship.

“I preached in the Presbyterian and Free Church to a very crowded congregation, and I believe God’s presence and blessing were there. The Baptists have four

places of worship inside the walls, rooms which they have hired, and God is prospering them. The Wesleyans have also an Italian service inside the walls, and are doing well. The Waldensians have two places of worship ; the Free Italian Church three or four ; they are doing well, and I do not think that their old masters admire it."

Mr. Spurgeon preached to a roomfull of attentive hearers near the Forum of Trajan, and he thus relates a characteristic incident which happened during the service :

"While I was preaching a sharp voice put a question in Italian which I did not understand ; however, it was translated to me, and I answered it. Then another question was put to me by another gentleman, which was not translated, but I was told that we were in for a discussion. I replied that I should like to finish my sermon first, and then discuss. This was agreed to, and the discussion came on afterwards. The gentleman who put the question was a secular priest, and put his question from a Freethinker's point of view ; but he was answered in a way which compelled him to take the Popish point of view, and he defended that with very knotty questions. There were half-a-dozen gentlemen who all wanted to answer him, and my friend, Mr. Waugh, was quite competent to deal with him. After a time a lady present sent up a note stating that the questioner was a priest. The note was read to him, and he could not deny that it was true. He was then challenged to a public discussion at any time or in any place. He, however, refused the challenge, saying that he did not wish to discuss theology before the common people, who did not know anything about it. Oh, the indignation of the common people when he said this ! To one of them he said, 'Hold your tongue.' The answer was, 'That is what we have been made to do long enough : we don't mean to do it again.' One voice cried out, 'Shall we put him out of the window?' but the answer was, 'By no manner of means.' He was at last told that as he had declined the controversy he had no right to disturb the worship. The Protestant friends were delighted beyond measure at what had taken place, for they said the way in which they had always made converts was by the opposition which was offered. The people in Rome have no love for the priests, and if it were once known that a man was a priest, that very fact would cause all his words to lose their weight. I cannot but wonder that in our own country many persons should be going to put their necks under a yoke which the Italian people have grown weary of and are casting away."

The incident very naturally drew Mr. Spurgeon's thoughts to what is now the great peril of Rome and Italy, that the people of the entire peninsular are likely to become a nation of *infidels*, unless a purer Gospel is brought to them, and urged upon their acceptance, infidelity, as Mr. S. observes, has already made great strides.

"Most of the Italians are not becoming Protestants, but sceptics ; and it is now necessary to do among them the same work that has to be done in Hindostan—to deal with the cleverest of sophistry, and, at the same time, with the darkest of all superstition."

Ought not Protestants of America and of every land to multiply a hundredfold their efforts in behalf of this people ? The present crisis demands prompt action. Infidelity should not gain the field by default. A pure Christianity should be at once offered in place of the impure which has been dethroned.

AMERICAN CHAPEL IN PARIS.—APPOINTMENT OF A NEW MINISTER.—In the year 1857, the Rev. Edward N. Kirk, D. D., of Boston, was commissioned by the American and Foreign Christian Union to go to Paris, France, and establish an American Chapel. Under his supervision, ground was purchased and a contract negotiated for the erection of the building at No. 21 Rue de Berri (Champs-Élysées). This chapel having been finished, was dedicated by Dr. Kirk's successor, Rev. R. H. Seeley, in 1858, and is now held, without encumbrance, as the property of our Society.

The ministry, thus ably inaugurated, has been equally ably sustained by the following incumbents, successively :—Rev. John McClintock, D.D.; Rev. Byron Sunderland, D.D.; Rev. Azariah Eldridge; and Rev. Charles S. Robinson, D. D. Under the last named, a church organization was effected, composed mainly of American residents. Dr. Robinson left soon after the breaking out of the Franco-Prussian war, since which time there has been no regular minister in charge.

A new appointment to this position has recently been made by our Board, and approved by the Prudential Committee of the Paris Congregation. Thus doubly invited, the *Rev. Edward W. Hitchcock* has resigned his pastorate of the Fourteenth-street Presbyterian Church of this city, and expects to sail for his new field of labor on the 2d of March.

At the meeting of his congregation, called to take action concerning his proposed resignation, the following resolutions were unanimously adopted :—

Resolved, That it is with great regret that we are called to consider the proposed sundering of the pleasant ties that have bound us to our beloved Pastor, Rev. E. W. Hitchcock, whose ministrations it has been our privilege to enjoy for the past six years.

Resolved, That it is only in deference to our Pastor's strongly expressed conviction, that duty calls him to accept the appointment as minister in charge of the American Chapel in Paris, that we are led to comply with his request, and unite with him, in asking Presbytery to dissolve his pastoral relation to this Church.

Resolved, That we desire to place on record this testimony of our Pastor's unwearied labors in our behalf during his six years ministry, his faithful preaching of the Word of God, his pleasant pastoral visits, his kind ministrations in sorrow, his sympathy and co-operation in the Sunday School, the Young People's Association, and in every good word and work.

Resolved, That our best wishes will go with our Pastor to his new field of labor, with the hope and prayer that his work may be blessed by the great Master, and that many souls may be given to him for his hire.

Scraps of News from the Old Catholic conflict in Europe.—The Swiss Council of State have suppressed all out-door religious ceremonies and processions. The people of Cologne, regarded as a pre-eminent Catholic city, have rejected the Ultramontane candidates for the Town Council, and returned Liberals, who will grant the Alt-Catholics a church. The Archbishop of Munich, while banning parish priests in small Bavarian towns who refused to accept the decrees of the Vatican Council, has been withstood to the face by the offending parties and hooted by the people.

Relation of Romanism to our Public Institutions.

A CORRECTION.

IN the *Christian World* for January, we laid before our readers a communicated article, entitled "Jesuitism in our Public Institutions," and signed "Watchman," containing statements, the accuracy of which we were assured by the writer, a gentleman well known to us, could not be controverted. Since the publication of that number we have received letters from the Rev. Marinus Willett, Protestant Chaplain of Hart's Island and of the School-ship "Mercury," and from "Father Duranquet" [Rev. Mr. Duranquet], the Roman Catholic priest referred to by "Watchman," which satisfy our contributor, as well as ourselves, that he has unwittingly fallen into one or two mistakes, which, in justice to Mr. Duranquet, we cheerfully and gladly correct. "Watchman" was misinformed when he stated that a "Jesuit chaplain has free access to and control of the 194 pupils in the ship, *plus* the 95 on the island." "The Protestant chaplain on Hart's Island and the School-ship 'Mercury,'" says Mr. Willett in his communication, "has precisely the same privileges accorded to him by the Commissioners which are accorded to the Roman Catholic priest with regard to visiting and instructing the children under his charge. The only boys that the Roman Catholic chaplain has prohibited from attending Protestant services are those he claims as Catholics, and the Protestant boys are, by the rule established by the Commissioners, precluded from attending the Roman Catholic services." The copy of Mr. Duranquet's letter to the captain of the School-ship, which Mr. D. has submitted to us, and the correctness of which we have no reason to doubt, exonerates him from the bad taste of presuming to "forbid" the captain "to have the boys assembled for Protestant service," the latter being merely a protest against including the Roman Catholic boys among the number.

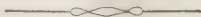
We are grateful to understand from Mr. Willett that he has received repeated assurances from the Commissioners that proselyting would not be tolerated, and that when he has succeeded in obtaining proofs and has preferred charges for the violation of this rule, as he has done more than once during his chaplaincy, the matter has at once been investigated and the offending parties removed. This is as it should be.

WHO ARE OUR CRIMINALS?

And yet what a grave concession as to the failure of the Roman Catholic system, as a remedial agency, is contained in the statement of Mr. Duranquet (made in his letter to us), that the greater *eclat* attending the visit of the Roman Catholic prelate to administer confirmation than that which invested the visit of a Protestant bishop on the same errand, was due "mainly to the small number of Protestant inmates," and in his

further admission that the immense majority of the boys are Roman Catholics! It may well be asked, Why is it that the prisons, the penitentiaries, the juvenile asylums of our State, and, indeed, of the entire country, are filled by members, or the children of members, of this single communion? The Roman Catholics even in the city of New York embrace less than one-half the population; in the State of New York they are in a very decided minority. How comes it that certainly between three-quarters and four-fifths, and probably a still larger proportion of our criminals, are from the nominal adherents of the Roman Catholic church? Or take into view the whole United States. The Methodist and Baptist churches probably possess respectively at least as large a constituency as the Roman Catholic church. Will the most devoted adherent of that church pretend to say that either the Methodists or the Baptists furnish a tithe of the number of inmates of our punitive or of our eleemosynary institutions? We think not. And yet, after making all due allowance for the comparative poverty of many of our Roman Catholics that come to us from abroad, does not this fact demonstrate that the church, here or elsewhere, which has fostered the ignorance and tolerated the low standard of morality from which this harvest of criminals has sprung, is unfit to effect a reformation in the character of those who are imprisoned as being, or soon likely to be, the bane of society?

Indeed the question might well be raised, whether in view of this palpable failure of the Roman Catholic church to effect a radical reformation among its own members, the entire religious instruction in our criminal institutions ought not to be confided to Protestants, who can at least offer, historically speaking, a better prospect of imbuing those confided to their charge with sound principles of morality.



The Bible in the Common Schools.

BY REV. A. G. VERMILYE, D. D.

[THIS subject, which is now so largely occupying public attention, is ably discussed by the Rev. Dr. Vermilye in the *Christian Intelligencer* of Jan. 18th. We have not room for the entire article; but the following is a synopsis of the course of argument pursued:—

1. That the right of the State to educate at all must be found in “motives which relate to itself, and not to the individual;”—2. That these motives are “its peace, prosperity, and preservation;”—3. That the object of the State in its school system “is, of course, to make good citizens, as a means to its own prosperity and perpetuity:”—4. That, in order to this, the State must diffuse among the poor, through its common schools, “such a sense of responsibility as shall induce men to exercise self-control, and lead them to be truthful, respecters of obligations, virtuous. But this sense of responsibility itself necessitates the belief in a God and in a future state of rewards and punishments.” The writer then proceeds as follows:—Ed.]

Fifth, the question now comes in, what is the place of the Bible in

reference to this matter? The State, as we have seen, has an end in view of the highest practical moment to itself—the inculcation and diffusion of morals. This cannot be left out of its system of education, and the secular be alone considered. But on all other subjects there is a text-book, a standard, a recognized authority (to a certain extent) which is independent of the teacher for the time being, or his possible views. Must this subject alone, the most important of all, be left at loose ends? If, for instance, the teacher tells the scholar “it is wrong to steal,” must the right or wrong be left to depend upon his mere word, or upon any such temporary authority? The injunction has power, as a matter of education, only as it proceeds from some recognized and immutable lawgiver and authority. To that place in our public schools, without just yet considering objections, we assign the Bible. Let it be remembered that, until the advent of Christianity, all morality, public and private, was fragmentary and variable. There was no standard, with the requisite authority to make it effective or general. The morality that is now accepted as the fountain of the prosperity of States, as of individuals, is Christian morality; and it has come down to us, not through tradition, or as the creed of a church, but through the Bible. We have it, connected with the authority that gives it life and the sanctions that make us feel our responsibility, only in the Bible. In a system of education, designed to make virtuous citizens, to do its part in checking the accumulation of “dangerous classes” in the community, the State needs and (we say) has a right to the authority of the Bible. There is no substitute for it. And we must accept it as the common heritage of Christendom, independent of all sects; or the State has no basis, no text-book, no standard, no authority, for that system of morals, the Christian system, which is the foundation of all its laws, and the conservator of its peace, prosperity, and perpetuity.

But, *sixth*, does not this infringe those equal rights of conscience guaranteed to all by the Constitution? It remains for us to answer this objection. On that side of the question, then, we freely admit, that all of every nation to whom we have given the right to vote have by that act received an equal partnership and equal rights of conscience with ourselves. Nor can the State take these away. The State, (to quote in a grander form the sublime egotism of Louis XIV,) it is ourselves; and we are all equally interested in the maintenance of all proper rights of conscience. It is one of the means by which the State secures its own peace, prosperity and perpetuity. But look at it in its broadest acceptance—rights of conscience. We are receiving, and are destined to receive in larger numbers, the people not only, but the gods of every nation under heaven. Already we have reached the point mentioned by Gibbon concerning imperial Rome, when “the

freedom of the city was bestowed on all the gods of mankind." Can there be no limitation or curb to this? No, we say, unless these religions (like Mormonism) bring in the practice of immoralities dangerous to the State; but then the State may and must, for its own protection, interfere and apply the Christian morality, which is the morality (or religion to that extent) of its own laws. We cannot long exist as a nation without this curb upon what the Thug would and the Mormon does consider his rights of conscience. There is, then, a perfectly proper limitation to these rights; they are not unlimited. And the only question is, does not the State transcend this line when it introduces the Bible—a sectarian book as it is claimed—into the schools?

Now, be it remarked, if this objection be good against the Bible, it is equally so against much of the literature of the schools, which must be eviscerated to meet it. That will be the next point of attack; and then the Catholics will still demand their portion of the school fund, on the ground that they want, not secular, but religious schools of their own. So far, then, as their opposition is concerned, nothing is gained by yielding up the Bible. It is simply sectarianism they are after. But in making this objection, are they really willing to admit that the Bible, with its beautiful Christ, its literature, its moral code, its power over cultivated intellects, and in the world, is a Protestant book—that they have no claim to it, and wish none—none of the epistles of Peter? No! this is not what they mean. They have the Bible themselves; and it takes away all ground of complaint on the score of conscience, unless the versions be essentially different. And what is the real truth as to that? Why, the whole plea about differences and heresies in the Protestant version is simply ignorance, or Jesuitism. On this point no one would dispute the biblical scholarship of Prof. Tayler Lewis, and his words are easily capable of proof. "There is not," he says, "in these two versions any essential difference; or, to be more precise, any difference that would give any essential aid in controversy to a Romanist against a Protestant, or to a Protestant against a Romanist. Both were made by learned men, watching each other, and under the influence of the catholicity of scholarship, which, in such a case, is a surer thing than that of religious belief." If this be so with keen-eyed controversialists, why, then, this Catholic clamor about the Bible? Because by it as a fulcrum they hope to get more of their own children into their own schools, as a better prop to Catholicism. Legitimate enough, perhaps, as an end. But does it make any such case of conscience, that the State must forego its own legitimate ends in forming public schools to gratify it? But even to make the most of any version differences. The State does not teach what relates to the distinctions of churches. Its object in the use of the Bible is entirely different; and all that reverts, as out of its province, to the Church and its teachers. Besides, the

Bible itself is not so constructed as to warp children in these matters ; certainly not by what little they hear of them in the common school. It is full of history, life, and pictures of life, good and bad—morality, by precept and example together ; the best form in which it can be presented, in the purest and best of English. This is read, simply read, a little at a time ; but with the idea of authority. What it says about God, and duty, and its sanctions, has weight, as coming from a source having authority in morals. And this, as we have said, is what the State wants. We may illustrate it, perhaps, by Worcester's dictionary. It lies upon the table—is not read nor intended to be read through ; but when consulted about a word, it is recognized authority. The Bible is intended to hold a similar place in the schools. Nor does its worth to the State depend—as some seem to think—upon how much is read, or even how well it is read. We consider the manner in which it is sometimes read as a most unwise and poor reason for giving it up. We have heard even Unitarian teachers, of a class from whom we did not expect it, speak of the good effect the reading had. It teaches the children reverence, especially in connection with prayer. They come for education ; and this is education. It teaches them to recognize the Divine Being and their responsibility to Him ; and it gives them what thousands of them get nowhere else, the idea of a moral code supported by an immutable authority, which they must reverence and obey. And by even this, little as it comparatively is, the State is upheld, and its peace, prosperity, and perpetuity subserved.

Our ground, then, is, that the object the State has in view is not met by a secular education only ; that it has moral bearings, which cannot be made effective without the Bible ; and that its introduction does not infringe the proper rights of any. Accepted in part by the Jew, he has all his own scriptures ; and throughout it places morality upon the same basis he does, except as to one sanction he does not accept, the Divine authority of Christ. Accepted by Protestant and Catholic in different versions, their differences are entirely unessential as against either, and do not make a proper case of conscience to hinder the State in the great work it aims to do. It has now a recognized authority in morals, the province to which it is necessarily limited. But if it cannot touch this subject of morals in a way to make it effective, without infringing rights of conscience, then has it abrogated its own safeguards. There is a great deal of religious power in this land. But it cannot reach the masses as the common schools do. And when, after denuding these of all moral power, as some are willing to do, more millions of heathen with their religions and vices shall have poured in upon us, what means will the State have of upholding its laws—the moral code of the country—but force ?

State of Romanism in Germany.

[From a Berlin Correspondent in the London "True Catholic."]

THERE is a sense in which the Church of Rome is the same everywhere. In every land she professes theoretically the same creed, holds to the same hierarchical organization, practices substantially the same ceremonies and forms, and regards one and the same man, the Bishop of Rome, as her living head.

But this unity is, or till recently was, more apparent than real. In the bosom of the Romish Church there are, as is well known, clashing schools of theological opinion, divine contending against divine, and order against order. In spite of her claims to universality, in the various countries in which her creed is professed, national peculiarities make themselves strongly felt. The Romish Church in the United States, *e. g.*, is a different thing from the same church in the Brazils; and a German or an English Catholic traveling in Spain is shocked and disgusted at the debasing and superstitious worship of his co-religionists, while a Spaniard travelling in Germany regards the German members of his communion as half heretical and Protestant. And as in relation to intelligence and culture, so also was there a difference between what we may term the "national" branches of the Romish Church in their relation to the common stem of the Papal See.

Before the Council of the Vatican, two systems struggled for the mastery in the Papal Communion, the so-called *Curial* and *Episcopal* systems. The former, as is well known, regards the Pope as the centre of power and authority, not only in the Church in general, but also in every particular diocese and parish. In every diocese there are two bishops, the Pope and the titular bishop; in every parish two or more priests, of whom the Pope is one; just as in the body politic this system pre-supposes in every nation two kings, of whom the Pope is the first. The bishops are, according to this theory, not in any sense co-ordinate officers with the Bishop of Rome, but his delegates, simply to execute his commands.

The Episcopal system, on the contrary, recognises fully and frankly the primacy of the Pope in the Church Universal, but claims for its episcopate a share in his power, and regards as the voice of the Church, not the personal decrees of the Pope, but the joint decrees of the Pope and the bishops; while in his own diocese each bishop is supreme. This latter theory, as will be seen at a glance, gives individual bishops, and still more the aggregate of the bishops of a particular nation acting in harmony, a degree of resisting power to the will of the Supreme Pontiff which amounts to a certain sort of independence. This relation explains the possibility of such a phenomenon as that of Archbishop Darboy, the late Archbishop of Paris, whose whole episcopate was one continuous thwarting of cherished wishes of the Papal See.

To the countries in which this Episcopal system was to a considerable extent, both in theory and practice, the creed of the bishops and of the people, Germany belonged. Under the influence of this system her clergy and her schoolmasters were trained and taught. They grew up, in a general way, under the influence of the national culture and sentiment. The clergy were taught in the public schools, and in such universities as Bonn, Breslau, and Tübingen. Roman Catholic and Protestant theological students might be seen sitting in the lecture-rooms of the lay professors side by side. Protestant enlightenment exerted an indirect influence on even their theological thinking. They were Roman Catholics, it is true, but they were also patriotic Germans. Under that system such men as Döllinger, Hefele, Hannenberg, and in former times Sailer and Diepenbrock were possible.

During the last twenty-five years the Jesuits have been moving heaven and earth, backed by all the influence of the Papacy, to extirpate all remnants of the *Episcopal*, and to secure the complete victory of the *Curial* system in Germany. They settled themselves openly in the land where their order was tolerated, and by stealth where it was forbidden. They terrorised or flattered the bishops until they became their chief advisers. By degrees they gained ground among the masses as itinerant preachers in their so-called "missions," and among the aristocracy as the most popular of confessors. They organized the great campaign for denationalizing the priesthood by segregating the young theologians from the rest of the community, and educating them, not in the public gymnasiums and universities, but in lyceums and seminaries of their own, thus securing them from the too strong contagion of general human culture and national sentiment. A notable example of their complete success is afforded in the case of the diocese of Mayence, where Bishop Ketteler succeeded in having the Catholic Faculty in the mixed University of Giessen suppressed, and has now his clergy educated, under his own eyes, in his cathedral city, in the blindest narrowness of the Ultramontane creed.

The battle between moderate and, in a certain sense, enlightened and national Catholicism, on the one hand, and bigoted, anti-national Romanism, on the other, would probably have ended in Germany in the defeat of the latter, had not the Jesuits hit upon the plan of suppressing the Episcopal system in all Papal Christendom at a single blow by means of an Ecumenical Council. How clearly Germany saw and tried to avert the danger the Fulda Pastoral and the action of the Bavarian Government, the letters of Janus and Quirinus, and the dogged opposition of the majority of the German bishops in the Council itself, abundantly prove. The German people, Papal and Protestant, looked with a certain pride and hope to Rome in those exciting days. They saw symptoms of a sensitive and awakened conscience in their spiritual leaders, and their own consciences were awakened too.

But the tactics of the Jesuits have been crowned, as far as the German Episcopacy is concerned, with absolute success. Every German bishop, Hefele of Rottenburg not excepted, accepts the Vatican Council as a legitimate Council, and its daring decrees as an indisputable decision of the Spirit of God. The Pope is no longer one of themselves, higher in rank, but yet sharing with them a power delegated to them all, but their king and lord and commander, who gives the word of command, and they obey. As the bishops, so are the bulk of the regular and secular clergy.

Not so, however, the men of learning in the universities and public schools, and the German governments. The professors in the universities and gymnasiums carry on in Munich, and Breslau, and Bonn, and Wurtzburg, as best they can, a guerilla war, here and there supported by the burghers in the large towns, and knots of the peasantry in a few country parishes. But the governments are preparing for war on a grander scale. If the bishops are willing to accept the theory of two bishops in every diocese, the governments decidedly object to adopt the doctrine of *two kings in every nation*. If any one wishes to see the danger of this doctrine of double kingship exhaustively exposed, let him read and re-read the two calm, statesmanlike, but, in the profound impression which they produced, crushing speeches delivered in the last days of November by the Bavarian Minister of Worship, Herr Von Lutz, in the German Reichstag in Berlin, in proposing a law providing for the punishment of those of the clergy who turn their pulpits into electioneering platforms and places for attacking the civil power.

At present the state of the Roman Church in Germany is this: The German bishops have wounded the national conscience in its noblest representatives, within and without the pale of their own church, by their submission to a dogma which many of them cannot by any stretch of charity be supposed to believe; and still more by their merciless persecution of honorable and distinguished men who refuse to renounce opinions which the bishops themselves, or at least a majority of them, two years ago openly taught and preached. Learned men in universities and schools, members of the Roman communion, are some of them in open, many more of them in secret revolt against the decrees of the Vatican Council. They refuse to look on a mere erring mortal as infallible under any circumstances; endowed, so to say, under certain conditions, with an attribute of the Deity. The German governments see the Roman branch of the Christian Church within their territories denationalized, de-Germanized, not to be made more Catholic and Christian, but more Papal and Roman; they see a Latin empire under the despotic sway of an Italian priest rising in the very centre of their own German empire, threatening to paralyze internal legislation, and likely to become a serious cause of external danger. That danger they are determined,

if they can, to avert. But the bishops have on their side the great mass of the fanatical rural population in the Roman Catholic districts of Germany. In the Imperial German Parliament they have a strong and united party; in the Bavarian Parliament, before the war, they had an absolute majority; and this they may possibly soon have again. The struggle will be a fierce and terrible one, and at the present moment it is hard to foresee the issue. Once before, in the sixteenth century, the Jesuits undertook to reconquer Germany for Rome. The tide of the Reformation was not only stemmed, but on all sides driven back; and, after the Thirty Years' War, compressed within well-defined limits, which were respected till the first French Revolution and the dissolution of the old German empire. Now this formidable order has set to itself the same task again. They have been in their first campaign victorious on the whole line. All national opposition on the part of the bishops has been rendered impossible, by the new situation made for them through the decrees of the Council of the Vatican. The Roman Catholic Churches in Germany are their subjects. They can marshal and dispose of their forces, through the intervention of the Infallible Roman Pontiff, at their pleasure, and they have already begun to do so in the campaign which they have opened in Germany for the conquest of the *State*. Enlightened statesmen in all Christian lands will do well to mark what is just now going on in the German empire, in the conflict which has broken out in it between the State and the Romish hierarchy.

Letter from the Ex-priest Aguas to the Mexican Archbishop,

BEING A TRANSLATION OF EXTRACTS FROM THE ANSWER WHICH THE PRESBYTER MANUEL AGUAS GIVES TO THE EXCOMMUNICATION THAT THE BISHOP PELAGIO ANTONIO DE LABASTIDA HAS FULMINATED AGAINST HIM.

(Continued.)

OF PURGATORY.

"But tell me, brother Bishop, what is the meaning of that metallic sound which I hear, and which appears to be produced by silver coin?"

"Sir, the faithful are paying the masses which are being celebrated on the 'Altar of Pardon,' so that souls may escape from Purgatory."

"What do you mean by that word 'Purgatory?' The payment of masses, I can well comprehend, signifies that unworthy Presbyters and Bishops, in receiving money for masses, do all in their power to imitate the unfaithful Judas, who sold his Divine Master for thirty pieces of silver, with the sole difference that Judas committed his frightful crime once, and here it is committed every day, and even many times on the same day, according to all appearances; but I really cannot comprehend that word 'Purgatory'—do explain it to me."

"Sir, Purgatory is an unintelligible and gloomy place, like hell, where a continual fire burns, and where the souls of all those who die without having satisfied God for their sins, remain suffering the most terrible torments, until the relations of those souls pay *one dollar*, that a mass may be said on the 'Altar of Pardon,' for example;

for as soon as the said mass is celebrated, not only one but five souls are liberated from that place of frightful torments. On account of so many advantages that the souls of dead persons obtain, you will see what little reason that Presbyter Aguas has to persecute so blessed an altar, on which, it is true, that the alms are continually being robbed when deposited there for the masses which are celebrated, as it is also true that we have not been able to answer this awful and just accusation ; because it is very certain that there are no funds whatever on the said altar of pardon, and for the reason that we are obliged to invest the greater part of these alms in the payment of several urgent expenses : but what are those slight thefts in comparison with the mitigation of pain which the blessed souls receive ?”

SATISFACTION ONLY IN CHRIST.

“I know not what kind of conscience you have,” the Apostle would answer, “if you are robbing the public in such a scandalous manner, and I am astonished that the competent authority has not interfered in this affair that this altar may be suppressed so that the abuse may cease. But, tell me who has taught you that fable about Purgatory, which is nothing more than an old woman’s tale ; for you will find nothing of the kind in the Holy Scriptures ? On the other hand I find you are in a most gross error in supposing that mankind can satisfy God for their sins, which is absolutely false, even if they think themselves very virtuous and have fulfilled the most praiseworthy works. Read in the Epistle I addressed to the Ephesians, chap. ii. vs. 8 and 9, what the Holy Ghost saith :—‘ For by grace are ye saved through faith ; and that not of yourselves ; it is the gift of God : Not of works, lest any man should boast.’ Besides, the pure and most precious blood of Jesus Christ cleanses every soul from all sins, if it trusts and believes in His Divine Majesty.—Therefore why invent a place where souls are to be purified of their sins by means of fire ? But I can readily conceive why you have invented Purgatory : it is with the idea of fleecing the people and making yourselves rich, in order to satisfy your wants and to maintain your sacrilegious children, etc., etc. Tell me what does that picture mean which represents certain unfortunate beings in the midst of flames ?”

“Sir,” you would be obliged to say, “it represents Purgatory exactly, and it has been placed near the Altar of Pardon, so that the faithful may see clearly what torments their dead relations are suffering in the other world ; and by this means we manage that this poor altar which has been so much calumniated by an excommunicated and accursed Protestant should be so profusely supported, that many and very urgent necessities are remedied by these alms.”

The holy Apostle, full of indignation, would exclaim, “I perceive that those images which adorn this church have been placed there by you and not by the Aztecs, as I first thought. You, of course, refused to destroy them. But, know ye, brethren, that all those who worship graven images are idolaters, and for this reason you are all such ; and it would have been better if I had returned to heaven before entering this place, where I have found the greatest abominations.

SAINTS FOR EVERY EMERGENCY.

“But, Holy Apostle,” you would answer, “we have placed these images here, and it is true that we worship them to a certain extent, but we do not absolutely fix ourselves on them as the objects of our adoration, as we really worship the saints who are in heaven, and whom, being the friends of God, we consider as our mediators with the Father,—and for this reason we direct all our prayers to them, we open our hearts to them, and acquaint them with all our necessities. And truly we do not repent having such mediators whom we augment more and more every day, as we are so greatly oppressed with so many trials in this world.

“Any one can perceive the advantages we derive from all this, for if we are unwell of the tooth-ache, for instance, we ask Saint Apollonia to cure us ; if we suffer

from cataracts in our eyes, we ask Saint Lucy to remove these troublesome pellicles which prevent us from enjoying the light of day ; in the pains of childbirth we recur to the blessed Saint Vincent Ferrer ; so that things which are lost should appear, we supplicate Saint Anthony '*the Cubezoir*,' called so on account of the large head which the sculptor thought fit to place on his shoulders ; that our houses may never be burned down, we have Saint Caralampius for our intercessor ; we recur to Saint Dimas and all the blessed souls to keep us from robbers, for it is impossible to lose anything in our houses if the pictures of all souls, or of Saint Dimas, are placed on all the doors ; we pray the 'novenary' to Saint Judas Thaddeus that all bad and slandering tongues should be removed from our presence, although, on this occasion, the nuns and pious women have multiplied their 'novenaries' in vain, as that Presbyter Aguas will not leave Mexico, and persecutes us so much, that we remain in the most complete immobility whenever he presents himself in the Holy Cathedral. What a fright this man causes us, blessed Saint. What shall we do with him ? We would even prefer abandoning Mexico, where we have gained so much money. Because you must know that we are not really Mexicans, for we live here as orphans in a strange land. If our adored master, the King of Rome, had not been dethroned we would go to Rome, from whence we came, and, as good Romans, would afford our most Holy Father, Pius, the ineffable pleasure of maintaining us and our nephews,* who are the legitimate sons of their uncles (as the festive '*Orquesta*' has said), for we always like to obey the laws of that monarch, and never obey those of this country, because they do not accommodate our tastes nor our wants. To obtain money we kneel down to the holy captive child, we pray seven '*benditos*,' lifting up our hands as the little children do when they ask the Virgin for bread, and as a certain Dean does, who is a very charitable person.

THE TRADE IN RELICS.

" Besides, we possess many relics of the Saints before which we kneel, and worship, and kiss them, as, with these meritorious acts, we gain a great many indulgences and the remission of all our sins. These are very rare and precious relics, most of them came from Rome, and our ancestors spent a great deal of money on them. It is a pity that the police of Victor Emmanuel should have discovered that large Roman manufactory of relics of all prices, of all kinds, and very choice ones, which existed in the Eternal City. There existed in that vast warehouse pieces of bone and heaps of dirty old rags ; each relic was put away, with the greatest care, inside a box in a separate and safe place, numbered and docketed with the quantity of indulgences that were conceded on it, and having its price marked upon it for sale to the faithful of the old and new worlds. This petty commerce in relics was carried on in the most wonderful manner—from the hair of Magdalene to the beard of Saint Francis, who concedes such good lovers to all the girls who pray to him, for three consecutive Fridays, in the church of the *Enseñanza* in this capital."

" But which are the relics that you have ?" The Apostle would ask, wonderstruck.

You would endeavor to show him all those precious gifts which you so proudly possess. "Look here," you would say, "this old piece of rag is the remains of our lady Saint Anne's dress ; Saint Thomas wore this old shoe ; the beads of this rosary were formed out of the stones with which they killed Saint Stephen ; this hood belonged to the greatest of all inquisitors, Domingo de Guzman, who sent so many heretics to be burned at the stake ; these teeth"

(*To be continued.*)

* Many Presbyters in Mexico are in the habit of calling their illegitimate sons and daughters *their nephews and nieces*, so as to try and hide appearances.

MISSIONARY WORK, PROGRESS, Etc.

Mexico.

Central Mexico.—Rev. H. C. Riley, D. D.

OUR last letter from Dr. Riley, dated January 17, 1872, is principally on business pertaining to the office. But, in it, occurs the following paragraph of general interest:—

“You ask if anything can be done by planting Sabbath Schools in *advance* of the preached Gospel for adults? I answer that in *this* field, I recommend that the Gospel be first preached to adults, and that after the conversion to Jesus of some of these, an aggressive Sabbath School work be pushed forward in connection with their efforts, and in connection with the general preaching of the Gospel. My advice is, that the Sabbath School work be neither much in advance nor much behind the preached Gospel, but a companion to it. But different fields require different kinds of work, and iron-cast theories about Sabbath Schools may lead to mistakes.”

Finding himself unable, through pressure of duties, to furnish personally the details of some most important and interesting events recently transpiring in connection with his mission work, he has again availed himself of the kindness of others, and forwards another letter from our friend and valued correspondent, “An English Methodist.” This letter will thrill the heart of every Christian, and especially that portion of it which gives an account of the *administration of the Lord’s Supper in an ex-papal Church, to 400 communicants, converts from Romanism, the administrators being Dr. Riley and four ex-Romish priests !!!*

Letter from “An English Methodist.”

“January 16, 1872.—Dear Sir: At the commencement of the new year, it may not be amiss to cast a glance on the events of the one just past, in connection with the ‘Church of Jesus’ in Mexico.

“In the beginning of last year this infant Church, through the bad faith of

some who should have acted differently, was on the point of collapsing; but God in his mercy sent us back our beloved Brother Riley, and things at once took a different turn; the congregation in San Juan de Letran at once began to augment, and soon the saloon was too small to contain the people. The church of San Jose de Gracia was then put in order and duly opened for Divine Worship, where soon a congregation of 800 persons were united to worship God in spirit and in truth.

“On the 2d of July, Rome retired from the contest which she provoked, leaving the field open to the Protestants, and thus virtually declared herself idolatrous.

THE RIOTS.—GOD’S CARE FOR US.

“The riot in the town of Tizayuca where our brethren suffered so much both in body and estate, further manifested the enmity of the Papists to every thing Christian, and the sincerity of those who suffered the loss of their *all*, rather than again submit to the galling yoke of Roman bondage. The restitution of these brethren to their civil and religious rights by the State authorities proves that the Government sees the necessity of supporting us and so assisting us to spread the true principles of Liberty through this Republic.

Segovia, in Tizayuca, who was left for dead, strange to say, notwithstanding all his almost mortal wounds, still lives. I cannot comprehend how, except by a special interposition of God.

“During the riot in Morelia, in which the rioters killed one another, the guardian hand of God was also over his people. None of them were injured, and they have re-established their service in a more public place than ever, showing it to be a firmly grounded conviction which they have, and not an effervescent idea.

“Again, it is worthy of notice how God has taken care of the principal workers in this mission. On the night of the “*pronunciamiento*” in the citadel, there binged

sedition cries in the streets, Revs. H. C. Riley and M. Aguas went upon the balcony, when a rifle shot passed fearfully close to them, evidently fired with the intention of murdering one or both of them, but providentially frustrated.

"An attack was made by a party of rebels on a place near Tlalmanalco. To make capital and augment their forces, the attacking party entered with the cry of 'Death to the Protestants,' which cry put the leader of our people in that district on the alert. He knowing the bye-paths of that district offered himself as guide to the government troops and led them on to the encounter; but the enemy was very much superior in force, and they had to retreat. On came the enemy, and was almost on our Indian brother, when a shot struck the commander of the rebels and he fell dead from his horse; this horse galloped in the direction of Pedro Reyes, our brother, who seized the bridle and in a moment was on the saddle, and so escaped to come in here and tell his tale, bringing the horse with him.

RESULTS OF MISSION WORK.

"The establishment of Boys' and Girls' Day and Sunday Schools; the formation of a 'Young Men's Christian Association,' and a Theological class are not amongst the least of our institutions.

"Congregations have been formed in various parts of this valley and other parts of the country, so that at present, there are at least *sixty Protestant Churches* in this Republic, varying in number from ten to five hundred. Truly we may say 'What hath God wrought?'

OPENING OF THE EX-CONVENT CHAPEL.

"In the beginning of December last, the handsome chapel of Balvanera, alongside the large and handsome ex-Convent Church of San Francisco, was opened for public worship. This is one of the principal events of the year and has spread much fear in the Papal camp. It is in the principal street of the city, and was formerly the fashionable resort for Mexicans to worship. The day was an auspicious one, and a multitude of peo-

ple were unable to enter. The service was conducted by four ex-Romish priests. The preacher of the day was Rev. M. Aguas, and the subject of his sermon was Gospel Liberty. Our people were enthusiastic, and joy beamed from their countenances. It was a day of triumph of the Liberal principles contained in the Constitution, and a proof of the impotency of the clerical party in this country.

"Against Christmas day, the members decorated the church with evergreens and flowers, very tastefully indeed, showing the interest they take in this work. There is also being laid out a very pretty garden, in the space leading from the church-door to the street, which, when finished, will be quite an ornament. Each member brings a contribution of flowers, and the school children also contribute their mites in the way of ornamenting the entry into God's house.

LORD'S SUPPER IN AN EX-PAPAL CHURCH.

"Sunday, the 31st of December, was a notable day, being the first time in which 'The Lord's Supper was administered in an ex-Papal Church. Mr. Aguas had been preaching preparatory sermons, some two weeks previously, so as to give the members right notions of what that Sacrament is and how it ought to be partaken. Although the church of San Jose de Gracia, where the ordinance was celebrated, is a good way from the centre of this city, yet *some 400 partook of that blessed ordinance, which was administered by four ex-priests, and Dr. Riley.* It was a blessed season, and Christ did not omit to commune with his flock whilst they commemorated his death and passion. A deep holy feeling pervaded the brethren and sisters; some of whom could not restrain their tears, and sobbed aloud. It was a scene which forcibly brought to mind the words of the poet:

'Lo God is here, let us adore,
And own how dreadful is this place.'

And yet it was such as caused one to feel at home, at the feast of love spread for the family, and presided over by our elder brother Christ Jesus. It was a melting time I assure you, and one that

will ever be remembered in connection with this Church.

CHURCH AT GUADALUPE.

"There has also been planted a Christian Church at Guadalupe, the very centre and head-quarters of Mexican idolatry, being, like Ephesus of old, the grand point from which they extract their principal gain, and keep their holdfast over so many poor benighted souls, especially the females. However, the standard of the Redeemer is planted there and the ground claimed for *him*. This has caused great commotion amongst the Papists; and of course, at the first, a movement was on foot to drive the Protestants off the ground; but the Prefect was determined to protect our people at all hazards, and so no harm has been done.

SUGGESTIVE AND AMUSING.

The two following circumstances are very amusing and yet instructive: First, In the two fashionable churches of this city, which are newly fitted up to fight us, they have removed nearly all the images, and put in very nice cedar benches for seats, having backs. Why, if the images are not contrary to Christianity? Second, The Archbishop is beginning to read in the vulgar tongue some portions of Holy Scripture, publicly in the Cathedral. Why, if the people cannot understand it? In this manner are they being forced out of their old steps, to try and save the tottering old fabric, which some day will come down with a grand crash and leave the 'Church of Jesus' in the field, where bigotry, superstition and lies have had possession of for so many years.

"Another rather amusing circumstance has taken place, which is this: some weeks since, the Archbishop said something in one of his sermons condemnatory of our Bibles and Protestantism in general; which having become known to one of our brethren, an ex-captain of the army, he went to see said Archbishop and accused him of having said these things, and at the same time wishing him in all good faith to prove from the Bible the truth of his assertions, at the same time

producing his New Testament. His reverence wished to be excused and to retire; but no, our brother followed him and said he *would* have an answer, so at last the prelate finding himself put into a corner, confessed that he did not say the Protestant Bible was false, on the contrary, that it is *true*, but that it ought to have notes attached, to which of course, the ex-captain did not agree; however, they parted on very friendly terms, and the archbishop invited him to come to the palace whenever he thought proper, to consult on these matters. This you will allow was enough to have sent the ex-captain to the stake in former years; but now the priests, poor fellows, are obliged to moderate their pretensions, and such fear has the Archbishop of the Protestants, that he has ordered all the Popish papers to cease speaking of us, thinking, no doubt, the more the matter is written about the more the attention of the people will be drawn towards us.

CONVERSION OF A PRIEST'S MISTRESS

"One other instance, to give you an idea of the struggles some of these poor people have to undergo before they become Protestant. The mother of one of our scholars was the mistress of a priest, and this boy the result of that relation. He (the boy) having grown up, was made acolyte in a church. Soon after this time, having become acquainted with a Protestant boy and books, he did not care longer to go to mass, and begged his mother to go to one of our services, which she refused, and severely chastised him. Nothing daunted, he finally persuaded her to go to San Jose de Gracia to attend the proposed discussion on July 2d of last year, she believing the Protestants would have the worst of it; however, the discussion not having come off, through the shameful flight of the Popish champion, she patiently listened to Mr. Aguas' sermon on the second commandment, which made a deep impression on her mind. They returned to their home by train, and the woman took down a very venerated image from its pedestal on a

small altar, and with a succession of blows tried to break it up, but could not, it being made of very tough wood. She went to bed, but did not sleep in consequence of her troubled mind. The next morning the discarded doll was again put into position, and again removed and thrown into a corner. This was done three times, when it was removed, thrown on the floor, stamped on, and finally thrown into the fire, as also the pictures of so-called saints hanging around. But the poor soul never slept for three nights, so terrible was the struggle in her mind. She has now become one of the most fervent members we have, and so earnest is she for the conversion of her friends, that she has set off on a visit to her family to try and convince them of the error of their ways, and the necessity of fleeing to the Saviour as their only safety. The boy is an intelligent little fellow, and continues to study with much anxiety the Holy Scriptures. This will give you an idea of the work going on here. The case is not an isolated one.

HELP NEEDED.

"The importance of a quick and earnest response to the appeals made in behalf of this mission cannot be overestimated. The people are enquiring after the truth, and if there were funds to finish the church of San Francisco, carry out a Theological Seminary, and set our press to work, the result cannot be doubted; it would be a glorious triumph for Christ.

"On this the commencement of the New Year, I hope the American Christians will be up and be doing, for much precious time is being lost. Do not, therefore, stand aloof with indifference any longer, but come at once to the help of the Lord against the mighty, by offering your prayers for the progress of this work, and your donations to show that your prayers are in earnest.

"I remain, yours very truly,

"ENGLISH METHODIST."

Dr. Riley also sends us most valuable testimony in regard to the importance of

his mission-work, and the remarkable success with which God has crowned his efforts, during three short years. This we give in the following extracts from a

Letter of Albert E. Mackintosh, Esq.
to a friend :—

"Jan. 8th.—Having been born in the city of Mexico but educated in England, I have watched with the deepest interest this Protestant religious movement, which was only initiated in earnest at the beginning of the year 1869, by the Rev. H. Chauncey Riley, and I am delighted to find that at length due justice has been done to him in your statement by calling the attention of the Christian world to his important missionary labors in this country. You justly observe that he has the true spirit of the martyr, as he has been often threatened with assassination, and has braved all manner of difficulties in the midst of this stronghold of the anti-christian principles of Romanism and infidelity. When I see him at public worship surrounded by so many converts, among whom are the celebrated Dominican Friar, Don Manuel Aguas, and other presbyters of the church of Rome, it brings to my mind the times of the primitive church which are described in the New Testament.

"The Rev. Dr. Riley has preached the true doctrine of justification by faith, which has been so obscured by so many false doctrines, such as purgatory, indulgences, etc., and his labors have been so far blessed by the Lord, whom he has so boldly announced, that this humble little 'church of Jesus,' which he has established in Mexico, may become a beacon-light to all the other churches of Christendom which are vacillating and trembling among so many errors, and are even threatened by sceptical infidelity.

AGUAS AND THE REFORMATION.

"Hyacinthe, Drs. Dollinger and Strossmayer have been left in the rear by the presbyter Manuel Aguas, whose sermons can instruct any Protestant congregation. The reformation of the Mexican church

has made greater strides than the reform movement of the Old Catholics in Germany. One of the chapels of the ex-convent of San Francisco was opened for public worship on the 3d Dec. of last year, and it was immediately filled by all classes and of every age of the population. It has been restored in an elegant style, and as far as the scanty means at the command of Dr. Riley would allow. The worship he has founded is very well adapted to the people, and fully inspired with all the purity of the primitive church, as the Holy Trinity in unity is adored in spirit and in truth, and the sincere piety and devotion of the new converts edify all Christians.

"A most touching ceremony of the celebration of the Lord's Supper took place on Christmas eve, in the ex-church of San José de Gracia. which caused profound emotion among all the members of this infant church.

COUNTERACTING EFFORTS OF PRIESTS.

"The Romish presbyters look with terror at the 'Church of Jesus,' which has her central point of operations in the ex-chapel of San Francisco, being quite assured that the preaching of the true Gospel in such an important building of this capital, is becoming too bright a light among their own darkness and superstition, therefore they are using all their influence through the confessional to counteract the progress of this independent Mexican church, which has restored the true faith of the apostles, elevating her beautiful and simple hymns of praise and glory to God in the highest, and under the ancient domes that formerly resounded with the masses and litanies which the monks intoned to the saints of a false worship.

"Italian, Spanish and Mexican Jesuits, under the protection of the Archbishop of Mexico, are working hard to thwart the progress of the Gospel. They are employed in the Seminary established in the ex-convent of San Camilo for the education of youths for the clergy, and in many churches, but more particularly in those of San Bernardo and Santa Brigida, which

have been repaired in the European style, and where the presbyters Guillow, Cavallieri, Victoria and Davis are doing all in their power to prevent the people from being converted; and even Montesdeoca, who was at the Vatican Council, and is now bishop of Tamaulipas, has come to Mexico to help the rest in sustaining their cause.

MEXICAN SOCIETY AROUSED.

Many families are vacillating in their ancient faith as they begin to find out that it is mixed up with many errors, and religious discussions are much more frequent than formerly; in fact, Mexican society has been aroused by this missionary movement from the utter indifference it was laboring under. The Romish clergy themselves are being moralized by it, and are sent on missions all over the country, so as to counteract the circulation of the Bible; and thus they endeavor to hinder the influence of the 'Church of Jesus.'

"A chasm exists between the laity and clergy in Mexico, as the majority of educated men never recur to the confessional, and have gone to the other extremes of indifference and infidelity. The lower classes are impressed with the grossest idolatry, but seldom recur to the confessional; hence, the origin of 'missions,' consisting of a certain number of presbyters, who travel through different towns exhorting the people to confess.

"The clergy have dominion over the female part of all classes of the population, and therefore, they are now most active among them; knowing their influence in society, they intimidate them through the confessional, and threaten them with excommunication if they read the Bible and the books of the Protestants, whom they call heretics, and they also order them to burn all they may find.

DR. RILEY'S POSITION.

"This brief and imperfect review of the state of religion in Mexico will enable you to comprehend the immense difficulties that the Rev. Dr. Riley has more than ever to contend with; yet the progress he has made is most wonderful, and

his missionary labors are assailed by a whole army of foreign Jesuits, which is a clear proof that they keenly feel their importance. And now is the very time when he and his colleagues require the generous support of Christians, so that they may aid the 'Church of Jesus' to establish a good theological seminary, a religious periodical, and that they may be able to maintain a regular ministry, who can dedicate all their time in propagating and preaching the Gospel. Then the reformation of the Mexican church will be a permanent triumph in the city, and will gradually extend its influence from this important centre throughout the country, and even through all Spanish America."

Chili.

Valparaiso.—Rev. A. M. Merwin.

Mr. Merwin writes on Jan. 9th, 1872, as follows :—

EFFORT TO BREAK UP THE MISSION SCHOOL.

"The Chilian Day School, connected with our mission, still meets with great opposition. The Parish priest having failed to destroy it by anathemas and threats of ex-communication, has handed it over to the tender mercies of the Intendente, who is both Governor of the province and Mayor of the city. This zealous functionary lately summoned the preceptor of the school, and informed him that he must notify the Roman Catholic parents that they were not allowed by law to have their children educated in such an institution. The teacher replied that he had deceived no one as to the character of the school ; but, as the Intendente insisted that he should give full warning to the parents, he did so without my knowledge, and the consequence is, that more than twenty children have been withdrawn from the school.

"A few days ago the Intendente sent his Secretary and another gentleman to make a thorough inspection of this "heretical nest," and report to him. They asked many questions, and, on retiring, called for a complete list of the pupils,

their parents, places of residence and nationality. As they were leaving the room they met one of the pupils whom they recognized as the son of a man in the employ of the government. They bade the boy accompany them to his father's house, and there they expostulated strongly with the latter, urging him to remove his son from the school. This, however, he flatly refused to do, on the ground that the municipal schools did not offer the advantages to be found in ours. A few days later the Rector of the High School called for the list which had been demanded before. Thus, with the names of the parents before them, the Intendente and Curate will be able to confer with them personally, and perhaps frighten some into proper submission.

THE OPPOSITE AND BRIGHTER SIDE.

"We do not intend to let the matter rest here. Several native gentlemen who take great interest in the welfare of the school, are looking up the law on this point, and the reporter of one of our leading dailies expresses a willingness to give publicity to what is generally considered by liberal men here an outrageous stretch of authority on the part of the Governor. According to law, dissenters from the established religion, have a right to establish schools of their own. The question is, Is it a penal offence for the Roman Catholic parents to send their children to such schools?

"An interesting feature of the case is, that the Curate virtually acknowledges that he has not sufficient power over the consciences of the people, and therefore prevails upon the Intendente to intimidate them by threats for having violated the law.

"Although the school may suffer for a time by reason of these persecutions, we feel assured that they will ultimately contribute to its prosperity, by causing its aims to be more widely known and better appreciated.

THE GOVERNMENT VS. THE ARCHBISHOP.

"The President of the Republic, elected by the clerical party, is gradually mak-

ing encroachments upon ecclesiastical tyranny. He has recently given the Archbishop to understand that certain instructions of the latter, given to priests in relation to the cemetery question, are not compatible with a late decree of the Government, and cannot be lawfully carried out. In the circular referred to, the Archbishop commands, among other things, that the ground used for the burial of dissenters should be formally cursed and profaned by the ministers of religion. He adds that no true Roman Catholic will desire to be buried in cemeteries belonging to the State, for the reason that these are about to admit the bodies of heretics, and the soil of the whole cemetery, not sprinkled with holy water, will necessarily be unhallowed ground."

Copiapo.—Rev. S. J. Christen.

A brief letter from Mr. Christen, dated Jan. 18th, says: "My health of late has been rather poor, but I attribute it to the intense heat we suffer here." Copiapo is situated about 27° South latitude, and it is now the hot season there."

HARMONIUM DONATED.

In "The Record" of Valparaiso, we find a letter from Mr. Christen to Rev. Dr. Trumbull, (the Editor) from which we extract the following:—

"Enclosed you will find two papers; the one is an acknowledgment for the harmonium, the other is a copy of one which was read in our business meeting last week. . . . The acknowledgment for the harmonium (rather late) is made to you personally, but touches all who have contributed to it, and especially Mr.—."

The "acknowledgment" herein referred to is as follows:—

TRANSLATION.

COPIAPO, Dec. 19, 1871.

"The members of the Evangelical Chapel in Copiapo have empowered and specially charged us to manifest their profound gratitude and thankfulness for the beautiful harmonium which you have given, by the hand of the Rev. Mr. Julius Christen, for use in worship in this chapel.

"This valuable gift has been received with the liveliest emotion, and it will serve as a new link in the fraternal chain which unites us all.

"Fulfilling, therefore, the honorable duty to which we have been appointed, we give to you, Reverend Doctor, warmest expressions of gratitude on the part of those benefited, among whom we include ourselves, praying the Most High that for long years he may preserve your valuable life. Accept this manifestation, not as a mere form of compliment, but as the cordial expression of the thankfulness and high esteem with which we have the honor to subscribe ourselves, your attentive and obedient servants."

Signed—William Rees, Ishmael Cordero, and
Vicente R. Goñi.

A LARGER PLACE OF WORSHIP.

There is now an earnest movement inaugurated in Copiapo to secure a more commodious place for worship. A public meeting was held December 16th, at which a report was presented of such earlier steps as had been taken in that direction, and a committee for further action was appointed, "comprising some six of the most prominent gentlemen in Copiapo." In the letter to Dr. Trumbull already referred to, Mr. Christen writes: "The gentlemen named as a committee have accepted their nomination to take measures to procure a larger place of worship. Something will be done now."

We are particularly gratified with the outspoken commendation of this effort by the same Copiapo journal, mentioned in our February magazine, the *Constituyente*, which says:—

"The persons whose power may permit them to endow Copiapo with an evangelical church, will confer an untold service on the city in disarming prejudices; for the contrast between two systems of worship that are supposed to be rivals, but that have the same original and tend to the same end, must result in the preponderance of that which may prove the better adapted to the needs of the human conscience. The struggle is commenced. Two principles are now in conflict; theocracy and ultramontanism on the one side, on the other freedom and democracy."

THE MONTH OF MARY.

The *Constituyente* [as quoted in the *Record*] also speaks clearly about the idolatrous worship that is in vogue on these coasts, in an article headed *The Month of Mary*. This month terminates on the 8th of December, the day of Mary's immaculate conception, as the false prophets of the modern Israel pretend to tell when lauding the Queen of Heaven. The paper says:—

"This celebration, which is truly a novelty in the Christian system, tends, as all independent thinkers perceive, to detain the people in the darkness which is so advantageous to their oppressors. Abundant material glitter, and but little light for the soul. This is the motto, this is the scheme . . .

"A variety of images, like the gods of the ancient paganism, went out from the church and around the plaza, followed by priests, music, and the military. Even the national banner was displayed, as though it had been a civic holiday. The spectacle, far from being solemn and impressive, reminded the thoughtful, not of the fraternal gatherings of the first Christians, but rather of those heathen scenes which history relates of the idolatrous ages. . . . Sights like the display of yesterday gratify the eye, but leave the soul vacant; this is not profitable nor worthy of worship that is serious and reasonable."

Italy.

From Rev. A. R. Van Nest, Jr., D. D.

Another letter, dated at Florence, Jan. 18th, has been received from Dr. Van Nest, in which he communicates the following interesting item in regard to the progress of the good work in Italy:—

"FURTHER GOOD NEWS."

"In addition to the wonderful display of grace at Riezi, in Sicily, of which I wrote in my last letter, Gavazzi and Lagomarsino had a grand reception a few days since, at Poggio Mirteto. This is called the "Paris of the Sabine" towns, and the people had invited these evangelists of the Free Church to preach for them. The Syndic, or Mayor of the city, and several gentlemen were at the railway station ready to receive them; the carriage in which the bishop generally makes his entree was provided for them; a salute of artillery announced their arrival, and bands of music escorted them on their way. The town was illuminated with Bengal lights, and in this splendid manner were they conducted to the theatre, the largest building in the place, which was crowded with eager listeners. They held four services with great success. Under such imposing circumstances was the gospel preached once more in these latter ages, in this ancient Sabine town. The whole Sabine country is reported, by these evangelists, as ripe for the harvest. But where are

the laborers, and where the money to support them? God is answering our prayers beyond our capacity."

Greece.

Athens.—Rev. Dr. Kalopothakes.

We have a letter from our sorely afflicted brother, of date January 13th, in which he speaks of the great loss which the mission, as well as himself, has suffered in the death of his wife; but adds the true Christian sentiment: "Yet I feel confident that He who has been pleased to visit us with such a bereavement will take care for His work that it shall not suffer."

In regard to the new edifice for worship, he says: "Before this reaches you our little chapel will be roofed, and when the roof is on the work inside will not be impeded by the frequent rains which have flooded the place here."

He states that Mr. Dewar had returned from his missionary tour, and promises soon to forward a summary of what he did and saw, which, he adds, "I think will show that our publication work is not only very important and very extensive, but the only one of the kind among the Greeks in Turkey and in this country."

From Rev. Geo. Constantine.

Writing on January 13th, Mr. Constantine promises soon to forward his annual report, and adds: "There is much interest and great encouragement in the progress of truth and the Gospel, though not in the way generally expected. God's ways are not our ways."

In agreement with what Dr. Kalopothake's stated, Mr. Constantine reports that "The weather has been more than usually severe."

HOME WORK.

Louisville.—Rev. J. M. Sadd.

MR. SADD, our faithful missionary in Louisville, has reached his threescore years and ten, but still labors on in the cause he loves so well. His seventieth

birthday called out very warm expressions of interest and regard from some of his co-laborers in the mission-schools established by him. The account forwarded us was mislaid, or it would have appeared in a preceding number. We now give it in his own words :

“The superintendent and teachers of our three mission Sabbath-schools and the teachers of our Industrial school on Main street, made us a surprise visit on the evening of the 6th of November, the seventieth anniversary day of my birth. About thirty were present as happy as they well could be. They took possession of our house, providing a rich supper, to which we were led, when ready, and invited to ask the blessing of God. After a most lively and cheerful time of supping together, we were asked into an adjoining room, and seated by a table where was placed before us a beautiful silver-plated pitcher, two goblets, and a salver for them. The inscription thus : “Rev. J. M. & C. G. Sadd, from Mission School Teachers,” and also a hat worth \$8. The evening was spent, as they all express, very happily, in a social way, all tending for our enjoyment and assurance of their confidence and love. The season was closed with singing and prayer.

“Nothing has ever occurred to make our relation to those teachers more mutually interesting and happy.”

In regard to his work, Mr. Sadd writes very encouragingly. The attendance upon both Sabbath and Industrial schools has largely increased, and Mrs. Sadd “has also commenced a mother’s meeting for the mothers of our poor children.”

We extract as follows from a letter dated Jan. 1, 1872 :

“The same blessed Lord has preserved us in a good measure in health and strength, and in no less good-will and love to His dear cause among the poor and suffering ones of this city.

“I do not call my own health first-rate, for I cannot endure hard labor and exposure as I could one or two years ago. Mrs. Sadd sometimes coughs severely,

but we omit very little of our missionary work.

“In looking over the list of families and individuals we have visited and have called on us for a shepherd’s care over the souls of the poor suffering ones so dear to the great Shepherd, and for distributing food and clothing to the destitute the last year, the number is twelve hundred and fifty. Some of these have professed to have given their hearts to the Lord, and some have united with the evangelical churches.

“Last Saturday, the 23d of December, our Sabbath and Industrial school children were given a Christmas entertainment. They numbered one hundred and forty. Some of the worst boys who live in the low, filthy alleys along the river street came in, and knowing nothing about the order and quietness required of them, they brought pistols, and knives, and crackers. I obtained policemen to sit in the room, and then I let them come in, and gave them apples and oranges, hoping soon a good impression would be made. They promised to attend the school. They came to the first Sabbath school after. If they continue I shall believe Jesus has displayed his power over them.

“It was a good time, and very p’asant for the children. The teachers also rejoiced to see the children so full of happiness and glee. Since last March we have received and expended for these two schools, and for improving the room, about \$140.

“I have every reason to believe our other schools are prospering and our work generally.”

On February 1st, he writes : “I have preached every Sabbath, at our Mission Room, to the parents of our poor children and others. One family, husband and wife, told me at the close of the service last Sabbath, they had determined to live for God the rest of their lives, had established the family altar, &c. The man is in poor health and rents a poor house. They have three children, and struggle to live.”

LITERARY NOTICES.

Physiology of the Soul and Instinct, as distinguished from Materialism. With supplementary demonstrations of the Divine Communication of the Narratives of Creation and the Flood. By Martyn Paine, A.M., M.D., LL.D., Professor in the Medical Department of the University of New York, etc. New York: Harper & Brothers, 1872. 8vo, 707 pp.

The learned author aims in this handsome volume to refute the materialistic and atheistic theories of the present day, by stripping them of the scientific garb with which they strive to cloak their arrant assumptions. Dr. Paine is not only a firm believer in Revelation, but holds to the most literal interpretation of the Biblical accounts of the Creation and of the Flood, as against the pretensions of modern geology. The reader will here find a dignified and able discussion of the questions, whether life is but another of the so-called forces of nature, whether there is indeed a personal Creator above and independent of matter, and whether the race to which we belong owes its disreputable origin to an unintelligent brute, or springs from a progenitor created in the image of God and intended for a glorious immortality. The acknowledged rank of Dr. Paine as a scientific man, and as an experienced instructor in one of the most important branches of medicine, will secure him a respectful hearing even on the part of those who dispute his positions.

Woman's Worth and Worthlessness. The Complement to "A New Atmosphere." By Gail Hamilton. New York: Harper & Brothers, Publishers, 1872. 291 pp. 12mo.

We are free to confess that Gail Hamilton has not hitherto been a favorite with us; for, while recognizing her ability as a writer, we have deemed many of her published sentiments unsound in principle and pernicious in their influence. It is, therefore, with real pleasure that we find her able pen turned to the utterance of views with which we can wholly accord, as in the book before us. In her preface, she boldly and frankly admits her change of opinion in one particular at least, and that a very important one. She says: "Looking casually at Woman Suffrage, I regarded it with indifference. From a careful survey, I can not regard it but with apprehension." And throughout this book, she takes sides against all that class of views usually entertained by those extremists who clamor most loudly for woman's rights. She forcibly maintains, by well-put argument and apt illustration, that many of the woes of women spring from their worthlessness, that their inability to obtain profitable employment is too often simply the result of their utter incapability of doing anything well, or their unreliability in the performance of engagements, and that in proportion to their real worth they will usually be able to obtain compensative occupation. There is much strong common sense in this volume, and we hope it will be extensively read.

A Comparative History of Religions. By James C. Moffat, D.D., Professor in the Theological Seminary in Princeton. Part I. Ancient Scriptures. New York: Dodd & Mead. 1871. 250 pp. 16mo.

This is the first part of what promises to be an exceedingly useful work. A thorough acquaintance with the divine forms of faith which have prevailed in the world must be regarded by an intelligent man as one of the most important branches of learning. Dr. Moffat's comprehensive scholarship vouches for his able execution of the task of bringing together and collating the information on this subject, much of which is new, and almost all very difficult for those to obtain who have anything short of great aptness and unlimited time for investigation. The author's discussion of the steps by which we arrive at the simple tenets—the monotheism, the view of sin as to be atoned for only by sacrifice, the necessity of prayer and confession—to which all early religions point as having been held before the rise of polytheism and idolatry, offers points of very great interest.

The Mystery of Iniquity; or, Romanism not Christianity. By Rev. Jesse S. Gilbert, A.M., of the Newark M. E. Conference. Newark, N.J.: Ward & Tichenor, Printers and Publishers, 1872. 244 pp. 16mo.

This book is vigorously and forcibly written, while it states the points at issue between Romanists and Protestants, with fairness and candor. It is not a sensational volume, although its title might at first justify the supposition. It demonstrates "the right of the Bible, and the Bible alone, to decide in this and all other controversies of a religious character." First showing how Popery arose, and then discussing its false dogmas and superstitious practices, it next exhibits, in a condensed and synoptical way, the bloody history of the Papal Church. Then follows a chapter on "the prophetic relations of Romanism," ably presenting very commonly received views, which we do not desire either to endorse or disapprove. The last chapter on "The Peril of the Hour," is one which we wish could be read by every Protestant American citizen. It exhibits with remarkable clearness the fact that Rome intends to subjugate this country to herself, by what means she hopes to accomplish this end, and what measures should be taken by Protestants to prevent her success. It is a good book, not too large to be read, right in the line of our own work, and we heartily commend it.

The Story of a Workingman's Life: with sketches of Travel in Europe, Asia, Africa and America, as related by himself. By Francis Mason, D.D. With an Introduction by William R. Williams, D.D. New York: Oakley, Mason & Co., 1870. 462 pp., 12 mo.

In his Introduction, the Rev. Dr. Williams says: "The work of a patient, 'dogged' toiler, to use the homely phrase by which Johnson and Chalmers were both wont to describe resolute, unrelaxing application, this autobiography has yet great naturalness and vivacity. It shows how fervid, unstinted toil leads to usefulness and to happiness." The author, Dr. Mason, was born in England, learned of his father the trade of shoemaking, and for a

period earned his living at this trade, both in England and the United States. He came to this country at nineteen years of age; here was converted, and received his training for the ministry; and hence was sent as a missionary to Burmah by American Baptists. His active zeal in the mission field is highly commended by Dr. Williams, who also testifies of his literary attainments, and tells us that he was the author of a work on Natural History, Ethnology and Language, published in 1860, at Rangoon, which "has received the warm acknowledgments of men of science;" and further, that "his, too, has been the honor of completing, in the Karen language, a version of the Old and New Testaments." The book before us is quite readable, very suggestive, and we think will do good; although we cannot agree with all its views, or commend all its statements. Many things seem to us to be altogether too sweepingly and carelessly put, especially when speaking of the social habits and domestic institutions of England and of the United States.

Half Truths and the Truth. Lectures on the Origin and Development of Prevailing Forms of Unbelief, Considered in Relation to the Christian System. By Rev. J. M. Manning, D.D., Pastor of the old South Church, Boston, and Lecturer on the Relations of Christianity to Popular Infidelity at Andover Theological Seminary. Boston: Lee & Shepard, Publishers. New York: Lee, Shepard & Dillingham. 1872. 398 pp., 12mo.

The various forms of Pantheism from the time of Spinoza down to the present are considered at considerable length, and, as far as a cursory examination permits us to express an opinion, with candor and discrimination. All phases of unbelief are not equally untrue, nor are they equally dangerous. It is not charitable or advisable to confound all errorists under the common name of "infidels," and we shall be better able to convince them of the truth, if we know somewhat accurately the nature of the delusions into which they have fallen.

Books received.—Notice next month:

Amer. Tract Society. "Vatican Council."
 "Sheldon & Co." "Seed Truths."
 "Osgood & Co." "Divine Tragedy."

Magazines and Papers.

American Agriculturist. This very ably edited only journal for the farm, garden and household could find its way into the hands of every one who has any practical interest in farm-life, and would be highly instructive to others also. It is profusely embellished with engravings, the only wonder being how the publishers can afford to give so much for so little money. It is the cheapest paper (or magazine) at the subscription price, \$1.50 per year, that we know of. Send for it to Orange Judd & Co., 245 Broadway, New York.

Hearth and Home. An Illustrated Weekly, \$3 per year. Issued by the same publishers as the *American Agriculturist*, and considering the end it is designed to serve, meriting almost equal praise. Its aim is to make the home where it enters happier

and the fireside more cheerful, and its weekly visits to the writer's family certainly succeed in accomplishing its aim. The children eagerly seek it for what it always has to say, both profitable and amusing, to "our boys and girls;" and the adults heartily laugh over some of its pages, and grow wiser over others. Above all, when corruption is stealthily creeping into so much of our current literature, we rejoice to be able to say this is a *safe* paper for the family circle.

Harper's Magazine. The February number sustains the established reputation of this magazine as a depository both of what is useful and what is entertaining. The two leading illustrated articles are very readable and instructive. The first is from the pen of Moncure D. Conway, and furnishes a valuable fund of biographical information and anecdote to the Scott Memorabilia. His graphic and humorous portraiture of the scenes connected with the centennial celebration last summer; his treatment of the salient features and incidents of Scott's life; his sketches of Scott's characters; and his review of the opinions entertained of the great Author by his eminent contemporaries, evince patient study, and must prove interesting to all readers. It has fifteen illustrations, some of them never before engraved. Junius Henri Browne contributes a second and concluding paper (illustrated) on "Holland and the Hollanders," in which he gives a truthful and humorous delineation of the social life and domestic customs of the Dutch, especially as seen in Amsterdam and its suburbs. The description of the little village of Broek is quaint and amusing, while that of the pauper colonies of Frederickssoord discloses a novel and characteristic feature of the social economy of the Hollanders. "Old Books in New York," by Wm. C. Prime, with its fac-similes of some of the quaint engravings and wood-cuts contained in them, has a sort of antique interest altogether its own. In this article our attention was attracted by a wood-cut published in 1552, representing a boat, propelled by wheels in the water, turned by oxen, the boat also being constructed with a ram or projecting prow, under water, designed to run down and pierce vessels, showing that the marine ram is not wholly a modern idea. The Editor's Easy Chair is refreshing and restful, his Literary, Scientific and Historical records treasure up much useful matter, and his Drawer is filled with facetiae, some witty, some that only aim to be witty, and some (we are sorry to say) that never should have a place in a good Drawer—whose only humor consists in a bad pun on something biblical, or clerical, or otherwise.

Eclectic Magazine. The Eclectic for February is embellished with a portrait, at full length, of Lord Lisgar, the present Governor-General of Canada, and in the letter-press the editor gives a brief sketch of his life. The number leads off with an admirable and very timely article, from the "Fortnightly Review," which we heartily commend to our readers. The remaining contents are in every way worthy of the high character which the magazine bears.

OUR ENGLISH ALLIES.

Evangelical Christendom; A Monthly Record of the Protestant Faith. Conducted by members of the Evangelical Alliance; London, England. This is a sterling and highly-valued co-worker with us for the cause of Protestantism. Feb. No. just received.

The Christian World, our English namesake, published weekly in London, in newspaper form, 16 pages, is a staunch advocate for an Evangelical Protestant Christianity, consistently opposed to all ritualism and vain shows.

The Standard, a Monthly Magazine, published in London, England, does good service for the cause of Protestantism.

The Shield; Greenock, Scotland. Another monthly devoted especially to sound Protestantism. January number at hand.

The True Catholic. London: Religious Tract Society. Still another efficient and very ably conducted helper in the same good cause of truth against Papal error. Monthly, 12 pages, newspaper. We enrich our pages this month with selections from the February number.

The Banner of the Truth in Ireland. Giving information concerning the Irish Church Missions to Roman Catholics. London: Irish Church Missions Office.

Monthly Letter of the Evangelical Alliance. A small sheet (usually two-leaved), filled with brief items of information, and terse extracts on matters bearing upon the Romish question.

Other Magazines and Papers upon our table must await their turn for notice hereafter.

R E C E I P T S

In behalf of the American and Foreign Christian Union, for the Month ending
31st January, 1872.

MAINE.

Portland. J. Maxwell \$2 00

NEW HAMPSHIRE.

E Concord. Henry A. Kendall 5 00
Concord. Mrs. Dorcas M. Stickney 1 00
6 00

VERMONT.

Fair Haven. Union collection, Mrs. Sarah Shepherd and others 17 45

Castleton. Cong. Ch. and Soc., Dr J. Perkins \$4, Rev. N. P. Gilbert \$10, Dr. H. G. Burton \$2, Mrs. Almsworth \$5, Mr. Caswell, Rev L. Francis Dr. W. Preston, \$1 ea.; others \$9.52—to make Rev. Lewis Francis a L.M. 33 52

St. Johnsbury. Horace & Franklin Fairbanks, executors of Eleasus Fairbanks' Estate 200 00

" E & F. Fairbanks & Co. 300 60

St. Albans. Dea. C. Weyman \$3, M. A. Seymour \$5, Dea E. R. Whiting \$3... 11 00

Burlington. Rev. G. B. Safford, Rev. E. H. Griffin, Pres. M. H. Buckham and Mrs. Ruel, \$5 ea.; C. Storrs, Mrs. Englesby, Judge T. E. Wales, C. A. Sumner, Hon. G. G. Benedict, Bornsmaid & Hildreth, Judge Blodgett, G. S. Appleton and Cash, \$2 ea.; Ripley & Holton, J. Peck, M. H. Stone, Cash, Cash, Cash, \$1 ea... 45 00
606 97

MASSACHUSETTS.

Newburyport. Friends for Rev. R. Koenig 210 00

Springfield. D. W. Bemis' Class in North Ch. S. School, special for Miss Rankin's Mission 10 00

Fitchburg. 1st M. E. Ch. 12 36
" 2d M. E. Ch. 5 95

Winchenden. M. E. Ch. 14 43

Williamstown. Missionary Soc. in White Oaks, for Mr Kiley's field 10 00

Taunton. Nathan Rand 3 00
Shrewsbury. Amasa Hyde 3 00

Worcester. Union Sub. Schl., Rev. E. Cutter, Pastor, for Dr. Kalopothake's Mission, J. O. Bemis, Tr. 40 00
308 74

RHODE ISLAND.

Providence. Charles st. Cong. Ch. 10 00

CONNECTICUT.

Torrington. Harvey Watson 2 00

Winchester Centre. Alvah Nash 1 00

Middletown. Mrs. M. L. C. Rand. 3 30

So. Britain. N. C. Baldwin, M.D., for L.M. 33 00

A friend in Connecticut, in part. 20 00
59 30

NEW YORK.

Buffalo. Lafayette st. Pres. Ch. for 1871, per A. Parker 75 69

Cuba. Pres. Ch. Rev. C. B. Garner 6 00

Yonkers. 1st Pres Ch., H. M. Schieffelin, per N. C. Foote, Tr. 50 00

N. Y. City. Sab. Schl. No. 59, Plimp on's Building, for Miss Rankin's field. 50 00

Utica. Ladies of Utica, per Mrs. M. W. Bussey, Sec. for Miss Rankin's Mission, of which \$30 from a friend to constitute Mrs. Wm. Blaikie a L.M. 73 00

Rhinecliffs. Mrs. Isaac Schultz 1 00

Cazenovia. Pres. Ch. Mr. and Mrs B. R. Wendell, to make Rev. Mason Gallagher a L.D., \$100; W. M. Burr \$25, B. F. Jervis \$15, Henry Ten Eyck, J. Holbie, R. Clarke Mrs. C. Brown, \$10 ea.; D. M. Pulford, Mrs. J. Dows, \$5 ea.; H. Groof \$2, Miss Payson \$2, Cash \$1—to make Rev. David Torrey, D.D., a L.D. 200 00

Malone. Mrs. Sam'l C. Wead, to make Miss Elizabeth Parsons a L.M., of which \$25 for Miss Rankin's Mission 50 00

Poughkeepsie. Mrs J D Hague 1 00

N. Y. City. Mrs F. G. Moffatt 1 00

Brooklyn. Adrian V. Cortelyou, to make D. Adrian Mc'loud a L.M. 30 00

Carlisle. James Broughton 2 00

Brooklyn. B. W. De launater 10 00

Trumansburg. R. Tallmadge, M.D. 6 00

N. Y. City. H. I. \$100, T. Jeremiah \$15, Jas. R. Taylor \$30—to make Mrs. Susan S. Avery a L.M.; Dr. Crosby's Ch., Mr. Milne \$5. 160 00

Brentwood. E. F. Richardson 5 00

N. Y. Bostwick Estate 1,162 12

" Mrs. P. Bulard 50 00

Batavia. Pres. Ch., by A. Cowdin 36 75

NEW YORK—Continued.

Astoria. Ref. D. Ch., Rev. W. H. Ten Eyck	25 00
Lyons. Rev G. Manz	5 00
Glenville. 1st Ref. Ch., Rev. J. Minor	5 00
	1,994 66

NEW JERSEY.

Orange. Mrs. S. H. Fowler	5 00
Hackensack. Rev. A. Ammerman	10 00
Hudson City. Simpson M. E. Ch., in part	8 27
Vincetown. Anna M. Dobbins, for Miss Rankin's field	1 00
Jersey City. 3d Ref'd Ch., to constitute Rev. J. Howard Suydam a L. M.	46 13
" Ref'd Ch. of Van Vorst, Rev. P. D. Van Cleef, D. D.	36 83
Newark. A friend	3 00
Belvidere. 1st Pres. Ch.	30 00
Beverly. Cash	16 67
Passaic. Sarah Puden's Estate, by W. P. Thompson, Ex.	20 00
	176 90

PENNSYLVANIA.

Philadelphia. S. Schl of Tioga st. Pres. Ch., by Rev. A. V. C. Schenck	25 00
" S. S. of 2d Ref. Pres. Ch., by S. D. Jordan, to make Jas. W. McCorkell a L. M.	30 00
" Mrs. G. W. Tolland	5 00
Gibson. Miss A. Stevens	1 10
Philadelphia. F. W.	10 00
Pittsburg. 1st U. Pres. Ch., to constitute Wm. Glendening a L. M.	30 00
Allegheny. 3d U. Pres. Ch.	22 00
Providence. E. Weston	5 00
Philadelphia. John A. Brown \$50, Messrs. Worne \$25, Cornelius \$25, Fullerton & Garrett, \$20 ea.; Biddle & Border, \$15 ea.; Young, Purvis, Bodine, Magee, Brown & Benson, \$10 ea.; Cash, Wigh-ton Abbey, Trimble, Rood, Thompson, Crothers, Wetheril, White, Wetherel, Lincoln, Cash, Tenbrook. Cash, Tenbrook, Cornelius, \$5 ea.; Earp, Brokie, Scott, Otterson, Graham, Wylie, \$2 ea.; Mrs. Taylor \$9; Gordon, Walton, \$1 ea.	333 00
Conneautville. Mrs. L. D. Foster, in full of L. M.	3 00
Belle Valley. Mrs. Rachael Russell	4 00
Uniontown. Hon. N. Ewing	20 00
	468 10

MARYLAND.

Baltimore. Jackson Sqr. M. E. Ch.	16 50
" High st. M. E. Ch.	14 00
" Madison Sqr. M. E. Ch., add.	3 00
" Eutaw at M. E. Ch., add.	10 00
" Thos. Kelso, \$100, J. Herner, Senr., \$10, W. Silverwood \$2, Dr. Hartman, J. B. Sidenstriker, T. P. Stran R. S. Buckmiller, B. F. Parllitt, \$5 ea.; Robt. Turner \$20, W. E. Hooper \$25, W. H. Stran \$5, G. W. Corner \$25, R. W. Dryden \$20, J. S. Hagerty, J. Bates, \$10 ea.; W. H. Drakely \$50, J. E. H. Boston \$10, W. B. Walton \$50, J. W. Randolph, W. H. Cathcart, \$5 ea.; Rev. N. M. Smith, M. Gault, \$10 ea.; W. E. Gault \$5, B. F. Bennett, A. H. Greenfield, W. H. Tilghman, B. F. Darby, \$10 ea.; Thos. Drakely, W. R. Barry, W. S. Hinds, J. L. Sears, \$5 ea.; J. W. Flack, P. Darby, \$10 ea.; Dr. and Mrs. Warfield \$21, Sands & George \$10, S. Baldwin \$10, C. W. Slagle \$5, D. Carson \$10, J. A. Gary \$20, Trigo, Thompson & Co., \$50; Mrs. Barrier \$10, J. C. Ludington, E. B. Mallory, \$5; Mrs. E. Cornelius \$5, Mrs. M. B. Seager \$2,	

MARYLAND—Continued.

Miss L. Cornelius \$5, Mrs. R. W. Crawford \$5, L. H. Cole, D. H. Pierson, \$10 ea.; E. T. Owens A. J. Randolph, C. Collins, M. A. Thomas, D. C. Fulton Wm. Harper, J. G. Hughes, J. W. Childs, S. Gneat, J. Dowell, E. J. Church, \$5 ea.; Dr. Powell \$2, J. A. Morgan \$2.50, Joshua Register \$25	743 50
" Board of Beneficence of St. John's I. Meth. Prot. Ch. half years' support of Missionary in Miss Rankin's field	250 00
" A Methodist friend, for Mexico	250 00
Long Green. M. E. Ch.	2 00
Baltimore. Trinity M. E. Ch., in part	23 00
	1,312 00

ILLINOIS.

Lewistown. Myron Phelps and family	50 00
Springfield. Mrs. R. S. Henning	5 00
Calro. Pres. Ch. bal.	17 00
	72 00

INDIANA.

Rising Sun. Mrs. Elizabeth Haines	18 00
Evansville. Cumberland Pres. Ch.	22 00
" Walnut Pres. Ch.	10 00
" Mrs. C. Garvin, Miss M. O. M., \$5 ea.; C. H. Chubb \$3, Dr. F. W. Sawyer \$2	15 00
Princeton. 1st Ref'd Pres. Ch., Rev. J. Stott	13 50
" 2d U. Pres. Ch.	12 30
	90 80

OHIO.

Strongsville. Elijah Lyman	5 00
Cincinnati. Lane Sem'y Pres. Ch., which constitutes Neale MacNeale and W. D. Gatchell L. M.'s, \$123.55; Sab. School, for Miss Rankin's Mission, \$50	172 55
" 1st Orthodox Cong. Ch., for Miss Rankin's Mission	125 00
" 2d Pres. Sab. Schl., for Miss Rankin's Mission	25 00
" 1st Eng. Ev. Luth. Ch., A. Erkenbrecher \$20, H. Kessler \$10, Messrs. Stuckenber Taylor, Benekinstin \$5 ea.; Steneman, Helwig, Wilken, \$2 ea.; G. Welmer \$1.50; Bultman, Lorton, Shober, Harris, \$1 ea, which makes Rev. John B. Helig a L. M.	56 50
" Messrs. Gibson, Perry, Mrs. Harrison, \$5 ea.; Jones and Galway, \$1 ea.	17 00
Carlisle. Jersey Pres. Ch., in part	20 00
Franklin. Union meeting	13 00
Xenia. Oak Grove Sab. Schl. add.	3 00
Piqua. 1st U. Pres. Ch.	11 15
Greenfield. 1st Pres. Ch., Messrs. Irwin, Dunlap, Douglass, \$5 ea; others \$41.58	56 53
" 2d Pres. Ch.	21 86
" Bapt. Ch.	6 00
" M. E. Ch.	3 64
South Salem. 1st Pres. Ch., Mr. Van Deman \$5, Mr. Fullerton \$3	8 00
Cedarville. 1st Reformed Pres. Ch., which makes Wm. and James Harrison L. M.'s	61 15
" 1st U. Pres. Ch.	36 65
" Pres. Ch., R. S. Ustick	2 00
Jamestown. 1st U. Pres. Ch., which makes Rev. W. A. Robb a L. M.	39 10
	683 18
Total	\$5,810 55

Correction.—The \$60 published in February No. as donated by Charles Noble and Mrs. Eliza Noble, should have been credited to Mr. and Mrs. Charles Noble of Detroit, Michigan.

SUPPLEMENT TO THE "CHRISTIAN WORLD."

OUR WORK IN ITALY.

WE are gratified to be able to lay before our readers a detailed review of the important work that has been done by our Society in the promising field of Italy. In the CHRISTIAN WORLD of July last we quoted the testimony of *Rev. John R. McDougall, M.A.*, of the Scotch Church at Florence, *Foreign Secretary of the "Evangelization Committee" of the Free Italian Church*, to the success of our operations in Italy. Writing officially to the American Foreign Christian Union, he then said; "I am well acquainted with all that your Society has done and is doing. *You have given the strongest support to a purely Italian Evangelization in Italy.* The Evangelical Continental Society of London, comes next to you."

Before the accession of Victor Emanuel to the throne of the kingdom of Sardinia, and those remarkable wars which resulted in securing religious liberty to the entire peninsula, there were but few Evangelical Christians in Italy, outside of the valleys of the Waldenses, and no organized churches of native Protestants. As soon, however, as the door was thrown open, Christian laborers entered, and the result of their efforts has been the conversion of many souls, and the founding of about thirty-five churches. Until recently these have been independent of each other, but in June, 1870, their delegates met in Milan, and formed a union on the basis of a short and Scriptural system of doctrine, taking the name of the "Free Italian Church." In the preface to the *First Report* of their "Evangelization Committee," issued December, 1871, Secretary McDougall writes: "I must not forget to mention the cordiality of the votes of thanks passed at the recent Assembly of the Free Italian Church to the American and Foreign Christian Union of New York, and the Evangelical Continental Society of London, for all their noble help to the Mission-work in Italy." From this interesting document we extract the following statements (necessarily greatly abridged) respecting the missionary stations exclusively supported by our "Union," which are the more valuable as they come to us through a native organization upon the field itself. Secretary McDougall remarks in his introduction: "It has been thought better to have the Evangelists to speak for themselves, that our friends may see the difficulties we have to contend with, and in the hope that, by another year, the Committee will have been able to visit all the churches, to strengthen the hands of the laborers and to see for themselves the Christian work that is going on." In the following pages, we have employed the language of the Report without change, except as expressly indicated by brackets.

I. Bassignana and Alluvione.—[Situated on the right bank of the Po, about eight miles north-east of Alessandria in Piedmont.—*Ed.*]

The Evangelist, Giovanni Piana, supported by the American Society [The American and Foreign Christian Union], thus writes: "Though this district only contains 3,500 inhabitants, it possesses through the Lord's kindness, a Christian Evangelical Church, composed of fifty communicants. The members are full of love to Christ, and diligent in the use of the means of grace. They have already made many sacrifices in carrying on the cause and in maintaining their sick and poor and those without work, and are ready to contribute, according to their ability, for the work of Evangelization in Italy. There are two Elders and four Deacons in the Church. Until now there have been four meetings weekly, but from this month of November onwards there will be one every night. There are twenty children in the Sabbath School. Our average attendance is from sixty to one hundred. The disposition of the people here is excellent. *Every family possesses a copy of the Scriptures and reads it.* Very many cannot come to our Church, because they are so poor and dependent on the great proprietors of the district, who would at once deprive them of work.

Every day therefore I go from house to house, reading a portion of the word, encouraging them to persevere in the faith, trusting to the Lord Jesus.

"If my heart is gladdened, however, with occasional conversions among the people, so well-disposed, I have had to suffer much in a neighboring district, *Alluvione*, where there are three dear Christian brethren. As I had gone backward and forward repeatedly, trying to found a Church there, I was challenged to a religious and scientific discussion by the priest, and the honor of the Master decided me to accept. After the interchange of two letters, the priest fell away from his challenge. With this fact so widely known to our advantage, I continued more earnestly than ever to preach in that place, and as no better could be found, the meetings were held in the room of a cafe. From the pulpit of the parish Church all the thunders of priestly anger were then sounded against me. The pains of eternal fire were threatened against any, who should believe my words. Four witnesses testified to me, that the priest publicly proclaimed, that if I should continue to visit that place, I should meet the fate which the law accords to rebels and murderers.

"The next visit I made was on a holiday. The road was full of people, who immediately saluted me with cries of 'Down with the Protestant! Death to the heretic!' Undeterred by such threats, I reached the house of one of our brethren, L. V. Though the Syndic was aware of my coming, and had promised to send a force of carabineers to keep order, his bigotry and friendship for the priest led him to forget his promise. Scarcely had our meeting begun, when hideous noises were heard outside. Stones were thrown at the windows, and, but for the timely arrival of the police, serious consequences might have ensued. I went on for full two hours preaching the Gospel of the kingdom to a crowded meeting. It would have been well if I had asked a convoy homewards, for I had scarce got away forty yards from the house, when a shower of stones fell upon me, and I only saved my life by flight. I begged the Prefect of Alessandria to pardon my persecutors, not excluding the priest. The priest, however, was severely threatened, should a similar occurrence again take place, and the Brigadier of the Carabineers was dismissed.

II. Brescia. — [A city of 40,000 inhabitants, in Lombardy, about midway between Milan and Verona; famous as the birthplace and scene of the first preaching of Arnold of Brescia, one of the most prominent "Reformers before the Reformation," who, for advocating the purification both of Church and State, was crucified at Rome in 1155, his body burned, and his ashes cast into the Tiber. — *Ed.*]

Signor Artidoro Beria, the Evangelist supported by the American Society, thus writes: "The patriotic town of Brescia had breathed the air of liberty for several months, when in 1860 the Lord was pleased to open its gates to a higher freedom, the freedom of the soul by means of the preaching of Gospel truth. A dear servant of Christ, Giuseppe Manetti, opened a hall, and the word passed so rapidly from mouth to mouth, that it was soon necessary to find a larger place, so great was the number of auditors. Although these were for the most part hearers of the word only, a short time only elapsed before a little Church of holy and elect ones was formed and the Lord's Supper celebrated, so that Brescia too had her testimony for Christ and her candlestick lighted.

"But Satan, who always labors for the detriment of the cause of God, excited the wrath of men against those who had accepted Christ as their only Saviour, and very soon one was dismissed from the workshop, another was banished from the paternal roof; wives were beaten by their husbands and the very life of the Evangelist was sought for. A band of countrymen fell upon him one evening with pick-axes and bludgeons, as he was going to the meeting, but he found refuge in a neighboring military guardhouse. The persecution turned out for the furtherance of the Gospel, however, for though Satan was planning its destruction, there was a greater course than before to hear the way of salvation proclaimed.

"Things went on thus for several years, when the urgent need of preaching the Gospel elsewhere led the Evangelist Manetti, amid the tears and benedictions of the brethren in Brescia, to leave for Mantua. What was to be done? Was the desolate flock to scatter to the winds and let fall the banner for the truth? No. A small place of worship was offered in the house of one of the members, and there they met for prayer and reading of the word, and to offer up thanksgiving unto God in psalms and hymns and spiritual songs. For three long years these faithful ones waited the advent of another herald of the Cross. Their faith and hope remained strong in them. One poor woman, for example, who to gain a subsistence had to act as a ragpicker in the streets, was made an object of persecution. One person threatened her with blows, if she would not kiss a wooden Crucifix held out to her, and another offered to lift her out of her misery, if she would return to the priest. But the poor woman had believed in Christ and could bear all. When struck, she did not murmur, but said to every one, 'Christ suffered before me.' Another man, an honest operative and father of a respectable family, is driven from his workshop, and being without work, sells or pledges his household stuff, is reduced to sleep upon a little straw, but as a believer in the Gospel, he bears this trial and thanks God. Yes, the believers of Brescia, though isolated for three years, did not fall away from their profession, but kept the lamp of Divine truth burning brightly.

"At last on the 11th of November, 1869, the Lord remembered these dear disciples, and sent to them his servant, their present Evangelist from Milan. Everything had now to be begun from the beginning. A small meeting-place, under the roof of a member of the Church, although in an uninhabited part of the city, was rented. There we had the consolation of seeing many return, who had formerly heard the glad tidings. Though quite insufficient for the purpose, no better could be had, and so again many fell away from ordinances, either from the inconvenient distance or the uncomfortableness of the locale. And yet we have always had reunions of from fifty to sixty hearers, not counting the twenty-seven members of the Church, all of whom are Italians. There have always been each week four public and two private assemblies, sometimes in the house of a member, sometimes of a friend, in order better to diffuse the sweet savor of Jesus Christ. The Church here has two Elders and three Deacons, and although all the members are very poor, excepting one, who is no longer with us, there were forty-five francs collected last year for the sick and poor.

"We were driven to seek a locale elsewhere, which finally we found in the very centre of the city, the brethren gladly meeting all the expenses. It was lately opened by Signor Gavazzi for the preaching of the Gospel, and extraordinary crowds from that day onward have attended our meetings. So much so that the authorities have been obliged to send policemen to prevent the priestly party from causing disturbance. Tears of joy are shed by many, and several men have joined the class of Catechumens. You will rejoice to hear that we live in the bonds of Christian charity with our Waldensian brethren. Such is the union between the two Churches, that we aid one another, sometimes preaching in the one and sometimes in the other locale.

III. Carrara.—[A city of 8,000 souls, near the sea-coast, between Genoa and Leghorn, and well known for its valuable marble quarries.—Ed.]

Signor Ercole Volpi, the Evangelist supported by the American Society, thus writes: "The Rev. W. Moorehead, when he left me in 1868 in charge of this station, where he himself had labored for some time, said to me—'There are many difficulties yet to be overcome in this work, which from its very commencement has suffered from all kinds of trials, and therefore don't be discouraged, should your progress in Carrara seem small.' With the Lord's blessing, something has been done, and some souls have been gained to Christ during these four years of preaching and prayer. For two years I went to a little village in the mountains here, and the seed sown was not in vain.

"For the honor of the Saviour and in defence of Evangelical truth, I was obliged to sustain for a whole year a serious discussion with a priest in one of these outlying districts, where I went to preach. It was rather a costly affair for me, as it was conducted in print, but it obtained for us a great victory, as we were able to shut the mouth of the adversary, who, after giving every publicity in his Church to his challenge, which I accepted, dishonorably retreated from the fight.".....

After referring to further troubles from false brethren, who had joined the Church from other places, and the discouragements arising from want of funds to sustain the Schoolmaster, whose place in the school Signor Volpi and his wife were obliged to take, there follows a detailed statistic of the Carrara Church and schools from 1868 onwards, from which we extract the following, as to their present condition : 12 Communicants, 8 Catechumens, 2 deacons, 34 scholars in day and night schools, 12 in Sabbath-school, and 3 regular meetings during the week.

IV. Como.—[In Lombardy at the S.W. end of the lake of the same name.—Ed.]

The Evangelist, Giuseppe Righi, supported by the American Society, having only two months ago been settled at Como, presents a very short report. "The Church of Como," he says, "was at the commencement very numerous, but much apathy crept in, through controversies among the various Evangelical Churches, and personal unpleasantnesses among Christian brethren themselves. On my arrival here, therefore, I found the Church composed of only 17 communicants, among whom there are 2 Elders and 2 Deacons. The Sabbath-school contains only 9 children, all belonging to Christian families. My work hitherto has consisted in visiting the members and exhorting them to seek to bring in others to the Church.".....

"The Church of Como pays all its own expenses, including rent of hall, and hopes soon to send to the Committee its regular monthly collections in aid of Italian Evangelization. I cherish good hopes with regard to the future of the work here, though I cannot conceal the many difficulties to be overcome. But I confide in my Saviour to give me the victory over these, as he has already given me the victory over the world."

V. Genoa.—[A city of over 120,000 inhabitants.—Ed.]

The Evangelist Serafino Bernatto, supported by the American Society, thus writes : "The Free Italian Church in Genoa is one of the oldest in Italy. From 1854 it has prospered greatly, and the most approved Italian Evangelists, who have preached the gospel in Italy, have gone forth from the Church in Genoa. I need only cite the names of Tealdo, Lagomarsino, Minetti, Dassio, Di Michelis, Borgia, Contini, Beria and others, with whom I also was a student at the Theological College opened in this city by Signori Desanctis and Mazzarella. It would be very difficult to give the precise number of communicants in Genoa. Suffice it to say that there are more than sixty families sincerely converted to Christ, who belong to the Free Church, that, at our meetings for worship on the Lord's day morning, there is invariably an attendance of 70 to 80 persons, and that the most thorough accord and perfect peace reign among us.

"Were I to narrate the various crises through which this Church has passed, and the many circumstances which have occurred at these different periods, it would require a large volume, instead of a small sheet of paper, to contain my remarks. In Genoa, as I have said, the very flower of Italian Evangelists were reared. From Genoa went forth the first impulses in favor of Italian Evangelization. In Genoa the gravest biblical questions were discussed.".....

VI. Milan.—[One of the most important points in northern Italy, with a population of about 200,000. Membership of Italian Protestant Church, 400.—Ed.]

The Evangelist Signor Cocorda, supported by the American Society, thus writes on the necessity of having a school for the training of Evangelists : "One of the most manifest results of the last assembly of the Free Church of Italy, was to make it evident that a school was needed for the training of Evangelists.

"Since the Union of the Free Churches has been consummated with a view to the Evangelization of Italy, it is certain that the first necessity of this work is to possess good workmen. And as good workmen are always those who have had the advantage of special training for the work, it follows that a school where they can be trained for this holy and difficult work is indispensable.

"The necessity for a school for the training of Evangelists had already been felt by various friends of the work, and a generous effort had been made by Mr. William Clark, who, while he represented in Italy the American and Foreign Christian Union of New York, had opened a Theological Class in Milan, which, during the four years of its existence, from 1867 to 1870, had four professors and twenty students, and gave in that short time six laborers to the vineyard of the Lord."

[The Evangelist, Francesco Lagomarsino, formerly professor in Mr. Clark's training school, now supported by the "London Evangelical Continental Society," after mentioning the good organization and great liberality of the Church at Milan, adds the following particulars respecting this field in which the American and Foreign Christian Union co-operates with its English brethren :—Ed.]

"Thus is explained and manifested the admirable harmony which exists between the Church and its ministry. Not a scandal, not a dissension, thank God, has ever occurred between Evangelists and Elders. Every one discharges his duty with great fervor. This is the key of the success obtained in this work, both in its formation and development. The concord existing between the evangelizers has given such an education to the Church as to produce a true fraternal affection.

"The number of Elders is three, Grignola, Berlucchi and myself. *Signor Cocorda* and I are the two Evangelists. There are 12 deacons, chosen from among the ablest members. There are two places of worship, in which evangelization is carried on every Sabbath at noon. One is at 19 Via del Pesce, where there are also public services on Sabbath and Thursday evenings, the other meetings during the week being for the study of the word of God. The second place of meeting is at No. 5 Via Solferino, where there are three weekly public meetings, namely, on Sabbath, Tuesday and Friday evenings. In addition to these, there are six private meetings during the week in different parts of the city, the object of which is to keep alive the flame of Evangelization. And to give an idea of the missionary life of this Church, it is not out of place to mention that eleven of the Christian laborers now occupied in the field of Italian Evangelization went forth from our membership, without mentioning the Colporteur-Evangelists, and others whom God is presently preparing to be, at no distant day, faithful laborers in the vineyard."

VII. and VIII. Poggio Mirteto and Terni.—[The former a small town in the old Sabine territory, twenty-six miles north of Rome, where, as well as at Terni, some twenty miles further north, the "Union" has supported an evangelist. Since the capture of Rome, the converts at Terni, who were almost all refugees from Rome, have returned to their native city, and of the formerly flourishing church, only five or six members remain in Terni.—Ed.]

Signor Giuseppe Colombo, the Evangelist, writes : "This is a small but delightful city, owing to its topographical position and the eminently unprejudiced and liberal feelings of its inhabitants. Before the wall of Porta Pia was broken down for the entrance of the national banner into Rome, Poggio Mirteto was the city of refuge for those Roman citizens, who sought to avoid the scaffold and the prison of the papal government. There was among these exiles a certain Giovanni Santucci, who had cherished from his youth sentiments hostile to the impostures of the Catholic religion and favorable to the Gospel of Christ. In order to profess these sentiments, he had to lay aside the ecclesiastical dress, and forfeit a large patrimony. Amid the privations of expatriation, Santucci did not fail to communicate to others his thoroughly evangelical views. Nor did his work end here, for he dispensed, even beyond his means, an immense quantity of Bibles, Testaments and religious works

of every kind, and by abundant labors and earnest words, first cast the spark of truth into the hearts of this population, and to such an extent, that there are now very few families which do not possess the Bible.

"The light of the Gospel so spread in Poggio Mirteto, that the desire was everywhere expressed for a resident Evangelist, to whom the theatre was immediately granted gratuitously, and where he had large audiences, till the heat of summer came.

"I must not close without referring to the extraordinary work which Santucci carries on among the Sabine hills. For more than a year an evangelical rural school has been held in an old church, where seventy children of both sexes, and some¹ grown-up people, come to be instructed in all the branches of a useful education, among which Bible truth holds the chief place. All this progress is due to the grace of God and to the immense love of Santucci for the propagation of the Gospel, for he toils on from early morning till late at night, in the school and in his own house, instructing all who come."

[See interesting account of recent visit of Gavazzi to this place, in *Missionary Intelligence* for this month, under Italy.—Ed.]

II. Portoferraio.—[On the northern side of the island of Elba, and the only important place on the island; Napoleon's residence during his first exile.—Ed.]

The evangelist, Bernardo Bracchiotta, supported by the American Society, thus writes: "The Evangelical Propaganda was begun under the best auspices in Portoferraio, as is evident from various surprising conversions, a few of which we may mention.

"We have two meetings per week, attended by twenty persons, mostly communicants. The chapel is on the second floor of a house at one extremity of the city, and too small for the purpose. A central locale in a public square would have given us an easy entrance to the people, who sympathize with our movement. A proof of their kindly feeling is found in the fact that we are constantly being assured by many, that they would join our meetings, were they held in some accessible spot, and especially if we could give their children Christian instruction during the week.

A. San Giovanni-Pellice.—[In French, Saint Jean; within two or three miles of La Tour, but outside of the Waldensian territory proper.—Ed.]

Signor Enrico Jahier, the Evangelist, thus writes: "The Free Italian Church in San Giovanni-Pellice is in a position quite different from that of the sister churches in Italy. Placed on the confines between the Waldenses and the Roman Catholic population, it has the double mission of preaching the Gospel in both fields of labor.

"Our Presbytery, or Council of the Church, is composed of three elders (one of whom is an evangelist) and four deacons. The first attend more especially to the spiritual, and the second to the financial concerns of the church. We have besides five Deaconesses, whose special mission is to visit the sick, and to take an interest in the prosperity of the Sabbath School. The Gospel is preached in two places. There is a regular congregation in the one of more than a hundred persons and in the other of fourteen or fifteen. Each Sabbath we have meetings for worship, presided over in turn by one of the elders, at which the communion is dispensed to forty-five brethren and sisters. Of the six meetings during the week, three are for preaching, one for worship, one for the exegetical study of the word of God, and one for prayer. The Sunday School has an attendance of forty-one children. The instruction of the Catechumen class, which has ten members, is conducted by the Evangelist alone. We ought to congratulate ourselves on the acceptance which the name of the Free Italian Church has received from the Waldensian population. We have met with the most cordial sympathy, so that the pastor of this place has been induced, at the request of his congregation, to preside in turn with our Evangelist at the meetings."

XI. and XII. San Mauro Torinese and Livorno Vercellese.—[In Piedmont, the former near Turin, the latter in the territory of Vercelli.—Ed.]

The Evangelist, Secondo Musso, supported by the American Society, thus writes: "The Church at San Mauro, though the smallest, in point of numbers, is yet the first-born of all the sister-churches, counting already twenty years of existence. It arose, through the wonder-working grace of God, by my humble instrumentality, while yet a youth, and acting as teacher in the Communal school. . . . The little church suffered persecutions almost incredible now a days. Constant lawsuits were set on foot against us, ending in fines and imprisonment. Some were driven from their homes and families, others from their work. Two heads of families were separated from their wives and children. Three brothers and a sister were disinherited by their own father. The people were excited to threaten us with a violent death. Injury was done to our persons, houses and goods. Doors were broken, windows smashed, and fields injured and fires raised. When Cavour proclaimed 'liberty of conscience' in Parliament, we enjoyed some respite, and the Church was then composed of twelve heads of families, six women and about forty children.

"I had occasion to leave for Asti, Alessandria and other places, and finally went to America. Returning in 1868, twelve years afterwards, I found the Church had greatly diminished in size. Not one of the men had returned to Catholicism. Not one of the women had abandoned or concealed her faith. But six members had fallen asleep in Jesus, two had become Colporteurs, the one in Naples and the other in Lombardy, and had removed their families, another had emigrated with his family to America, two heads of families had established themselves in Sardinia, and another had gone to London.".....

XIII. and XIV. Treriglio and Caravaggio.—[In Lombardy, between Milan and Brescia.—Ed.]

The Evangelist Zucchi thus writes: "My work began here in the spring of 1869. At first I resorted to open air preaching in country districts. I had two services by night and one by day during the week. By degrees twenty adherents gathered around me. The reports spread abroad about the open air preacher brought me constantly new hearers. The Priests and the police sought for us in vain, although the preaching of the Word continued and the number of the hearers increased. Twenty-five countrymen were suborned and armed with weapons to re-enact St. Bartholomew's day, but to their great grief, they could never find us, for we had no fixed place of meeting, and never intimated at one meeting where the next would be held.

"There is a rich priest in town who often visits me clandestinely. His sympathies are wholly with us. He informs me of all the plots hatched among his brethren against our work. He helps us in every way short of compromising his position. When any of our friends are driven from their houses for the sake of Christ, they are protected and sheltered through his influence. He reads with profit our evangelical literature.

"The work at Treriglio not only embraces the scattered Communities in the vicinity, but extends in a long chain to many places, which I have already visited, or been asked to visit, and where, in addition to the declared adherents to our cause, there is a kindly disposition on the part of the inhabitants. Among these are Bergamo, Sarnico, Lorene, Pisogne, and Breno, thus connecting our work with that of our brother-Evangelist at Edolo.

XV. Treviso.—[An important city about twenty miles north of Venice.—Ed.]

The Evangelist, Luigi Signorelli, supported by the American Society, thus writes: "In Venetia, as in every other province of Italy, there was an earnest desire to hear the Gospel preached, as soon as the foreign occupation gave way to liberty. Treviso had the same aspirations as other Venetian towns. After two years of liberty from Austrian rule, the Lord sent me in 1868 to this town publicly to announce the glad tidings of salvation. The concourse of people was imposing, and so numerous that we could not count them, for not only were the places of meeting full, but the streets leading to them were crowded. The enthusiasm lasted for more than a year. People of every class and age and religious opinion came to hear us. Even the clergy were represented. Some of the priests came to oppose us and others to judge impartially.

"In the midst of all these trials a Church of earnest believers was founded in Treviso. Several of our members have preferred to live in indigence rather than return to the priest, and enjoy once more success in their commercial, industrial or professional pursuits. The hostility of the priests, however, was so bitter, that others were constrained to leave the town, and have gone to Germany or other parts of Italy. Though absent in body, they are present with us in spirit, as appears from the letters which they send to our Church from time to time.

"There are forty members in the Church. On Sabbath mornings the attendance is twenty, owing to the distance and occupations of many. At the evening meetings there is double this number, not speaking of a number of strangers who come in. Sometimes the entrances to the Church are full of Catholic hearers, who dare not enter, for fear of persecution. Although they have accepted the Gospel, they remain apart like Nicodemus. I trust the Lord will operate powerfully in their hearts.".....

XVI. Udine.—[In eastern Venetia, forty miles north-west of Trieste.—Ed.]

The Evangelist, Angelo Girola, supported by the American Society, thus writes: "The Lord's work began in Udine in July, 1867, through the preaching of Signor Bolognini, who remained here four months. At first the audiences were very large, so large indeed, that within a month I may say that every one in Udine had heard the Gospel sound. And yet how true the saying of Christ, 'many are called, but few are chosen.' After a while all the curious withdrew, when Jesus and Jesus only, as the life and health of their souls, was pressed on their acceptance.".....

"The thirty persons whom I found on my arrival in regular attendance on the means of grace were all suffering from a subtle and hidden but furious persecution. Some were deprived of work, others turned out of their habitations, and another, who had a hostelry about a mile from the city, was threatened with the destruction of his house by fire. Avoiding open controversy, the priests have labored indefatigably by means of calumny and the confessional, so that not a few of our hearers gave way under severe trials. We had a great struggle with the Prefect and the Municipality on the occasion of the first interment, which was that of an infant, whom our enemies wished to bury in the place assigned to suicides, because it had not been baptized by priestly hands. But it was the child of a Christian citizen, who insisted upon his right to bury his offspring in the Communal Cemetery.

"At Easter of 1868 we had the great joy of celebrating the Lord's supper with twenty-four communicants. You cannot imagine the emotions which were stirred within our breasts by this simple yet significant rite.".....

XVII. Verona.—[A city of 60,000 inhabitants, and one of the most important centres in northern Italy. Signor Signorelli has within a few weeks been appointed Evangelist, to fill the vacancy which existed here at the date of this Report.—Ed.]

The representative of Verona at the recent Assembly of the Free Italian Church, sends a long and interesting report of the difficulties experienced in connection with the beginning of the movement by Colporteurs and Evangelists, the priests being very powerful and energetic in the town. Nevertheless the meetings were crowded, a larger locale had to be taken, several notable sinners were brought to the Lord, priests were defeated in public controversy, the Church was recognized both by the Government and the local authorities, the public cemetery was freely granted for the interment of the evangelical dead, the Church registers of births, marriages and deaths were held valid, a School was opened and attended by thirty-five to forty children, and the members contributed to the cause of Christ according to their ability.".....

[We have given above the reports of the Evangelists Colombo of Poggio Mirteto, and of Jahier of San Giovanni, as the stations they occupy were established by our Society, and the Evangelists were supported by us until the late meeting of the General Assembly of the Free Italian Church.

XVIII. Fiano della Chiana, in Tuscany. An itinerant Evangelist, not mentioned above, Emilio Zati, is employed in visiting fourteen places in this neighborhood. Another itinerant Evangelist is to be sent at once, if he has not already gone, to Friuli, in north-eastern Venetia, where we are told "there are many large towns in the region that desire the Gospel."—Ed.]

NOTE. It was our intention to add here some details of evangelistic work done by our Society at other points in Italy, not mentioned in Secretary McDougall's Report; and also to give a brief resume of those churches and evangelists embraced in the Report which are not sustained by our Society. But limited space compels us to defer any further statements until another issue of our Magazine.—Ed.

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No. 4.

EDITORIAL NOTES.

SECTARIAN APPROPRIATIONS.—There is now strong probability that such enactments will be passed by the present New-York Legislature as will prevent in this State any more misappropriation of the public funds to the support of sectarian schools, churches, or so-called “charities.”—And surely any one who will thoughtfully consider the *sixteen-page Supplement* of our present issue will decide that it is high time for prohibitory legislation in regard to this gigantic evil. Within three years, nearly \$2,000,000 in cash abstracted from the New-York city treasury and devoted to the uses of a single *sect* !!! Adding to this the value of the land grants heretofore made to this same sect, we have *the enormous sum of over \$5,000,000 secured in one city* for the support of “our established church” !!! Amendments should be introduced into the *Constitution* of every State and of the United States which should for ever prevent any sectarian gift.

THE FRENCH BIBLE-CARRIAGE.—We find in the March number of the *True Catholic*, published by the London “Religious Tract Society,” an interesting account of “The Bible-Carriage” and its peregrinations through France. Its sides are adorned with such texts as these in large letters : “Believe on the Lord Jesus Christ, and thou shalt be saved,” and “God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” As the carriage traverses the country, Bibles are sold, and tracts and parts of the Gospels are distributed by its occupants to all who will take them. A few, indeed, refuse to receive them, and now and then a copy of a Gospel is burned before the eyes of the donors ; but in general the people accept the books not only respectfully but gladly.

GOOD RESULTS FROM THE RUSSIAN DEPUTATION.—The exertions of the Evangelical Alliance in behalf of religious liberty seem to have been instrumental of good results. We learn from the *New-York Observer*, of Feb. 22d, that Col. Von Wurstemberger, of Switzerland, who was a

member of the deputation to the Czar, writes from the Baltic provinces, where he is now traveling, that "thousands of former forced converts to the Greek Church have now publicly returned to the Protestant church." He states, on the authority of a high Russian official, that their number in Livonia alone is about 30,000. In several large parishes the former members of the Greek Church have entirely disappeared, and several Lutheran pastors have publicly readmitted to their communion those who had been compelled to join the Greek Church. The laws behind which religious intolerance has entrenched itself are, indeed, still upon the statute-book, and are even executed in some of the provinces, where several persons are, at the present moment, suffering imprisonment for purely religious causes; but there is ample ground for encouragement in the manifest growth of more liberal sentiments among the Russians of the higher class.

THE "COLOGNE" RESOLUTIONS OF THE "OLD CATHOLICS."—The resolutions adopted by the "Old Catholic Society" at its meeting, some time since, at Königsberg, and since re-affirmed at Cologne, are worthy of preservation as an interesting indication of the advance which the reform party among the German Roman Catholics has made in the direction of a substantial renovation of the Church. We take the minute as Rev. S. S. Mitchell gives it in a contribution to the *Interior*, of Feb. 15 :

"Resolved, That, although in view of the present crisis, we feel the need of a radical reformation in harmony with the spirit of the ancient Church, yet we consider it necessary to guard against immature action. Being forced, however, to the formation of a temporary Church organization, we shall attempt such changes as are in accordance with our manifest rights. Among the crying evils to be abolished, we reckon the trade in masses—or the abuse of the mass stipend,—the unjust distinctions made in the burial of the rich and poor, the misuse of the pulpit for civil and Church politics, the exaggerated and demoralizing use of absolution, of saint and relic worship, and similar external rites, which must be met by suitable enlightenment of the people."

ANSWER OF THE GERMAN MINISTRY TO THE ARCHBISHOP OF COLOGNE.—The Emperor William has fulfilled the promise given in his letter to the Archbishop of Cologne (inserted in the last number of the *Christian World*) that his "government" would answer the Archbishop. M. von Muhler replied in behalf of the Cabinet, under date of the 25th of November last, and we find a brief summary of this reply in the "Church & State." The document reiterates the Emperor's statement, that the bishops have failed to point out a single law which the government has infringed or misinterpreted, and says that no further answer can therefore be given to their direct demand. It refuses to enter into the merits of the doctrinal controversy, but points out a logical contradiction in the bishops' manifesto, which first refers to the ancient tenet of the Ro-

man Catholic Church that the Pope and the Bishops conjointly are the possessors of infallibility, but avers that since the 18th of July, 1870, infallibility is restricted to the Roman Pontiff as his personal and exclusive prerogative. The fact that such an important innovation has been made in the constitution of the Church, M. von Muhler argues, does not impose upon the Imperial government any obligation to withhold its countenance or protection from those members of that Church who remain faithful to the original constitution.

DISCUSSION AT ROME.—Several distinguished priests have, by order of the Pope, recently attended Protestant meetings at which lectures were given on the question whether St. Peter ever resided in Rome, and have taken part in the discussion. So states the *London Christian World*, of February 16th; adding that a telegram of the 11th says that the controversy still continued, and that large numbers of persons were present on these occasions.

DEATH OF THE SECRETARY OF THE EVANGELICAL CONTINENTAL SOCIETY.—We deeply regret to learn the death of the Rev. John Shedlock, M. A., Secretary of the London "Evangelical Continental Society." Such a loss, which would at any time be keenly felt, is the more to be deplored at the present moment, as the Society has just been undertaking new work in Bohemia, Spain and Italy, and stands in special need of his sagacity and energy.

DEATH OF REV. DR. LEWIS.—In the sudden death of Dr. Lewis, pastor of the Free Scotch Church at Rome, announced by recent letters from that city, the cause of Christ in Italy has met with a very serious loss. Humanly speaking, much seemed to depend upon the prudence, the zeal, the energy of this single devoted laborer. "It is a fearful blow," writes one who knew him well. "We all turned to him for counsel and comfort. He bore our burdens in the days of Papal rule. He bore them now in the struggles and labors and illegalized persecutions which attend us under the new order of things. He was the great standard-bearer of Protestantism in Rome." While our hearts go out in sympathy to his bereaved family and flock, let us not forget to pray that God would raise up other equally faithful and successful servants to carry forward the glorious work, for the advancement of which our lamented brother was content to lay down his life.

POPULATION OF GREECE.—The results of the census taken in 1870 have just been published. The entire kingdom contains nearly a million and a half (1,457,894) inhabitants, being an increase of 132,515 in ten years, or about one per cent. annually. Peloponesus contains a little

less than one-half the population (618,881), Northern Continental Greece about one-quarter (356,865), the remainder being distributed between the Ionian group of islands, (229,515), the Cyclades (123,299,) and Eubœa and the other islands (108,565). The territory, covering 19,353 square miles, is divided into 13 *nomes*, or provinces ; 51 *eparchies*, or counties ; and 351 *demi*, or townships. Very rarely does more than one family occupy a house ; there are 312,516 dwellings for 327,809 families.

Athens, the capital, has 44,510 inhabitants. The only other cities with a population of over 10,000 souls are Hermopolis, on the island of Syra, numbering 20,276, Patras 19,641, Zante 17,516, and Corfu 15,452. The new town that has sprung up on the site of ancient Sparta has 2,699 inhabitants.

THE MEXICAN REVOLUTION.—Since our March issue, news has been received that the leader of the rebellion, Gen. Porfirio Diaz, died in the mountains of Queretaro on the 12th of February last, from dysentery. At one time Diaz had great popularity with the liberal party of Mexico, on account of the effective service rendered by him as a soldier in re-establishing the Republic when it had been overthrown by French bayonets. In the last Presidential election, he became a candidate in opposition to Juarez, but was defeated. Being thus disappointed in his political aspirations, he lent his name to the revolutionary movements, thus tarnishing his former military fame, and aiding in perpetuating the distractions and miseries of his unhappy country. His death gives hope of a more speedy putting down of the rebellion, although nothing very decisive in this direction has yet been accomplished.

A telegram from Matamoras, since the above paragraph was in type, announces "the recapture of Zacatecas by Government troops under Gen. Rocha, on the 6th instant, after a signal defeat of the rebel commanders, Gens. Trevino, Guerra and Martinez, who had consolidated their forces. Rocha claims to have captured all their infantry, artillery and munitions, the leaders only escaping with a small force of cavalry. The bells are ringing and artillery firing in honor of the victory." This is very important news, and we hope it is the beginning of a speedy termination of the rebellion.

OUR WORK IN MEXICO.—The vastness of the Mexican field now opened for evangelization, the ripeness of the field for a grand Gospel harvest, and the wonderful success already achieved by our Missionaries are beginning to attract the attention of thoughtful Christians and to awaken an interest commensurate, in some degree, to their importance. Very able articles (in which we recognize the pen of Rev. Dr. Ellinwood of the Presbyterian Board) appeared contemporaneously in the *Foreign*

Missionary for March, and in several of the religious weeklies. It has seemed important to us, that, just at this juncture, there should be given to the public a succinct statement of the first entrance into Mexico by our Society (which claims to be the *pioneer* in this field) and of the work accomplished by us thus far. This article is crowded out of the present issue, but we promise it to our readers in the May number.

THE CHRISTIAN WORLD AND ITS CONSTANT READERS.—In the course of our ordinary official correspondence, we receive many unsolicited expressions of the cordial approval with which the CHRISTIAN WORLD meets on all sides. The following appreciative comments, for the most part from readers personally unknown to us, have all been received since the present editor assumed the management of the magazine in July last :—

Rev. D. L. HUNN, (Presbyterian,) Rochester, N. Y. Nov. 30th, 1871.

"*I am more and more interested in the monthly issues of your precious magazine. I hope no opposition to the movements of your Society will prevent its continued publication.*"

Rev. NATHANIEL COBB, (Congregationalist,) Kingston, Mass., Oct. 30th, 1871.

"*I have read you (the Christian World) from the first, and wish to read you while life lasts.*"

Rev. A. N. ARNOLD, D.D., Professor in Baptist Theological Seminary, late in Madison University, N. Y., and Newton Theological Institute, formerly Missionary to Corfu and then to Athens, Greece. February 6, 1872 :—" *I always read its European news with especial interest.*"

Rev. E. F. FISH, (Presbyterian,) Carbondale, Ill., Nov. 1st, 1871.

"*Every number of the Christian World, as it has come to hand, has made me value it more highly.*"

A "Congregationalist of three score." January 3d, 1872.

"*It is a gratifying circumstance that such an outspoken periodical on the subject of papacy exists. I hope the pastors of churches read it.*"

Rev. ALVIN COOPER, (Presbyterian,) East Palmyra, N. Y., August 20th, 1871.

"*Among the most readable and valuable periodicals that come to my table.*"

J. F. JONES, Westfield, Mass., August 29th, 1871.

"*The editorials and selections are admirable. Your review of the late riot in your city is first-rate. Such articles are of permanent value as matter of reference. Your extracts from Catholic papers and publications are just the thing to open the eyes of the nation to the real designs and character of popery. Give us all the statistics you can get. Truthful figures are most powerful truth-tellers.*"

JOHN A. HADDOCK, Philadelphia, July 4th, 1871.

"*Cry aloud and spare not, for you are in accord with all thoughtful Christian hearts.*"

Rev. JOHN O. FISKE, (Congregationalist,) Bath, Me., November 6th, 1871.

"I have read the magazine for some two or three years past, I think, *with more interest than any other religious monthly which I have received.*"

Rev. DWIGHT SCOVEL, (Presbyterian,) Marcellus, N. Y., August 2d, 1871.

"The 'Christian World,' *with its precious contents.* . . ."

A LADY SUBSCRIBER, St. Anthony, Minn., November 11th, 1871.

"I value your magazine too much to do without it."

A STEDFAST LADY FRIEND, Fitchburg, Mass., November 19th, 1871.

"Dear Christian World, for twenty-two years I have received your welcome visits every month, and I never intend to live without your visits while I have a dollar to pay for you."

A LADY, New Haven, Conn., January 23d, 1872.

"I know of *no magazine that fills the place of the 'Christian World.'* Every Protestant family in the United States ought to take it."

A LADY, De Soto, Ill., January 14th, 1872.

"I value the paper much, as *giving information that we do not find elsewhere.*"

Rev. A. V. C. SCHENCK, (Presbyterian,) of Philadelphia, January 3d, 1872.

"I wish every Christian in the world read the 'Christian World.' There would be a wonderful rousing to the importance of your work. May God bless you in it!"

M. J. WELLS, Syracuse University, N. Y., January 2d, 1872.

"I am very much interested in the scope of the magazine, and wish it and the cause of Bible truth the greatest success."

ELIJAH LYMAN, Strongville, O., January 5th, 1872.

"I most earnestly wish your Magazine could be read in every family in our land."

Z. D. BRASHEARS, Baltimore, Md., February 12th, 1872.

"A pamphlet I prize very highly indeed."

Rev. JAS. M. HUBBARD, (Congregational,) Grantsville, Mass., Jan. 11th, 1872.

"I consider it as, on the whole, *the best edited of all its class* published in the country."

Pacific Observer, San Francisco, January 12th, 1872.

"The 'Editorial Notes' in this excellent magazine form a very interesting and valuable feature. The review of the 'Bible War at Hunter's Point' in the January number, is an inestimable record of an organized and disgraceful opposition of Roman Catholics, of Long Island City, to the use of the Bible in the Public Schools."

Zion's Herald, Boston, January 18th, 1872.

"One of the most instructive and valuable monthly magazines published. Its wise selections from the current literature, its original articles showing the condition and problem of Romanism, the pressing demands of Protestant Christianity, and its latest religious intelligence give it a value, which should place it as one of the choicest monthlies of the age, in every Protestant household."

THE LATEST UTTERANCES OF PIUS IX.—The Pope has recently given audience to two very different deputations, and his speeches on the two occasions are of interest ; in one case, because of the possible political significance of the interview, in the other, because of the new expressions of Mariolatry which the words of Pius contained. On the 23d of January, the Grand Duke Michael, brother of the Czar Alexander, with his sister, his wife, and a number of Russian noblemen, was received by Pius IX. with every mark of consideration, Monsignore Pacca greeting the party at the foot of the great marble staircase of the Vatican. The Grand Duke, as reported by the correspondent of the *N. Y. Evening Post*, “officially informed the Pope of the concessions made by the Czar in favor of the Catholic Church, referred to the recall of the bishops and priests deported to Siberia,* requested that new pastors might be nominated to the vacant sees, and concluded by expressing the desire of his imperial brother that a change might speedily be effected in the dolorous situation of the Pontiff.” Pius IX. responded, giving assurances “that he would not oppose the introduction of the Russian language in the religious teaching of the various provinces of the empire.” Politicians have not been slow to perceive that the Czar and the Pope have each some projects which the other may further. Neither looks with favor on the consolidation of either Germany or Italy ; to both the good understanding between Italy and Austria is suspicious. If that good understanding lasts, Russia must defer the extension of her territory to the Danube.

On the 24th of January, Pius IX. gave audience to the “International Deputation” of his sympathizers. In his reply to their address, there was the usual quantity of lugubrious prophecies for the future of society. In this lachrymose diatribe, Pius compared himself to Jacob making a threefold division of his company when going to meet Esau, although the champion of infallibility was not over-exact in his statement.

“When Esau moved in anger against his brother Jacob, Jacob, seeing the peril, placed himself in position to await it. He gathered in the first line the servants, then the children, then the innocent Rachel. We will imitate Jacob. We have an Esau who persecutes us furiously. To the front shall stand the clergy with word and with example ; behind it all others ready to sustain it and imitate it. *But our Rachel is in Heaven ;* she is the mother of God and our mother. She, the help of the Christian, the refuge of the sinner, the destroyer of every heresy, of every error, may she be our protectress !”

Ought not the Church that pretends to stand under such protection, to call itself rather the Church of the Virgin Mary, than the Church of the Lord Jesus Christ ?

* It is well known that all the Roman Catholic bishops of Poland were sent to Siberia, as a punishment for their taking part in the last Polish conspiracy, and the government of the Church was placed in the hands of a board of priests.

THE ABBÉ MICHAUD AND THE LATE ARCHBISHOP DARBOY'S VIEWS.—A new and vigorous opponent of the dogma of Papal Infallibility has appeared in the *Abbé Michaud*, a Roman Catholic doctor of divinity, vicar of the important church of the Madeleine at Paris, and honorary canon of Chalons. He is reported to be a man of exemplary morals, and to have distinguished himself last year by his devotion to the inmates of the hospitals during the two sieges of Paris. Being informed by the present Archbishop of Paris that no priest will be allowed to officiate within his diocese unless he believes in his heart that the Council of the Vatican was œcumenical, and that its dogmas were Catholic, he has resigned his post, and declared his intention to continue his functions as a Catholic priest, in spite of excommunication and the loss of brilliant worldly prospects. In his letter of February 5th, of which a part is translated in the *True Catholic* of March, he says :

“I know that there are multitudes of people who think and believe secretly with me. Without speaking of the Armenian bishops, who persevere in their determination to reject your Council ; without speaking of the priests and the faithful who, in Hungary, in Bohemia, throughout Austria, in Bavaria, in Silesia, in Wurtemberg, and in the whole of Germany, prefer to incur the horrors of your excommunication and your threats respecting heretics, rather than prevaricate—are there not in France, in England, in Italy, in Spain, numerous priests and faithful Catholics who remember that by the confession of eminent bishops there was ‘no discussion in the Council of the Vatican of a serious character?’ Who, then, has forgotten that a French bishop has named this conventicle ‘the farce of the Vatican’ (*balibrium Vaticanum*), a worthy imitation of the conventicle of Ephesus, entitled in history ‘the brigandage of Ephesus’ (*latrocinium Ephesinum*?) As to myself, I am sufficiently acquainted with the clergy of the Roman Church, as at present represented, to know that a great number of priests—and those of the best and most learned class—completely reject in their conscience the decrees of this conventicle. This is the reason why I hope and wait. But in order that all misunderstanding on the subject should at once disappear, allow me, monseigneur, in terminating this letter, to insist on the two following points :—

“First, *I am a Catholic, and I shall remain a Catholic*—not, however, following the heterodox decisions of Ultramontanism, but following simply the orthodox principle of ancient Catholicism—the principle which is the only true rule of faith, and which St. Vincent de Lerins has admirably explained :—‘That which has always been believed everywhere and by everybody—*quod ubique, quod semper, quod ab omnibus creditum est.*’

“Secondly, *I am a priest, and I shall remain a priest.* Obligated for the moment to recognize in you not the force of right, but the right of force, I could not, it is true, exercise my sacred ministry in the churches which, thanks to the ignorance of the faithful, are under your authority. But localities do not interfere with the validity of the sacraments. Wherever and whenever the faithful may call me—rich or poor—I shall go. To whomsoever may demand them, I shall administer the sacrament of penitence, of baptism, of marriage, of the Eucharist, of extreme unction. I shall accompany the dead to their last resting-place, and I shall there recite the prayers of the Church. The mass I shall celebrate at home, following the example of the Primitive Christians in times of persecution. I shall not, therefore, innovate ; I shall imitate. Yes ; I shall know how to use the rights persecution confers upon me, as well as to support its trials. As soon as I shall be able to speak and to

preach, I shall speak and preach. In the meantime I shall write : I shall write in order to expose what you keep hidden, and to point out the true Church ; and not only will I write, but myself and my friends will act. From to-morrow a committee of action will be founded, having its centre at my home, No. 74 Boulevard de Neuilly, and being in communication with the other committees in Russia, Germany, England, Italy, and Spain. And as soon as we shall have obtained sufficient material resources to open a church, to support the expenses of the sect, and maintain the priests who may join us, we shall do so : and, notwithstanding all the difficulties inherent to every newly-inaugurated establishment, it will be easily seen whether we, or those who may come after us, shall finally vanquish—whether those are, right who combat for Christ governing the Pope by the Gospel, or those who combat for the Pope supplanting our Saviour by his Syllabus !”

Not content with the expression of his own views, the Abbé Michaud quotes a conversation which he had with the late Archbishop of Paris, M. Darboy, on the 30th of March, 1871, only four days before his arrest by the Commune ; in which the prelate said to him :

“ Belonging to the army, it is obvious that you cannot rebel against your chiefs, nor attack the Pope, who is stronger than you are. You must, therefore, outwardly and in your official acts, submit to that Infallibility and that Council. As to its being binding on your conscience, you have intelligence, experience, and honesty to know perfectly well what to think. They may say and do all that they please ; their dogma will never be but an imbecile dogma (*un dogma inepte*), and their Council a council of sextons (*un concil de sacristains*). Therefore, live on in peace ; go on working, but husband your strength, and do your duty without caring what they say or do. *Adieu a bientôt.*”

The Papal party were naturally much chagrined at this statement, and a certain Abbé Delarc attempted to deny its truth, and accused M. Michaud of showing a want of respect to the Archbishop's memory. M. Michaud's rejoinder we find in the *Courier des Etats Unis* of March 1st, the following extracts from which we translate for our readers :

“ Happily, Monseigneur Darboy repeated these same words, almost *verbatim*, to several of his friends, among others to Rev. Father Hyacinthe, who cited them in his speech at the Congress of Munich, in the month of September last, together with the admission made by a French cardinal.

“ It is certain that if I were convinced of the catholicity of the new Roman Church of 1870. I might, through consideration for a beloved memory, hold my peace concerning certain words. But being convinced that this Roman Church of 1870 is no longer the true Catholic Church, how could I permit the new heretics to claim, as their adherents, men who combated against them as falsifiers of the Gospel and of tradition ! How often has Monseigneur Darboy told me that the ultramontanism of M. Venillot [editor of the *Univers*, and a violent advocate of the Jesuits], and of Rome, was only a ‘*Brahminism of the West* !’ And yet the desire is felt that I should, through respect for his memory, suffer him to pass for a partisan of the new dogmas and a believer in Roman ultramontanism ! It would not merely be the truth which I betrayed, but also his honor as a Catholic bishop, in the presence of posterity.

“ As to the revolt and the scandal with which you reproach me, I shall soon demonstrate in an ‘*Appeal to the Old Catholics of France against the Romish Revolutionists*,’ that, if I revolt against guilty leaders, it is in order to obey the laws they

have violated, and that, if I scandalize the Roman synagogue of 1872, it is the better to do homage to the Gospel of Jesus Christ and his Catholic Church. As you perceive, the question between your party and ours is one of principles and of history. For my part, I shall rest only when I have unveiled the falsehoods with which you cheat simple souls."



Concession of Protestant Rights in France.

A FRENCH PROTESTANT SYNOD.

BY REV. H. M. BAIRD, PH. D., PROF. IN N. Y. UNIV.

It is a little over three hundred years since the organization of the Protestant Church in France, and those three hundred years have been an almost uninterrupted period of oppression and persecution. Even within the present century, since the severe laws enacted against them have been repealed, not only have there been individual cases of maltreatment, and a systematic interference with the rights secured for the Protestants by law; but the very organization of their churches has been purposely kept in an incomplete state.

By the constitution of the Protestant churches of France, which was adopted in the year 1559, the discipline was entrusted to church courts, which, beginning with the simple consistory or session, composed of the pastor and elders of a single church, advanced to the conference, the provincial synod, and the national synod—which last-named body judged on appeal all cases of doctrine and discipline. Under this constitution some twenty-nine national synods were held, the last in 1659—just one hundred years after the first. Never, from that moment to this, has any one of the many governments which France has had permitted the convocation of a body representing the Protestant churches of the entire country. From 1685, when the Edict of Nantes was revoked, until the French Revolution, the very existence of any dissenters from the Roman Catholic Church was ignored. In the course of that Revolution, all religion but that of nature was abolished in the madness of the reaction from priestly tyranny; and Protestantism for a time was proscribed in company with its old enemy, Romanism.—But in 1802, Napoleon Bonaparte, then first consul, saw the advantage he might derive from subsidizing the Protestant ministers, and in turn exacting an oath of submission from them. He therefore caused to be enacted the celebrated law of the 18th Germinal containing this article: "The Reformed Church of France shall have pastors, local consistories, and synods." It was further ordered that there should be one consistorial church for every 6,000 Protestants, and that five such churches should form a synod. No provision was made for any *national* synod; and, even as to these minor synods, it was stipulated that all their de-

cisions should be submitted for approbation to the government, and that they should assemble only when the permission of government had been obtained.

From that day to this not a synod, either provincial or national, has been allowed to convene! The number of Protestant churches, and of persons professing the Protestant faith, has increased very considerably. The need of organization, in order to secure purity and orthodoxy, has been urgently felt. But the jealousy felt by the rulers toward any power other than their own, and, on the other hand, the potent influence of the Roman Catholic clergy, have effectually defeated every application which the Protestants have addressed to the government, whether royal, imperial or republican. But now we are assured that this unnatural and unequal state of things is to come to an end. The Protestants of France have made application to the government for permission to hold the long-forbidden National Assembly of their church; and M. Thiers in his reply has signified that this right certainly belongs to them according to the fundamental law of the Republic. It now seems probable that the year which is the ter-centennary of the massacre of St. Bartholomew's eve, will also be noted for the revival of the constitution of the French church, after suppression by the hand of force for over two hundred years.

The Romish Inquisition.—Its Jurisdiction over Books and Literature.

TITLE.—HOW COMPOSED.

THE Inquisition is the executive power of the Romish Church. Its official title is "*Congregation of the Holy Inquisition of the Faith and Punishment of heretical pravity.*" It usually styles itself on official documents the *Congregation of the Holy Office*, and the legend on its seal is, "Holy Inquisition of the Faith." It is composed of seventy members appointed by the Pope, who, since the days of Pius V., has been the Inquisitor-in-Chief. They meet every Monday in a room in the Vatican. The old palace of the Inquisition was destroyed by the liberal Government, in 1848, who decreed the erection of a pillar commemorating the event. But before the design could be executed, the Pope was restored, and with him the Inquisition.

At the head of the Congregation is a Cardinal, styled the Prefect.—The next officer in rank is the sub-Prefect, who may be a Cardinal or otherwise. The other members are Bishops, Monsignori, and Dominican friars. The Inquisition having been founded by Dominic de Guzman, the order of friars of which he was the head, the Dominicans, have always enjoyed a prescriptive right to all offices below the rank of vice-Prefect. This body of seventy, whose deliberations are frequently pre-

sided over by the Pope in person, is the *main* body of the Inquisition. But it is assisted in its work, which extends over all Christendom, by a large number of *Pro-Inquisitors*, whose exact number is known only to the Pope. The Bishop of every diocese is one of these, and is bound to carry out the decisions of the main body, as far as possible, and report to the Inquisition regularly every month. By means of these reports, the Holy Office is felt at the extremities of the earth. As Joseph Mazzini said long ago, "the Inquisition has its hand clutched upon the throat of mankind."

DIVISION INTO THREE CONGREGATIONS OR COMMITTEES.

The Inquisition is assisted by three other Congregations or sub-committees: (1.) *The Congregation of Studies.* (2.) *The Congregation of the Index.* (3.) *The Congregation of Rites.*

Each of these is presided over by a Cardinal Prefect, and has its due staff of officers. The first takes cognizance of all educational matters. The second takes cognizance of all books, publications, newspapers, authors and editors, in every part of the world where there is a Catholic Bishop or priest. The third has control of all dispensations, indulgences, relics, and ceremonies, and the granting of licenses to the clergy to perform their official functions. Each Congregation is liable to have its proceedings emended or set aside by the Prefect of the Inquisition in the name of his Holiness. *His* decision can only be reversed by the Pope.

THE CONGREGATION OF THE INDEX,

Prohibitory and Expurgatory, meets on the first Monday in every month. If the Prefect cannot preside, his place is supplied by the vice-Prefect. The Congregation consists of consulters, examiners, assistant consulters, and a secretary who is always the Master of the Sacred Palace (the Pope's residence.). The librarian is one of the assistant consulters. The first business of the meeting is to receive foreign reports, which the secretary has condensed, taking note only of points of interest. These reports allude to books and literature and their authors, and what action, if any, requires to be taken respecting them. They are sometimes very voluminous, and afford the Inquisition most minute information on matters passing in all parts of the world. The reports being read, the President asks for suggestions. Supposing that certain books are presented, which in the opinion of the Pro-Inquisitors might be serviceable to the Church if emended and expurgated, the particular passages requiring such emendation are cited and examined. The performance of this task is then assigned to one of the consulters who is a priest, and frequently a Doctor of Sacred Theology.

BOOKS EMEDED OR PROHIBITED.

The author is duly notified, if a Catholic and within Catholic jurisdiction, of the emendations necessary in his book, ere it can receive the

approval of the Congregation. If he expresses regret, and prints the next edition with the expurgations, his book is allowed to go scot free. He pays a fee for the exercise of the Inquisition (jurisdiction of the Index) in mutilating and emasculating his work, amounting to twenty-five scudi [a scudo is a Roman dollar, about equal in value to \$1 U. S. currency.] for a quarto volume, twenty scudi for an octavo, and same proportion for the size of the volume. If the work is declared to be heretical and noxious to faith and morals, it is ordered to be placed on the Prohibited list of the Index. In this case, notice is sent of the book and its author to the Prefect of the Inquisition. For, if the author of the prohibited book is a Catholic and accessible he has to be "*dealt with*," in the body. But if he is not amenable to corporal correction, his soul is liable, and he is therefore excommunicated. His book is marked with a red cross, and when a number so marked are collected, they are bored through with a small auger, and impaled upon a stake; to one end of which is attached a list of the books upon the stake, and a label marked with a red P. The Inquisitor in impaling the books is required to say:

"*Be accursed! And thus be it done unto the body of thy writer! In the name of the Father, and of the Son, and of the Holy Ghost!*"

He then crosses himself, and the bystanders reply, "*Amen!*"

CENSORSHIP OF NEWSPAPERS AND PERIODICALS, PLACARDS, ETC.

Books are not the only things subjected to the notice of the Index. Newspapers and periodicals are next in order. If a paper has given cause of offence, the editor is notified by the Secretary with a "first warning." This subjects him to surveillance. If he persist, he is served with a "second warning," which subjects his paper to suppression. The editor of such a paper is reported to the Inquisition to be "*dealt with*." Newspapers furnish much work to the consulters of the Index. Every day those arriving through the post* are opened and read. All objectionable paragraphs are obliterated with printer's ink. The newspaper is then dried, folded up anew and delivered to the person to whom it is addressed. If it is found that a person is continually receiving obnoxious newspapers, his name is sent up to the Holy Office, which issues an order for domiciliary visitation, or, if necessary, arrest.

Beside newspapers, books, and periodicals, the Index supervises all notifications, placards, etc. Not a line can be printed but has to be submitted to one of its consulters. This particular functionary is called the *Secretary of the Imprimatur*. He has four or five gentlemen to assist him, who are Linguists. His duties are very onerous. All books sold by the booksellers are to be first submitted to his inspection. All news-

* This was the case at Rome, so long as it was under the temporal power of the Pope. But no such violation of the mails is tolerated, neither is any violence against personal liberty of conscience permitted, under the present liberal government of Victor Emanuel.

papers published in the city have to be examined in proof-sheets. Every book that is written has to be examined by him. Sermons of priests not wholly trusted, and theses of professors in colleges have to be examined. All announcements of sales, operas, concerts, balls, things lost, rewards for offenders, etc., have to be read. All plays, operas, and songs, *school books*, and frequently a large quantity of foreign literature, has to be passed in review.

IMPRIMATUR.

The one great question is, "is this in any way dangerous to the government of the Pope?" Things with Protestant and liberal tendencies are most suspicious. Any amount of *immorality* may pass, but nothing tending to weaken the power of the Pope. Each book, &c., that receives the license must be stamped with the word "*Imprimatur*." For this a fee is charged. Any printer presuming to print a placard, book, &c., minus this talismanic word, is liable to fine and imprisonment for a very long period.

If an author writes a book he sends it in to the Index consulters, accompanied by certificates that he is a good Catholic, and loyal to his Holiness. He pays his fees, and the book is read a first time. A report is then sent in to the Cardinal Prefect of the Index, who may examine the writer personally as to his opinions. If all is satisfactory, the book is sent down for the *Imprimatur*. It goes to the printer, but the proof-sheets are sent again to the consulters, lest the printer may have interpolated any thing, and it is read again. It then receives the final *Imprimatur*. This allows it to be printed and bound, but it is sent again to the Index to receive the "*Approbatus*," the approbation, without which it cannot be offered for sale. A table of the fees of the Index may be given :

FEES OF THE OFFICE.

For expurgating any work of 100 pages and not more than 150.....	\$5 00
Do. if over 300 and not more than 350.....	10 00
Do. if over 600 and not more than 700.....	25 00
License for printing any volumes so expurgated.....	20 00
For examining the MSS. of a book.....	20 00
For examining a sermon or theses.....	5 00
License for printing proof-sheets.....	10 00
Examination of proof-sheets.....	10 00
License of approbation.....	25 00
Examining a bookstore.....	10 00
Examining a newspaper.....	2 00
Examining a monthly periodical.....	5 00
Examining a play or opera.....	10 00
For each placard and public notice.....	20 cts

CENSORSHIP IN FOREIGN COUNTRIES.

As regards foreign countries, the *modus operandi* is slightly different. The Bishop receives from the Index a monthly statement of its decisions about the subject matter of his report. He is allowed considerable dis-

cretion as to his procedure, the aggrieved having the right of appeal to Rome. If a Catholic starts a newspaper, he may of course do so at his own discretion in a country like this, but he knows that it will be an utter failure with Catholics unless he gets the endorsement of the Bishop. This is formally given. The same applies to books. They have to be approved by the Diocesan before they can be circulated among Catholics. A seller of Church pictures, &c., must have his stock in trade approved of by the Diocesan, or his pious images, &c., will not sell. The Bishop's secretary appoints some priest to examine any book which a Catholic wishes to publish, and it must be emended according to the examiner's suggestion. The *Catholic World* contains several models of these Episcopal permits, which are the same as those issued by the Index. I am not aware whether any fees are charged here, but the embargo on the press is just as heavy.

To disregard this rule is fatal to the success among Catholics of even a valuable work. In Montreal, lately, the French Canadians started a Catholic organ, called "*Le Pays*." Its views were liberal. The Bishop denounced it and forbade the people to take it. The paper will be unable to survive the prohibition, though most ably conducted.

School text-books are especially under the surveillance of the Inquisition. None are allowed to be used by Catholic children unless approved of by the priest. Bishop Bailey, of New Jersey, an Inquisitor, denounced the Public School libraries, because they contained D'Aubigne's *History of the Reformation*. Cardinal Patrigi lately issued a pastoral forbidding the Roman clergy to read the liberal journals. Father Fitzpatrick, lately deceased, was compelled to abandon the publication of an anti-infallible newspaper by order of his diocesan Bishop, McLaughlin of Brooklyn. The Index jealously watches over the books issued from our press, and as emphatically places its veto on all that it deems injurious to its views.

SPECIMENS OF BOOKS CONDEMNED.

The following are specimens of books condemned :—Bacon's *Novum Organum* ; Bacon's *Advancement of Learning and Essays* ; Locke on the *Human Understanding* ; all Protestant Bibles and books of devotion ; works of Copernicus, Galileo, Erasmus, Shakespeare, Milton, Dante, Cervantes ; Newton's *Principia* ; Motley's *Histories* ; Gibbon ; Addison ; Grotius ; Vattel ; Humboldt ; Bunyan ; Channing ; and Hooker. In 1869, the number of condemned works was 27,596. In short, the Inquisition exterminates Literature and Science.

FOR A FEE OF SIXTY SCUDI

Permission may be obtained to read books on the Prohibited list!! It must be renewed every six months, which becomes expensive. To read without this license subjects a person to mortal sin, and deprivation of Christian burial, unless it is confessed and absolved before death.

ONE WHO KNOWS OF WHAT HE WRITES.

Letter from the Ex-priest Aguas to the Mexican Archbishop,

BEING A TRANSLATION OF EXTRACTS FROM THE ANSWER WHICH THE PRESBYTER
MANUEL AGUAS GIVES TO THE EXCOMMUNICATION THAT THE BISHOP PELAGIO
ANTONIO DE LABASTIDA HAS FULMINATED AGAINST HIM.

(Continued.)

THE BIBLE BANISHED.

"Silence !" the Apostle would exclaim. "I no longer wish to hear so much nonsense, so many falsehoods, nor so many superstitions with which you are completely bewildering me. I desire you may know the true religion, in order that you may become Christians, because at present you are real and superstitious idolaters, for you attribute great power to all those despicable and false baubles. Bring me a Bible immediately and I will show you."

"We have no Bibles in the Cathedral."

"How is this !—you have not one single copy of the Sacred Code of Revelation in this church which is said to belong to Christians?"

"No, not one, holy Apostle."

"Then let one of these little boys who are dressed in red go and buy one in the street which they told me bears the name of Saint Francis, where, on passing by, I saw a shop full of Bibles."

"Blessed Saint, pray do no such thing, because the Protestants have caused us a tremendous fright on account of these very Bibles, on one Sunday, the 2nd of July, of this year, from which we have not yet completely recovered. It would be much better that they go and fetch one of our Bibles with notes. Let the sexton, who lives here at hand, bring his Bible."

Then the sexton Huerta would step forward, and making you, brother bishop, manifold genuflections and reverences, would say to you with a tremulous and sorrowful voice, "Most illustrious, most reverend, most excellent, and most pious sir, I have Vence's Bible, but it is not complete, as I have only one volume left, and the mice have eaten many of its leaves ; but if it serves my most illustrious and most pious sire, in this state, I will bring it immediately, as I know how to walk quickly even when I go to say mass."

"Leave me, you stupid fellow," you would say to him.

The holy Apostle, with angry mien, would reprehend you, exclaiming : "Why do you thus despise the Word of God? You have fallen into such a multitude of errors because you entirely ignore the Sacred Scriptures. The words which Jesus addressed to the Sadducees can well be applied to you : 'You err, not knowing the Scriptures.' You have carved with your own hands these images, and you bow down to them and worship them, thus committing the dreadful sin of idolatry which God so solemnly prohibited in the second commandment of the Decalogue."

THE SECOND COMMANDMENT ERASED.

"Sir," you would say, in order to remove from us the great stain of idolatry, "our King ordered this second commandment of the Decalogue to be suppressed in the catechism which is taught to our children, and with this ingenious subterfuge we have been enabled to deceive the people so as to extort from them their money which we require so much for our necessities."

"Tell me not what you require this money for," the Apostle would angrily exclaim, "you have repeated to me often enough that you require it to maintain your nephews and for other urgent expenses. It is quite sufficient for me to know that with this suppression of the second commandment you have perpetrated a new and dreadful crime. You all pray to the Saints who are in heaven, who cannot hear nor understand you, because God alone is everywhere present, and sees and comprehends all things."

 We promise our readers a larger installment of the "*Letter from the ex-priest Aquas*" in our next issue, having been obliged to cut it short in this number, in order to insert the following important and intensely interesting communication, received after the preceding pages had been printed,

FROM OUR ESTEEMED CORRESPONDENT IN FLORENCE, ITALY.

The Controversy at Rome.

THE streets of Florence have been filled with this cry for several days past. At one time the newsmen were near the railway station; yesterday I heard them in a distant part of the town, and they were making a terrible noise about it. The event is worthy of all their eloquence. Only think of it, under the shadow of the Vatican, in a city where the Bible, not long since, was publicly burned; where for centuries God's children have been liable to prison and inquisition for spreading or speaking the gospel; there priests have calmly discussed with Evangelicals the question, *whether Peter ever was in Rome*. Surely this Nineteenth Century has done wonders!

A fact that gives piquancy to the occasion, asserted by the Protestants, and not denied by the clericals, is that the controversy would not have taken place except from the favor of the Pope himself. What has been his motive? we may curiously inquire. Some think it arises from the progress of liberal thought, which invades even the Vatican; but it is more probable that it is one of those escapades by which Pius IX. has astonished both his friends and enemies. The Jesuits are supposed to have him under control; but occasionally he breaks from restraint. They have been accustomed in Rome to sham controversies, in which the Protestants always received a fearful battering. The Pope may have thought that Mary the Immaculate would interfere and give an easy victory to his disputants. Or can it be imagined that he is following out early traditions, and seeks to weaken the power of the Papacy? It really seems as if, in his whole career, in his opposition to Italian unity, in his claim to infallibility, so contrary to the spirit of the age, and now in his exposure of a prominent dogma to public defeat, as if he could not more successfully have plotted towards this end. But who can tell?

For some time it has been evident that the party of the Vatican sought discussion. When Mr. Spurgeon was in Rome, the proposition was started, but not carried out. The occasion seized upon was more propitious. On January 31, Sciarelli, the Wesleyan pastor, published in *The Capital* his theme for the ensuing evening: "*The Pretended Coming of St. Peter to Rome*." The form of the proposition put the Evangelicals at disadvantage; it gave them a long negative; they must prove from Bible statement and patristic tradition that Peter had *never* been in Rome.

When Sciarelli went to his chapel, on Thursday evening, he received a note signed by six priests, affirming their wish to discuss the point, with the agreement that the question should be that presented in *The Capital*; that the disputants should be three on each side; that the Presidency should be composed of four persons, two Evangelicals and two Papists, and that the audience should be admitted by tickets, each party having the same number. Prince Clugi and the Advocate Domenico Tosti were named as presidents on the Papal side, and Rev. Henry Peggott and Rev. Dr. Philip for the opposition; and it was determined that the discussion should be held in the *Sabine Palace, on the 6th inst.*, at 7 P. M. The room could admit, besides the officers, disputants, and stenographers, only two hundred and sixty persons. But there was much public expectation and curiosity over the event. The evening arrived—the place was crowded. The room was brilliantly lighted; the four presidents were placed at the end, with a long table before them; on their right were placed the Papists, who had been introduced with yellow tickets, and on the left were the Evangelicals, with red tokens, while between the audience and the presidents were the disputants, ranged opposite each other. On the Papal benches were only two ladies, while upon the other side were many of the gentler sex.

Sciarelli led the discussion. He read his argument, which was a fair and strong statement of the doubts as to St. Peter's residence in Rome. He began with the fact that Luke, in the Acts, never notices his coming to the West, but shows, year after year, that he was occupied in the East. Then Paul, in his frequent relation with the Roman Church, never speaks of him. The language and conduct of Paul, assuming the direction of affairs, was inconsistent with the Primacy of another. Then the commissions of the Apostles were different, Paul being sent to the Gentiles, while Peter devoted himself to the circumcision. Alluding to the date of Peter's Epistle from Babylon, he showed it could by no means stand for Rome. Turning to the story of Papias, preserved by Eusebius, he thought but little credit could be placed in a tradition unknown for a century and a half after the fact occurred. He spoke for about an hour; and, while he presented nothing very new, confining himself, mainly, to the Biblical argument, it was a very satisfactory opening of the case.

His successor, the *Canon Fabiani*, was the strongest man on the Papal side. He is a man of learning, and has made this matter a special study. He discarded the question of chronology, saying that his point was gained if St. Peter was in Rome for a single day. He made little of the silence in the Bible on the subject, as it did not pretend to relate all the history of the Church. He expressed doubt as to the value of the chronology in the book of Acts, quoting Lepsius in support of his view. But his great argument was from tradition. He began with Optatus, not placing much reliance on him, then Irenæus and a string of Fathers; Papias, Clemens, Alexandrinus, Lactantius, Theophanes. If Peter did not die in Rome, where did he die? As to Papias, the disputant conceded that he was a weak man, but that made his testimony the more valuable and sincere. The interpretation of Babylon as meaning Rome was sustained by geographical reasons. If the letter came from the real Babylon, the writer would have placed at the beginning of his address the nearest places, as Bythynia, Cappadocia and Asia, instead of Pontus and Galatia, which are nearer Rome. He grew eloquent on the importance of the dogma in relation to the Papacy and creed—how is it possible to doubt that told by so many people, which has been written, sculptured, cut in wood, painted, melted, embroidered? There were enough Jews in Rome to require Peter, for when a certain sum of money was to be sent to Judea, Cicero said, "It could not be done openly, because so many Jews stood in the Forum."

Then rose *Signor Ribetti*, the Waldensian pastor, who was frequently interrupted when restating the question of the twenty-five years pontificate. He is a man of war, and was very sharp on the puerility of the interpretation of Babylon, and treated Papias with no light hand. Nay, the whole Roman fabric was subjected to his assault.

He was followed by the *Priest Cipollo*, one of the provokers of the controversy. He did nothing but repeat the arguments of Fabiani, adding nothing to their interest. When he finished, it was eleven o'clock, and it was agreed to postpone further discussion until the next evening. Then the room was crowded as before, and the great master in the debate appeared in *Sig. Gavazzi*. He had also written a treatise on the subject, and was quite as much at home with the Fathers as Fabiani. One of the greatest Italian orators, he is said on this occasion to have surpassed himself. He proceeded with great calmness, answered every argument that had been offered, and then entrenching himself in the Bible, became truly sublime. He spoke an hour and three-quarters, and no sign of weariness was shown. Time and space will not allow us to follow him. It is enough to say that the debate was virtually ended. *Sciarelli* at once rose and said that he gave up his right of reply, as Gavazzi was unanswerable.

Professor Guidi, the last of the Papal debaters, had but a poor chance. Much was expected from him, but after Gavazzi's fire he seemed cold and dead. His argument was something like this: "The Church of Rome exists—it is a great colossal fact—every effect must have a sufficient cause—the only cause sufficient to produce such a gigantic result as the Church of Rome is the coming and death of St. Peter. Therefore St. Peter has come and died in Rome." Conclusive logic! we must say.

It seems generally admitted that the Evangelicals gained the day. They are most anxious to spread the debate. Seven thousand five hundred copies of their paper were sold here. Twenty thousand copies of the reported debate were sold in Rome. We hear that the Pope has forbidden further discussion. All the Evangelical places of worship are crowded, and God is taking to himself great praise from this conflict for the truth.

MISSIONARY WORK, PROGRESS, Etc.

Greece.

Athens.—Rev. Dr. Kalopothakes.

UNDER date of January 27th, Dr. Kalopothakes writes—"Enclosed you will find a brief report from our good brother *Dewar*. It will show you how important our publication work is throughout Turkey. In fact, it is the only one of the kind for the Greeks.

"It is now a fortnight since I removed to one of the hotels near my house. *Miss Kyle* has opened a school in the latter, and it promises to do good. She has another for poor children—the one I opened for Cretans—and this too is doing well. So *Miss K.* is fairly at work now. May God bless her efforts, so that we may see a change of heart among the female portion of our community!"

MR. DEWAR'S TOUR IN EGYPT, SYRIA, AND ASIA MINOR.

In the February number of the *Christian World*, we gave some extracts of a letter written from Alexandria by Mr. Dewar, Mr. Kalopothakes' assistant in the publication work. We have now a more extended account of his tour, which lasted from October 2d, 1871, to January 7th, 1872. Mr. Dewar writes as follows:—

"WITH the object of extending still further our religious Greek publications and papers, a tour was taken embracing Alexandria, Cairo, Jaffa, Beyrout, Cyprus, Smyrna, etc., etc. At Alexandria, on the introduction of our *Child's Paper*, one hundred little hearts at once enlisted themselves as its supporters. At Cairo, where the director of the boys' schools thought any attempt to obtain subscribers would be a failure, thirty eager minds enrolled their names for the cause. Between Beyrout and Jaffa, the chief ports of Syria and Palestine, thirty others gathered under the same banner. The island of Cyprus, determined not to be behind, summoned a detachment of eighty. All of whom, along with their companions in arms in Smyrna and round about Magne-

sia, Thyatera, Ephesus, etc., form a joyful battalion of 454. So that now, in the good providence of God, this little Missionary herald has entered on its fifth year with a staff of 2,856 subscribers.

THE PAPER AN AUXILIARY TO THE BIBLE.

"Numerous little incidents might be enumerated illustrative of the effective agency of this little messenger apart from its messages of love and instruction, and this through its Prize Bible Questions.—Many anxious to compete have been necessitated to purchase and search the Scriptures. A mother relates: 'My boys gave me no rest until I purchased for them a Reference Bible to help them in competing.' A father, that he never felt his ignorance of the Scriptures until his child began to seek his assistance in finding the answers. Another, that his little girl has the whole house in motion every month for the same object.

ADVANTAGE FROM THE QUARANTINE.

"The tour, though not without its difficulties, was not without interest. Alexandria, for instance, being under quarantine restrictions, we had on arrival to go through the usual process of purification—contamination it should be called.—Seventy-five of us, Jewish and Moslem pilgrims, Greeks, etc., were accommodated in one apartment! Fortunately I took along with me one of my boxes, and made known its contents to the delight especially of the Greek members of our company. A seven days' prospect of listless confinement and good books within reach soon induced purchasers. Before the day of our release I had obtained several subscribers, and had sold quite a number of books and Scriptures.

DISCUSSION IN A MONASTERY.

"While at Jaffa I made the acquaintance of two Greeks, and visited them one day in their cell in the monastery. One was a young man from Sparta, and along with his companion on their way to Jerusalem to become monks. I told him I was

surprised, as I had a very different idea of the Spartans, and frankly related what was my own opinion in regard to monks and Christian duty. Our conversation at times took a very animated turn. The hour was midnight ere we separated. I am certain if the old walls could have understood any thing that evening, they must have thought me a most presumptuous heretic to discuss such a question in such a place. I met the young man and his friend a few days afterwards at Jerusalem, both looking very doleful and by no means decided.

BEYROUT.

"At Beyrout I spent a very pleasant and I trust profitable time, attributable in a great measure to the kindness of Mr. Hay, the U. S. vice-Consul General, warmly interested in all missionary enterprise. Beyrout is the great commercial and literary centre for all the Arab-speaking race. Here nearly every European nationality has its educational institution—Prussia, France, Italy, England and Scotland. America, too, is well represented. Of all these institutions, however, the two principal may be said to be the American or Syrian Protestant College, and the British Syrian schools for females.

CHRISTIAN SYMPATHY.

"The Sunday before leaving I had the pleasure of addressing the training department of this latter institution, the friends and teachers being also present. I gave them a very simple account of our work in Greece, and especially in our Sunday schools. An interest and a sympathy were awakened altogether unexpected, and, considering the young hearts it flowed from, something beautiful and touching. At the close of the meeting it was resolved that 'we, the girls of the training institution, remember in our weekly prayer meeting our sisters in France, and that one of us be appointed to write to them our Christian sympathy and love.'

"At Beyrout the Greeks are fewer than at Cairo, but much more enlightened.—One of them, a banker, called upon me

with a list of sixteen subscribers for our paper, which, of his own free will, he had gathered from among his private friends.

"At Smyrna, rain and severe weather prevented freely going about. Here the Greeks are little of a reading class. Out of 80,000, only 2000 may be said to be addicted to that luxury. As at Cairo the things of Cæsar rule—a remark applicable not only to the Greek, but to nearly all its other European inhabitants. Under such circumstances it is gratifying to know that our papers and publications in and around this place are annually increasing in circulation.

VALUE OF OUR GREEK PUBLICATIONS.

"Magnesia being but four hours by rail, I took a run out in order to see Mr. Baldwin, of the American Board, through whose instrumentality hundreds of our publications are disseminated. He had just returned from a missionary tour of six weeks into the interior. Besides Scriptures, he related having sold a considerable number of our little books, which he finds exceedingly useful in his work among the Greeks,—a testimony alike borne by Mr. Kynegos, of Smyrna, and Mr. Hofheinz, of Alexandria, of the Scottish mission, and other brethren.

PROTESTANT GREEK CHURCH.

"At Magnesia I called upon those who are known as Evangelical or Protestant Greeks. I enjoyed it thoroughly. The warm shake of the hand, and the big Bible and hymn book lying near, told without words what were the sentiments of the occupant of the house or the shop we chanced to visit. The formation of our Evangelical Alliance of all the evangelical Greeks throughout Greece and the Levant, having Athens for its centre, was hailed with delight, as it was in fact by all the evangelical Greeks I met; and while I write a letter has just arrived from Demerdash and from Brousa in Asia Minor, announcing that they have taken the movement up and have already formed branches.

RETURN—RESULTS OF TOUR.

"My intention was to have visited the islands adjacent to Smyrna, but this for

the present was interrupted by the sad announcement of the death of Mrs. Kalopothakes, in whom we lost a Christian sister, a mother, and a counsellor. Still we trust that what of the journey was accomplished, with God's blessing, may not be in vain. It has at least resulted in giving our newspapers and publications an additional impetus in Egypt and throughout the Levant, and awakened a closer bond of union among many of our scattered brethren."

THE GREEK MOTHERS' MEETING—AN
AFFECTING GATHERING.

Mr. Dewar gives us, in a letter dated from Athens, February 1st, a sad but interesting account of the first meeting of the mothers after the death of our dear sister Mrs. Kalopothakes :

"It may be gratifying to know that though, as a mission, we have experienced a deep loss in the death of our sister in Christ, Mrs. Kalopothakes, the fruits of her labors still bloom in full vigor. The mothers' meeting, which she herself originated two years ago, held its annual meeting last month—the first meeting after her death. Present were the mothers and their children—a company of sixteen, besides a few friends. It was a peculiarly solemn hour. As each speaker dwelt on the labors of our sister, her goings in and out among them, their hours of united prayer, her last advice, and her affecting farewell, there was not an unmoistened eye. Several of the mothers specially expressed their gratitude toward the departed in originating the meeting, saying it was a very blessing to their souls and to the souls of their children. They were resolved, in God's strength, to carry it on, and extend its good among their neighbors."

Later Intelligence.

Since the above was in type, we have received a letter from Dr. Kalopothakes, of the 16th of February, in which he mentions the sudden death of one of his brothers who had been laboring as a faithful and useful Bible colporteur for several years. Since September last he

had been engaged in this work at Volo, on the gulf of the same name (the ancient Pagasean gulf), in Southern Thessaly. He was expecting soon to return home, when the messenger of death came. Dr. Kalopothakes writes : "May God support his widow, and sanctify this sad event to her soul and to the good of all ! Mrs. K.'s death has not been without its fruit ; may this also exert a deep influence, and draw us more closely to our Saviour !"

"Miss Kyle is fairly at work. Her pay school is filling up steadily, and she has already so won the confidence of the people that she has one or two applications for boarders. Her two Sabbath Schools are also well attended. Several of the brethren and sisters lend her a willing and efficient hand."

Hungary and Transylvania.

Pesth.—Rev. R. Koenig.

WE have received a letter from Pastor Koenig under date of January 16th, 1872, including full and interesting reports of the missionary tours in Transylvania of Mr. Riedel, the colporteur under his supervision, as well as of the deaconess employed in the "Bethesda" Hospital at Pesth, both supported by our Union. Of the former, he writes :

"Mr. Riedel is still the sole colporteur and traveling agent in the whole of Transylvania, and I think his efforts have been attended with a very fair measure of success. I wish I had a dozen of men like him for that country—painstaking, plodding men, used to hard work. But it is very difficult in a country like this to find laborers of the right stamp. . . . I may add that Mr. Riedel, in the course of the past six months, has visited *forty-nine* towns in Transylvania."

The following, in regard to other mission work under Mr. Koenig's superintendence, and intimately connected with colporteur efforts, will also be interesting : "Our publication scheme has continued to prosper during the last year. We translate and publish Christian literature in

three languages—Hungarian, Slavonian, and Roumanian. So soon as my usual report, which I am in the habit of sending to the London Religious Tract Society is completed, I will send you a copy."

A LIGHT IN A DARK PLACE.

Of *Ziedt*, in Transylvania, which Mr. Riedel visited in July, he writes: "It was refreshing to alight upon this small town, where I found a community living in the fear of God. Three years ago I visited this place and found many willing purchasers of the Book of Life; and I was doubly rejoiced to return and find the work then performed, and the seed scattered, to have been 'not in vain in the Lord.' I spent the Lord's day there most profitably. Next morning I sold to the rector and the pastor a considerable number of books and Bibles. On Sunday afternoon I found the people sitting in front of their houses talking of their severe losses by the recent floods; but it was extremely edifying to hear these simple, untaught people recognizing in all their calamities the finger of God, and to join in supplication with them for the sanctified use of affliction, and the outpouring of God's Spirit to enlighten and save their brethren still sitting in darkness and in the shadow of death. To me the privilege of fellowship with this 'church in the wilderness' was unspeakably great. It seems as if God has given a special mission to His 'little flock' in *Ziedt* to let its light shine to His own glory. The darkness all around is the more discernable."

RATIONALISM AND ATHEISM TRIUMPHANT.

In this vicinity true religion seems to have died out. In *Braller* the teacher is permitted to state openly that there is no God, that Jesus was only a pious teacher, and that the creation was only the development of the forces of nature; and the school authorities treat the matter with perfect indifference. At *German Tekes* Mr. R. found only three men advanced in years (one of them blind), that believed in God, and met to read God's

Word and pray. He went and entreated the pastor to devise means for reclaiming the ignorant, but could get no reply but this: "I shall continue to preach every Sabbath. 'He that hath ears to hear let him hear.' More I shall not do."

"A LITTLE CHILD SHALL LEAD THEM."

Werth, our colporteur, found a difficult field, abounding in drunkenness and consequent dilapidation: "In vain I tried to obtain a hearing in this wretched place given up to wickedness, and yet I was not to leave even *Werth* without lifting up a testimony for my Master. From a few little children whom I gathered around me, I met with a cordial welcome. When they fully understood my errand, they so beset their parents with clamorous petitions, that these, in order to have quiet for undisturbed feasting and rioting, gave their poor little ones sufficient money to purchase quite a number of New Testaments and tracts."

A HOPEFUL FIELD.

In and around the important town of *Bistritz*, which he visited during the harvesting in August, although, to reach the people, he was compelled to seek them as early as from four to six in the morning, Mr. R. was well received.

"I have much reason to thank the Lord for effectual doors of entrance among the people, and for excellent success in disseminating His blessed Word. *Regen* and *Bistritz*, though rather distant as to space, are not unlike in customs, religion, habits, and dialect. They are an honest and religious people, observing with due sanctity the day of rest. I readily disposed of my stock of Scriptures, and sold largely both tracts and books. I was glad to find many reading when I entered the homes, and equally glad to note the absence of demand for superstitious and evil books, such as dreams, fortune-telling, and such like. . . . In every community near, the school-house is the finest edifice, neither labor nor expense spared. The teachers employed are generally able men; and though the domestic training of children

throughout Transylvania is as wretched and faulty as can well be conceived of, I, nevertheless, have good hope that, with God's blessing on colportage, much good may be wrought."

During September Mr. R. extended his tour through a considerable portion of Transylvania, of which he writes: "'There is not, I believe, a country in all Europe to be compared to this for the multiplicity of nationalities and religious creeds."

He gives us also the following account of

A SINGULAR CUSTOM.

"As a remnant of former warlike times, the churches in and around *Bistritz* are furnished with high towers and surrounded by walls. These towers are the common property of the community, and serve alike to store away their *clothing* and their *bacon*. This latter article being considered their most precious commodity, is entirely stowed away in the tower for fear of fire in their own dwellings. Every Sunday morning, punctually at seven o'clock, the keeper of the tower unlocks the gates, and to the uninitiated the novel and somewhat ludicrous scene presents itself of many hundreds of inhabitants, the heads of families, streaming into the parish church to take from thence their clothing and provision for the week! As the dense crowd issues out homewards, and the stranger draws near to inspect what is so religiously grasped in their hands, he discovers to his amazement neither Bible nor hymn-book, but a lump of bacon, differing in size according to the wants of the respective families, for the next week's consumption! It is due, however, to the inhabitants to state that, apart from that marvelous, time-honored practice, they observe with laudable propriety the day of the Lord, and are diligent Bible readers. I scattered largely the seed of the Word in these parts."

PUBLIC CALAMITIES SANCTIFIED.

Of *Zuckmantel*, after giving some interesting details which we are compelled to omit, he writes: "The hand of the Lord is heavy on the surrounding districts:

failing crops one year, inundations the next, and now abounding sickness and scarcity of provisions. Thus I found willing listeners, seeking, as I did, to speak of the 'one thing needful,' and trust that some are awakening from their death-slumber to seek the Lord, who hath not afflicted them willingly, but for their eternal profit."

A LAUDABLE PRACTICE.

"One Sunday I spent in *Regensdorf*. At both sessions of public worship I was greatly delighted to see the inhabitants, old and young, crowd into the house of God. It appeared like a great stream of living beings. Being totally unaccustomed to a similar observation of the Lord's day in other neighboring towns and villages, I asked the teacher how he accounted for this pleasing singularity. My informant replied that for several hundred years a law was in force in this community which exacted the attendance in church of every young man and young woman in the parish. In default of attendance they were required to pay a fine. Absence from the forenoon service was visited with the penalty of 14 *kreutzers*, and from the afternoon 17 *kreutzers*. This regulation applied to all below twenty-four years of age, and was in full force to this day."

UNFAITHFUL PASTORS.

In October and November Mr. Riedel visited the villages and market-places in the neighborhood of *Heldau*, where he found a sad neglect in regard to education, the public schools being closed nine months in the year. The destitution in things spiritual is still more deplorable.

A devoted Christian, upon the ground, ascribed much of the blame for the prevailing godlessness to the pastors. "Careless, indifferent, and unbelieving shepherds, they have neither heart nor desire for the spiritual wants of the flock. Rationalism, Mr. B. said, was the destructive poison in the pulpit-teaching here; also, that as soon as the services on Sunday were closed the pastors were the first to rush into amusements and Sabbath desecration of all kinds."

A GODLY SEED.

Of the last month in the year, Mr. Riedel writes: "I have made a number of tours to the more distant market towns and villages, and my heart was gladdened by the discovery that the Lord has even here his hidden ones. In various parishes I met with God-fearing men; they were not a little comforted at my coming among them, and gave me and my message a right warm welcome."

POVERTY, IGNORANCE, GODLESSNESS.

"I was struck with the poverty of the place [*Kerlesch*]. The teacher lives in the school-room, which is by no means spacious. Owing to the extreme cold, and having no other means of shelter, a number of domestic animals shared the same apartment with teacher and scholars. Order and cleanliness had taken flight, and great confusion reigned. Very different is the position of the rich peasants in the flourishing town of *Treppolen*. Outwardly all is prosperous, but vital godliness sought for in vain. The Roumanians in this district are not easily approached. They are mostly shepherds, and not fifteen in a hundred can read!"

THE BETHESDA HOSPITAL.

Among other interesting items our lady missionary writes: "We have been privileged to receive four hundred patients into our house during the last year. Nearly one-half of these are sailors belonging to a great variety of nationalities. They are, for the most part, ignorant and rough; . . . whether Protestants or Catholics, they are generally without religion." She mentions a number of cases, and especially that of a sailor, who while cured contrary to all expectation, of a fearful wound, "learned to recognize the love and the power of that God who had healed him."

Italy.

In the last number of our Magazine we furnished our readers with a *Supplement* giving an account of our work in Italy as exhibited in the *First Report* of the "Evangelization Committee," of the Free Italian Church. Besides the places

mentioned in that Report the American and Foreign Christian Union has, by its evangelists and colporteurs, labored for a longer or shorter period at

A NUMBER OF OTHER POINTS,

among which may be mentioned those of Torano, Spalatro, Prato, Foiano, Miseglia, Varese, Casale, Bellagio, Bari, and Lecce. Nor has the success attending these occasional and temporary missionary exertions been insignificant. While a due regard to the greater promise offered by some fields over others has not unfrequently seemed to be a Providential indication of the propriety of concentrating upon certain localities the efforts which the liberality of the American churches enabled us to put forth, we have reason to hope that in many, if not in all, of the places where we were compelled to relinquish the stated preaching of the Word, the good seed has retained its vitality, and that many Christian converts scattered over the peninsula at this moment bless God for the glad tidings of salvation brought to them by the evangelists now laboring elsewhere.

Thus in the city of Florence, where our evangelist Ciappeti was for a time stationed, prior to January, 1869, the church, although at present without a stated pastor, is reported as enjoying "the advantage of having among its elders two of the oldest converts in Central Italy, men of fervent piety and ripe experience, and universally respected and beloved." There are 50 communicants and 26 Sunday-school scholars, besides 200 pupils in the day-schools. It speaks well for this poor people that the church has become self-sustaining, except that their place of worship is gratuitously furnished them.

LABORS OF OTHER CHRISTIAN AGENCIES.

In addition to our stations mentioned in last month's supplement, the Report of the Evangelization Committee contains notices of the following: Bologna, Fara, Milan, Rome, Edolo, Ghezzeno, Locarno, Pisa, Pistoia, and Sondrio. The first four of these are expressly stated in the

Report as being supported by the Evangelical Continental Society of London. The remainder we presume to be self-sustaining, with such aid as is afforded them by the Free Italian Church. In Bologna, the church founded by an evangelist supported by our "Union" has a membership of 71, with a considerable number of candidates for admission. The two churches in Rome have 13 and 34 members respectively. Pistoia, formerly one of our stations, has a flourishing church with 40 members.

EVANGELICAL SCHOOLS AT FLORENCE.

Some of the most interesting statements in the Report relate to the schools at Florence under the charge of a local committee, of which the Rev. A. R. Van Nest, Jr., D.D., is a member. There are at present over 300 children on the roll—Protestant, Roman Catholic, and Jewish; and since 1861 more than 3,000 scholars have passed through these evangelical institutions. "Many of them are now heads of families. These have all been lost to the Roman Catholic Church, and if many of them have not become new creatures in Christ Jesus, they have, at least, overcome their prejudices and superstitions, learned to read and write, and to appreciate God's Holy Word. The girls especially have become women in the true meaning of the word. Oh, what a noble and holy mission they have thus been rendered capable of exercising in the bosom of their families and in society at large!"

THE EVANGELICAL ORPHAN ASYLUM, situated in the suburbs of Florence, is a most interesting institution. It has three leading objects: 1st. To shelter the orphan children of Protestant parents, prevent them from falling under the influence of the priests, and furnish them a truly Christian education. 2d. To aid evangelists, colporteurs, and other poor Christians of whatever denomination, in instructing their daughters. And 3d. To provide a Christian home for the education of the daughters of foreign Protestants residing in Italy, who are not in easy circumstances. It is the practice to admit the children of evangelists and

others, who are laboring in the work of the Lord, at rates reduced according to the worldly circumstances of their parents, while orphans are received gratuitously. We have room for but a single incident, which we give in the words of the Report:

"The other day, at the close of the General Assembly of the Free Italian Church, on the suggestion of the President, Signor Lagomarsino, all the deputies paid us a visit *en masse*. After a frugal breakfast in the open air, the orphans sung various hymns, accompanied by the piano, delighting the hearts of all these Christian evangelists, who so generously and unexpectedly came out of their way to see the Institution. Signor Jahier, the Vice-President, delivered an appropriate address, and Signor Conti implored the benediction of the heavenly Father upon the children. The scene was a most touching one. The majority of the names of these dear orphans were not unknown to the members of the Assembly. The names were those of workmen of the Lord, who had labored, and labored among the first, and were now resting from their labors. The sight of one of these dear little creatures, of five years of age, the daughter of the excellent and beloved Tealdo, who had been among the first to preach the Gospel of Jesus Christ with such blessed effects in Italy, and especially in Milan, and who had been the companion of many of the ministers there present, produced such an emotion that words cannot describe it. That same day a collection was made among the evangelists to supply some of the small personal needs of the children, and the Assembly unanimously agreed to insert in its 'Proceedings' its entire satisfaction with what it had seen and heard at the Institution."

Chili.

Talca.—Rev. S. Sayre.

THE first letter from Mr. Sayre since the death of his wife, in October last, is dated January 27, 1872. After referring to his severe affliction and giving some

intelligence of a personal character, he writes as follows of the condition and prospects of the mission, and of the pressing need of better accommodations for its public worship:—

“As to the progress of Christianity here, while there is every thing to discourage, there is something to encourage. While practical infidelity and superstition abound, yet there are a few who are attracted by the light of the Gospel, and the power of the Romish Church is daily loosing its grasp on the popular mind.—Several have already confessed Christ publicly, and at our last communion two others asked to be admitted to the church.

“We are greatly in need of a more suitable place of worship, and I feel sure if a little chapel could be put up in this city for the purpose, it would be of great benefit to the cause. We need for this object at least \$5,000, and if half of this sum could be secured at home, I feel confident the rest could be raised in this country. Over \$200 have been collected, but what shall we do for the rest?”

Santiago.—Rev. J. M. Ibanez Guzman.

Our newly-installed missionary writes (February 1st) in a hopeful strain. Without being able to report a large increase in the attendance upon the services of the chapel, he is encouraged by the formation of a good nucleus of constant worshippers. There are some fifty whose faces are always seen at the meetings: while the total average attendance is sixty-five.—Mr. Ibañez mentions the admission to the communion of a man who had been received as a candidate during Rev. Mr. Gilbert's pastorate, and alludes to the prospect of an accession of four other persons—three women and a man, the latter a clerk in the office of a distinguished lawyer of Santiago.

It will be seen by the following extract that the school is prospering and has become self-sustaining:

“My school project is shaping itself into a fact. Carpenters and painters are busy at work; nine children are seeking

admission, and good teachers being acquired. Some of our wealthy and influential men have subscribed towards it.—One has given \$50 and another \$20—several \$10. One gentleman has offered his services in procuring new subscribers. Yesterday he told me to call upon him in case I was short of funds. In view of these and other circumstances, it is highly gratifying to me to state to you, as I now formally do, that the monthly allowance kindly granted us for school purposes by the ‘Union’ has become unnecessary from the 1st of January last.”

Northern Mexico.

Monterey.—Miss M. Rankin.

UNDER date of January 27th, Miss Rankin writes from Monterey: “The revolutionists do not seem to be making much progress, and, consequently, remain in this vicinity. The consequence is an interruption to all business, and, at present, things look very dubious. Our work is still going on, and no hindrance to the cause of Protestantism results from the war, except that we do not dare to send our men very far out into the country.”

After mentioning the fact that a very competent Protestant Mexican had been secured, whose services promised to be of great value in training converts (many of whom are extremely illiterate), for going forth as teachers and colporteurs, Miss R. adds: “Since my return in September, eleven have united with our church in Monterey, making its present membership forty-eight. Our Bible class and Sabbath and week-day schools continue to be well attended, notwithstanding the troubles without. We have a good man over the churches of Mezquital and San Francisco, who reports a favorable attendance. The church at Cadareita is also prospering.”

In a subsequent letter dated February 13th, Miss Rankin thus refers to the work which the Providence of God has entrusted to her charge;

“I seem unavoidably to be just where

I am. Providence has brought me along from one step to another in this Mexican mission for twenty years. When I commenced my labor for the Mexicans no one sympathized in such a hopeless effort. But I believed Christ died for these people, and that He demanded Mexico for His inheritance. I asked the Lord to aid me in merely laying a foundation for an evangelical work in this poor, neglected country. He has more than answered my request by permitting me to witness the establishment of several churches and scores of Mexicans converted to the true faith. We have some eight or nine schools, where the rising generation are taught the principles of the Bible, and just now we have secured a competent teacher for the training of boys and young men for the ministry. Many things have transpired lately highly encouraging."

HOME WORK.

Louisville.—Rev. J. M. Sadd.

Our esteemed missionary continues his labors among the poor and the outcast. The Mother's Meeting, conducted by Mrs. Sadd, is well attended, and seems to be productive of much good. The Industrial School is considered so useful that a neighboring church is about to institute another of the same character. At its last session twelve teachers were present. Respecting its support, Mr. Sadd writes:

"It takes much material to keep it up, and other expenses are required; but the Lord provides by opening the hearts of friends of the cause. Last week one gentleman gave me thirty dollars—twenty for the poor and ten for the school. Another, this week, very unexpectedly, gave me five dollars for the poor. I did not ask man for this, I asked the Lord only; and as I receive freely of Him, so I freely give to those whom I find to be in distress."

Respecting the children, Mr. Sadd remarks:

"I wish I could report more cases of clear and decided conversion to Christ

among the children, and yet we have some, which encourages us to pray and hold on. We try to lean *hard* on God for the fulfilment of His promise, that those who wait on Him shall not be ashamed."

The following incident will be of interest

FOR OUR YOUTHFUL READERS:

"One little boy of a family whom I have visited many times, died a few days since of the small-pox. A sister had died a little before. When the little boy lay dying he called to his mother, 'Oh, mother, sing, sing—oh, mother, sing!' She was called out of the room for a moment when he began to sing himself. When she came in he said, 'where is sister?' He did not know of her death. 'Oh,' he said, 'I see her; she is at the foot of the bed, and I want to go to her.' Then he sang again, 'Oh, how I love Jesus because He first loved me,' and he sang this till his voice failed, and he stopped breathing. What a precious sentiment for a little boy four years old."

Cincinnati.—Miss Purlier and Miss Schiller.

Our Bible-women report the continued prosecution of their labors. Miss Schiller's visits to the hospitals were singularly welcome, the matron expressing her desire that she should come frequently upon the Sabbath to see the patients in the Medical Ward, "as this ward is slighted by the Christian societies, and so many are likely to be called away by death without the comfort of the Gospel." Miss Purlier states the attendance upon the Industrial school on Saturday at over one hundred, with some accessions every week. Her Sabbath-school comprises seventy to eighty young children, drawn in only by extreme care and gentleness; of whom she writes, "I have been surprised at their improvement in behaviour, and strict attention to instruction given. It is pleasant to see them with eyes and ears open, patiently waiting for words of truth."

A TOUCHING INCIDENT

in her experience is thus narrated:—"My attention was directed to a poor woman whose children attended the school. She was sick unto death, and destitute of every comfort. Her temporal wants were attended to, a Bible was presented, and words of hope and consolation were whispered in her ear; prayer

was offered at her bedside, and she said she trusted in Jesus and had hope. One cold, stormy day her little daughter called and said, 'Come quick, my mother is dying.' I hastily took those things that are indispensable where death comes. I found her alive, and, though her mind was weak and wandering, she said she was willing to go with Jesus. Two days after a messenger called again, asking me to come, for she was dead. Miss S—— and myself dressed

her for the grave, and her oldest daughter said, 'We will put the Bible in mother's coffin.' We replied, 'O, you will keep your mother's Bible and read it.' She answered, 'No, we are all Catholics, and will bury the Bible with mother.' But, a few days after the funeral, I visited the family again, and saw the Bible, and in it the family record. These motherless children are attentive scholars in my Industrial and Sabbath schools."

LITERARY NOTICES.

Books.

The Divine Tragedy. By Henry Wadsworth Longfellow. Boston: James R. Osgood & Co., 1871. 12mo, 150 pp.

Mr. Longfellow's newest poetical venture is a very successful attempt to form out of the Scriptural narrative of our Saviour's life and death a drama complete in all its parts, and conformable to the rules of art. We confess, however, that the plan of making the sufferings of the Divine Redeemer a subject of scenic representation is exceedingly repugnant to our taste. The Athenians, it is said, laid a heavy fine upon the rash poet who had chosen the lamentable destruction of Miletus as the theme of his play, because, as they alleged, he had thereby reminded them of the misfortunes of a kindred people; and, while they admired the skill of the author, they prohibited forever its performance on the stage. There are some religious subjects which in like manner are too sacred to be employed for the purpose of the drama. We regret that Mr. Longfellow has followed in one place the exploded theory that Mary Magdalene was the same person as the woman that was a sinner and washed Christ's feet in Simon's house.

An Inside View of the Vatican Council, in the Speech of the Most Reverend Archbishop Kendrick, of St. Louis. Edited by Leonard Woolsey Bacon. With Notes and Additional Documents, including the Syllabus of His Holiness Pius IX. The Protest of Father Hyacinthe. The Protest and Speeches of Bishop Strossmeyer. The Apocryphal "Speech of a Bishop." The Acts of the Council. The Appeal of Father Hyacinthe. The Declaration of Dr. Döllinger and his Associates. The Programme of the Anti-Infallibility League. New York: American Tract Society. 250 pp. 12mo.

We consider the publication of this little handbook to be very timely, and hope it will be extensively read. The so-called "*Speech*" of Archbishop Kendrick (published but never delivered) has peculiar significance from the fact that the author of it, notwithstanding his very outspoken declarations and cogent arguments against Infallibility, herein presented, has since yielded to the Papal pressure, and bowed assent to the newly promulgated dogma. How a *man*,—not to say a *Christian*, or still more a *Bishop* in a professedly Christian Church,—can so stultify himself, eat his own words, sacrifice his conscience, and give the lie to his deliberately formed and strongly uttered beliefs, is beyond our comprehension.

It is indeed well for the cause of truth, that, in a single instance, we are able to look back of the present expressed "belief" in a new dogma to the true and honest opinion of that dogma, uttered while it was under discussion. Another similar instance is that of the Abbé Gratry, whose retraction we have noticed this month in our "Editorial Notes," together with the stinging rebuke administered to him by the more honest Father Hyacinthe. Most of the other documents embodied in the book are valuable. We shall probably have occasion hereafter, in our editorial labors, to avail ourselves of the information here embodied.

By way of wholesome criticism, we would say that the editing is not altogether faultless. There is some little confusion of arrangement, and some lack of a proper showing of authority for all the papers inserted.

Popery the Foe of the Church and of the Republic. By Joseph S. Van Dyke, A. M. Philadelphia, etc.: People's Publishing Co. 8vo, 304 pp.

This is an intelligent and readable book, written with the earnestness of conviction. In the first part the author discusses "Popery as the Predicted Enemy of Christ's Kingdom," showing that its power and virulent hostility to the true Church were foretold of old, and that it is not only an apostasy, but a phase of paganism. In the second he exhibits Popery as essentially hostile to Christianity. Arrogance, the claim of infallibility, despotism, fraud both in respect to relics and to miracles, idolatry, will-worship, and credulity, are its marked characteristics. In the third and last part Popery is viewed in its relations to liberty, both civil and religious; persecution is shown to be an integral portion of the system, while the immoral tendency of its teachings are set forth in a clear light. Finally, what Rome was, she is; no dogma is revoked, no assumption abandoned, no superstition discarded. While both the logical arrangement of the matter and the purity of the style would admit of much improvement, we think this volume well worthy of a careful perusal.

Sacred Geography and Antiquities. With Maps and Illustrations. By Rev E. P. Barrows, D. D. New York: American Tract Society. 1871. 12mo, 685 pp.

We have no hesitation in recommending this as the best manual of Biblical geography, and admirably adapted for the use of pastor, teacher, and pri-

vate student alike. Within a moderate compass (the first 328 pages of this volume) we have a description of Palestine, containing all that is of prime importance in Robinson's Researches and in Ritter Stanley, and other eminent topographers of recent times. Nothing is here laid down as truth which must, with more extensive reading, be rejected as fable. The pages given to the geography of the nations contiguous to the Israelites, and with which they were closely connected by ties of commerce, are among the most valuable for those who have not time for the examination of more voluminous treatises. The full and systematic account of the Hebrew manners and customs, their laws, religious and civil, their sacrifices, etc., is even more readable, and bears marks of deep and exhaustive scholarship. Dr. Barrows' style is so easy, and the external appearance of the book so attractive, that we anticipate for it a wide circulation.

Seed Truths; or, Bible Views of Mind, Morals, and Religion. By Pharcellus Church, D. D., Author of "Philosophy of Benevolence;" "Religious Dissensions: Their Cause and Cure; A Prize Essay;" "Antioch; or, the Increase of Moral Power in the Church," etc., etc. New York: Sheldon & Co. 1871. 323 pp., 12mo.

Much of the difficulty of understanding the Scriptures, and most of the divisions that arise between Christians, may be removed by a closer acquaintance—by what may be termed an *interior* view of the Bible. This is the leading thought of the author of this volume, the product, as he informs us, of about five years of study. We are convinced that it is a correct one, and have no doubt that the perusal of these pages will prove both pleasant and profitable.

Northern Lands; or, Young America in Russia and Prussia. A Story of Travel and Adventure. By William T. Adams (Oliver Optic). Boston: Lee & Shepard, Publishers. New York: Lee, Shepard, & Dillingham. 16mo., 360 pp. Illustrated.

This is the second volume of "Young America Abroad—Second Series." Oliver Optic is so well known as a writer of books for boys, that it is scarcely needful to do more than to announce another book from his prolific pen, in order to have the general character of the new volume appreciated. His books are not religious—do not pretend to be—are not fit for the Sabbath School Library, and should never be found in it—yet have, for the most part, a good moral tone. They are humorous, racy in fact, and oftentimes exaggerated, but without instructive, and putting their instruction in such form that it is almost certain to be read by any boy who becomes the fortunate possessor of a volume. Of the present volume the author says, "Perhaps the young people will vote that it is the driest book the author has ever presented them, because it contains the most useful information." The greater portion of it relates to Russia, a very interesting nation, about which comparatively little has yet been written, especially for youthful readers; and the author further tells us that he "writes from his own notes

and recollection, so far as scenery, manners, and customs are concerned;" also making "diligent study and use of all the material within his reach."

Around the World: Sketches of Travel through many Lands and over many Seas. By E. D. G. Prime, D. D. With numerous illustrations. New York: Harper & Brothers, Publishers. 8vo., 455 pp.

The writer of this notice has been happy to claim Dr. Prime as his personal friend ever since he first met him, face to face, in Paris, France, in the summer of 1855; and when, about three years since, he heard that this friend, with others, contemplated a tour around the world, he would gladly have made one of the party. Not able to do this, he followed the travelers in imagination, as week by week the letters of *Eusebius*, in the *New York Observer*, told of their overland trip to California; of their visit to Yosemite, and the other various wonders of that land of gold; of their voyage over the Pacific; of their observations in Japan and in China; of their subsequent visits to Calcutta and Allahabad, and the scenes of the Indian mutiny, and the Himalayas; of their still onward journeyings through Palestine and Asia Minor and Turkey and Greece and Italy and Austria and Germany and France to Paris, "more gay and beautiful than ever," but so soon to be besieged and desolated; and of their homeward way through England and across the Atlantic. We have anxiously desired the publication of these travels in fuller detail and in book form; and now we have the wish gratified. To all who, like ourselves, have read the letters, it will be a welcome volume. To all others we would say, they have a treat in store for them when they can get the book.

A Child's History of Greece. 2 vols., 16mo. By John Bonner.

A Child's History of Rome. 2 vols., 16mo. By the same.

A Child's History of the United States. 3 vols., 16mo. (The third volume being a History of the Great Rebellion). By the same. New York: Harper & Brothers. 1871.

A Child's History of England. By Charles Dickens. 2 vols., 18mo. New York: Harper & Brothers. 1871.

It would be difficult for a father to make a more judicious addition to the family library than the series of child's histories of which the titles are given above. Mr. Dickens' work has been so long before the public that its merits are highly appreciated. But the *Child's History of Greece*, and its companion histories, by Mr. John Bonner, are not known as widely as they deserve to be. There is nothing dry or lifeless about them. The legends, as well as the veritable history, are told in so simple and engaging a manner as to chain the interest of old as well as young readers. A highly cultivated friend tells us that he is accustomed to read portions of them aloud to his children for half an hour every evening, and that the children look forward to the family gathering with as pleasing anticipation as he does. The illustrations with which Mr. Bonner's

volumes abound are many of them very fine, and all are real helps to the understanding of the text. A number are taken from antique monuments and designs. Any intelligent child of nine or ten will be delighted with these books.

Bible Lore. By Rev. J. Cowper Gray, Author of "The Class and the Desk," "Topics for Teachers," etc., etc. New York: Dodd & Mead, Publishers. 16mo., 312 pp.

We cannot better give an idea of this book in brief than by furnishing its Table of Contents, which is as follows:

- I. Rare Manuscripts of the Bible.
- II. Ancient Versions of the Bible.
- III. Celebrated Commentaries on the Bible.
- IV. Famous English Translations of the Bible.
- V. The Authorized Version of the Bible.
- VI. Historical Copies and Curious Editions of the Bible.
- VII. Peculiar Words and Phrases in the Bible.
- VIII. Absurd Customs Mentioned or Referred to in the Bible.
- IX. Remarkable Predictions in the Bible.
- X. Striking Coincidences in the Bible.
- XI. The Apocryphal Books of the Bible.
- XII. The Literary Features of the Bible.
- XIII., XIV., and XV. Notable Places mentioned in the Bible.

The value of the book is increased by a full index.

Bede's Charity. By Hesba Stretton, Author of "Max Kromer," "Nelly's Dark Days," "Alone in London," etc., etc. New York: Dodd & Mead. 16mo., 311 pp.

This book is by a good author. We have not found time to read it carefully; but if it is as admirably suited for adults as "Max Kromer" for juveniles, it will be found both entertaining and instructive. It is a story of trials and bitter experiences, ending in deliverances full of joy and peace. The heroine, who tells her own story, does not herself get married, but she witnesses the marriage of two couples who are dear to her, sees them walking in the paths of virtue and practical piety, and is content.

Magazines and Papers.

Eclectic Magazine.—The March number has an attractive contents table. The leading article on Mahomet is perhaps the most solid of the historical selections, and that on "Strange News about the Solar Prominences," the most novel and interesting of those on purely scientific topics.

Harper's Magazine.—The rapid growth of our country in material wealth finds an index in the development of the United States Treasury Department, which forms the subject of a valuable article. Superior to this in general interest is the sketch of Northern Bolivia and its Amazon outlet, the best and most profusely illustrated of the descriptive articles. One of the most attractive portions of the Monthly, however, is the very complete editorial record of scientific progress, where, within the compass of a few pages, we find each month all that is most important in the rapid advance of physical discovery.

Saint Paul's Magazine.—The reprint of this periodical (published by J. B. Lippincott & Co.) for February, contains the continuation of Nathaniel Hawthorne's romance, "Septimius," and of Jean Ingelow's "Off the Skelligs." The paper of Henry Holbeach on the Duke of Argyle (one of a series on Literary Legislators) possesses considerable interest, on account of the recent alliance between the Duke's house and the reigning family of Great Britain.

Our Monthly for March has a pleasant look, and the contributions to its pages are in general very good. We may notice as particularly readable those of Mrs. Laing, "Sketches in Rome," and of Mrs. Wright, "Beginning a Pastorate." "Lights of the Dark Ages" is a series of sketches of mediæval doctors, of whom the majority of readers know too little. In the present number we have the Life of John Erigena, the Philosopher.

Catholic World [Papal].—The most noticeable article is that entitled, "An Uncivil Journal." The effective support which the publications of Messrs. Harper & Brothers have given to the cause of Protestantism and of Reform, is seen not only in the endeavor of the Roman Catholic party to exclude their school-books from the public schools, but in this attack upon their "Journal of Civilization."

Mothers' Magazine for March.

Good Words for the Young for February.

We have already expressed our high appreciation of these periodicals.

Sunday School Teacher for March.

One of the best articles is "A Lesson from the Church of Rome"—on the Jesuit schools for the young—from the pen of Rev. H. Clay Trumbull.

The Missionary Link for the Woman's Union Missionary Society of America for Heathen Lands. We have received the March number, together with the Eleventh Annual Report of the Society. The former contains letters which cannot but encourage the Christian heart. In India and throughout the East the place of woman in the missionary work is an important one; and the extent of her possible usefulness cannot yet be measured.

American Missionary Magazines.

American Bible Society Record for February 15th has an interesting paper by Rev. B. F. De Costa on the Bible in Iceland.

Sailor's Magazine. American Missionary.

Home Missionary. Missionary Herald.

Foreign Missionary. Presb. Monthly Record.

Baptist Missionary Magazine.

Spirit of Missions.

Reformed Presbyterian and Covenanter.

In the last-number we have, among other papers of permanent value, one by Prof. Tayler Lewis, LL.D., on the Old Scottish Psalmody, which is not only very appreciative, but gives conclusive grounds for rejecting the dictum of certain critics who have stigmatized the old Scotch paraphrases of the Psalms of David, without exception, as "religious doggerel."

English Missionary Periodicals received for March :

Evangelical Christendom.
True Catholic.
London Christian World.
The Shield.

Church Missionary Record, etc.

Wesleyan Missionary Notices.

The first three of these are always peculiarly rich in intelligence and in comprehensive views of the work of Christ in various lands.

R E C E I P T S

In behalf of the American and Foreign Christian Union, for the Month ending
29th February, 1872.

NEW HAMPSHIRE.

Lisbon. Rev. Robt. S. Stubbs.....	\$5 00
Meriden. Per Rev. E. E. P. Abbott \$9, Lecture \$5 53.....	14 53
E Concord. Rev. Mr. Kendall \$1, others \$0.00.....	1 50
Concord. Rev. F. D. Ayre, Rev. S. L. Blake, B. B. Davis, W. P. Ford, C. P. Moore, Dea. Webster, \$1 ea; R. P. Asso. \$1.50; Cash 50c., Lecture \$6.25.....	14 25
	35 53

VERMONT.

Danville. M. and C. Chs., Mrs. C. W. Thompson \$1, others \$3 80.....	4 80
Norwich. Cong. Ch., add \$1, Lecture \$8.....	9 00
Foultney. J. Morse \$2, W. Dewey \$1, Lecture \$4.85.....	7 85
E. Hardwick. Cong. Ch. and Soc. by Rev. J. Torrey.....	20 00
	41 65

MASSACHUSETTS.

Boston. Hanover st. M. E. Ch.....	17 78
Winchenden. M. E. Ch.....	15 68
Cochituate. M. E. Ch.....	8 16
Salem. M. E. Ch.....	26 60
Boston. Winthrop street M. E. Ch.....	9 00
Chelsea. Billingham M. E. Ch add.....	15 00
Nantucket. Rev. G. A. Morse.....	2 00
Grafton. Sylvanus Bosworth.....	1 00
E. Taunton. Levi Andrews.....	2 00
Shelburn Falls. E. Maynard.....	3 00
North Brookfield. Thos. Snell.....	10 00
	110 22

CONNECTICUT.

— A friend—"parting gift".....	10 00
Wapping. Rev. M. Howard.....	1 00
	11 00

NEW YORK.

N. Y. City. Mrs. E. I. Brown, for Miss Rankin's field.....	58 08
" Mrs. Jane G. Phelps.....	25 00
East New York. Ref'd Church Rev. C. R. Bauvelt, by Henry Dakin, Tr.....	33 47
Seneca Castle. Pres. Ch., Rev. A. H. Par- mer.....	9 00
Kortright. Benev. Asso. of 1st U. P. Ch., J. B. Keeler, Tr.....	12 00
N. Y. City. Woman's Union Miss'y Soc'y, for Miss Rankin's field.....	50 00
Albany. A Lady, by Rev. T. R. Rawson, for Cent. Mexico.....	25 00
N. Y. City. Alex. Van Rensselaer, to con- stitute his daughter Louisa a L. M.....	30 00
" Estate of C. Adams, which constitutes his wife. Mrs. Emma Adams, a L. M.....	50 00
" Mrs. C. Turnbull, in part for a L. M.....	25 00
" E. C. Richards, to constitute Rev. E. W. French a L. M.....	30 00
" John C. Crosby, to constitute Rev. G. D. Prentiss, D.D., a L. D.....	100 00

NEW YORK—Continued.

Norwich. M. E. Ch. add.....	16 00
Rhinebeck. M. E. Ch. add.....	1 00
Syracuse. Centenary M. E. Ch.....	62 16
" First M. E. Ch.....	19 51
N. Y. City. Mrs. Murphy.....	25 00
New Paltz. R. D. Ch., Rev. P. Peltz, for the Orphan Asylum under the care of Dr. Van Nest, J., at Florence, Italy.....	25 00
Rochester. Thos. Broxholm, for Central Mexico.....	3 00
Utica. Ladies, per Mrs. M. W. Bussy, for Miss Rankin's field.....	43 78
Auburn. E. C. Hull.....	5 00
N. Y. City. Bostwick Estate.....	3,003 58
	3,661 38

NEW JERSEY.

Newark. Mrs. Laura Blosson \$5, W. J. \$10, C. S. Haines \$25; Asso. U. P. Ch., Rev. A. Crawford, L. M., \$17.80.....	57 30
Pasadena. T. B. Stewart \$10, North Ref'd Ch add \$2.....	12 00
Hudson. Simpson M. E. Ch. add.....	11 00
Camden. A. C. Serrel.....	5 00
	88 30

PENNSYLVANIA.

Pittsburg. Sab Schl. of 1st Cumb. Pres. Ch., for Miss Rankin's field.....	25 00
Nicholson. Rev. J. B. Sumner.....	1 50
Sinnemahoning. M. E. Ch.....	5 00
Sunbury. M. E. Ch.....	5 00
Washington. Circuit.....	2 00
Philadelphia. P. C. Brink.....	5 00
Shamokin. M. E. Ch.....	5 00
Philadelphia. Church of the Holy Trinity, for Central Mexico, contributed by Thos. H. Powers.....	100 00
" Jas. Bayard \$20, Mrs Bayard \$10, Jay Cook & Co. \$100—for Mr. Riley's field; M. A. Longstreet, for Mexico, \$50; Wil- son, Boyd Cash, Combs, Yard, Wigan, Jenkin, Ross, \$5 ea; Agnew \$4, Cash \$1; Rockwell, for Mexico, \$4; J. Loomis \$1, 100 00	
Chestnut Hill. H. J. Williams.....	20 00
Litz. Rev. Mr. Felt.....	10 00
Tamaqua. Geo. Wigan.....	5 00
Norristown. Dr. Ralston \$10, G. R. Fox \$10.....	20 00
York. Samuel Seall.....	25 00
Buchanan. Rev. T. Edwards.....	2 00
Olivet. Mrs Leah Altshouse.....	1 00
	421 50

MARYLAND.

Baltimore. J. S. Beacham \$10, C. J. Blake \$50, Straw Bridge M. E. Ch \$43, Jas. Boise \$50, Rev. Dr. Loxburn's Church, one-half for Dr. Kalopothake's Mission in Greece and one half for Italy, \$26 61.....	359 61
Towsontown. Mrs. Sheally.....	10 00
Gowanstown. M. E. Ch., in part.....	8 28

377 79

DISTRICT OF COLUMBIA.

Georgetown. M. E. Ch., in part	47 33
Washington. Metropolitan M. E. Ch., Capt. Keyes \$5, Mr. Boutwell \$5, others \$3.....	13 00
	60 33

MISSOURI.

St. Louis. J. M. McCombs, for Cent. Mex.	25 00
Macon. R. H. Sherr \$5, Mrs. Jennie M. Sloan \$5—for Italy.....	10 00
	35 00

ILLINOIS.

Freeport. Mrs. H. Ely, for Miss Rankin's field.....	5 00
Charleston. Pres. Ch.	13 15
" Christian Church	8 51
" M. E. Ch.	4 70
Danville. S. Griffin Ch.	50 00
Jacksonville. 1st Pres. Ch.	26 10
" Central Pres. Ch.	21 10
" Westminster Pres. Ch.	20 50
" West Charge M. E. Ch.	20 00
" East Charge M. E. Ch.	8 10
" Rev. Mr. McKee 9 c., Mr. Hook \$1, C. D. Miller \$1, E. H. Dummer \$2, H. Kachmire	9 40
Mt. Sterling. Pres. Ch.	38 75
" M. E. Ch.	10 50
" Individuals	3 00
Springfield. 1st Pres. Ch., Mrs. B. Edwards \$10, J. Bunn \$3, others \$4.50.....	29 50
" 2d Pres. Church, Jos. Thayer \$50, others \$7.50	57 50
" 3d Pres. Ch.	4 50
" M. E. Churches	8 50
" L. H. Coleman \$2, M. Bressman \$1.....	3 00
Clinton. Pres. Ch.	6 10
" M. E. Ch.	4 00
" Bapt. Ch.	2 10
Chicago. Rev. W. B. Tuix, per Rev. J. H. Harris, in full of L. M.	10 00
Chebanze. A. J. Ford, for Northern Mexico.....	5 10
	369 10

INDIANA.

Southport. Union Meeting	12 55
Greenwood. Pres. Ch., in part	15 30
	27 85

OHIO.

Middletown. 1st Pres. Ch., which constitutes Rev. Joshua L. Russell a L. M.	42 00
" Meth. Prot. Ch., a friend	10
" M. E. Ch. Mr. Cotwell	3 00
Blue Ball. 1st Pres. Ch., in part for a L. M.	10 68
Cedarville. Ref'd Pres. Ch., add 3 Mrs., Reed & Miller, \$1 ea.	4 00
Oxford. 1st Pres. Ch., A. Guy, M. D., \$100, half for Miss Rankin's field, half for Central Mexico and to constitute Henry Maltby a L. M.; Messrs. Young, Duxat, Osborn, Mcard, Goble, Mrs. Guy and Bell, \$5 ea.; Rogers, Stanton, Lowes, Hill, Mrs. Patterson, Newton Luckett, Cotton, Ream, Waldron \$2 ea.; Ankenny, Bishop, Sawyer, Molineaux, Corwin, Gillard, Ferguson, Mrs. Saddle, Ide, Morillon, \$1 ea.; Children, Kummer, Huskell, 50 c. ea.	108 50
" 1st U. Pres. Ch., Mr. Portiss \$2, Mr. Boice 25 c.	2 25
" Cold Meth. Ch.	1 82
Columbus. Additional, R. F. Stogge.....	5 00
Springfield. 1st U. Pres. Ch., John C. Crothers \$100, to constitute Mrs. Anna E. McConnell Misses Emma E. and Indiana Crothers L. M's; others \$58.30.....	138 30
" 1st Pres. Church, Messrs. McGorkin, Small, three Mrs. King, \$5 ea.; Mrs.	

OHIO—Continued.

Smith \$3; Messrs. King, Berry, Buckingham Black Steele, \$2 ea.; Smith, Crothers, McGrew, Christie, Dunlap, Clark, Teagarden, Comstock, Cooper, Leslie Wertz Murphy, Holloway, Patton, Mrs. Clark, King, Hunt, \$1 ea.; Mrs. Shaffer \$1.50; Messrs. Christie, Ruffensperger, Mrs. Barr, McGorkin, Carter, 50 c. ea.; Robbie Clark 10 c.—which constitutes Rev. Geo. F. Cain a L. M.	59 10
Springfield. Protestant Epis. Church, Mrs. Clark \$9, Mrs. Bishop \$3, Mrs. Warder \$5—in full of L. M. for Rev. Chas. B. David, D. D.	17 00
" Meth. Prot. Ch.	6 50
" A female friend	2 00
Dayton. 1st Eng. Luth. Ch., Messrs. F. J. & A. Gebhart \$2 ea., Baird & Bro \$7, Messrs. J. S. & D. Gebhart \$5 ea.; Bemm, Beaver, Phelps, Houk, Eckert, Cassell, \$5 ea.; Mr. Steig \$3; Beaver, W. G. W. & C. Gebhart, Poukotte, Stenz Mrs. Graham, Chambers, \$2 ea.; Crawford, Neemeau, Leutz, Groves, Snyder, Harnish, Kneer, Wenbott, Kuhns, Cox, Decker, Moss, Bajer, Inskip, \$1 ea.; Sheff, Stitzel, 50 c. ea.; Miss Stateman 50 c.	148 52
" 3d st. Pres. Ch., Winters & Son \$100; Messrs. Daniels, Clark, Mrs. Perrine, Baker, Eaker, \$5 ea.; J. L. Little \$2, J. Kenney \$1, G. M. Young 50 c.	128 50
Dayton. 1st Baptist Ch., C. Parker \$10; Messrs. Tower, Barney, Huffman, Mrs. Corwin, \$5 ea.; C. Crawford \$3; Messrs. Leland, Kniesley, Huffman, Kniesley, \$2 ea.; Compton Sample, Thomas, Carmel, Roseburg Stevens, Berle, Thresher, Crawford, McIntire, Darrow, \$1 ea.; C. Snyder 5 c.	52 50
" 1st Pres. Church, G. L. Phillips \$10; Messrs. Haas, Lowe, \$5 ea.; Mrs. J. D. Phillips \$2.75; Moore, Lowe, Mrs. Lurew, \$2 ea.; Thomas, Martin, Cooper, Mrs. Stockstill, Rench, Strong, Wright, Craighead, Dubois, Johnston, \$1 ea.; Mrs. Green 60 c.; Mrs. Cummin, Craighead Tenny, 50 c. ea.	40 94
" Cooper Female Sem., for Miss Rankin's field, \$50; Mrs. McKinins \$5.....	55 00
" 3d Pres. Ch., Mr. Black \$10, P. Mitchell \$5, Mrs. Pretz, Mitchell, \$3 ea.; Mrs. Osorn \$2.50; Light, Barnett, Moorehouse, \$2 ea.; Waymire, Bigger, Mrs. Bigger, Curry, Rogers, \$1 ea.; Mrs. Edgar 0 c.	35 0
" Grace M. E. Ch., S. Brown \$5, P. De Trasky \$2.....	7 00
" United Brethren Ch., Messrs. Rike & Applegate \$1 ea.	2 00
" Prot. Epis. Church, Mrs. Nixon \$2. a Friend \$1.....	3 00
" 1st U. Pres. Ch., in part, Mr. Miller.....	5)
Miami City. Pres. Ch.	10 00
Gustavus. Elam Linsley	1 00
	942 21

IOWA.

Columbus City. U. Breth. Ch.	25 00
" Union Collection	15 00
Anamosa. M. E. Church	21 75
" Union Coll.	8 25
E. Waterloo. M. E. Ch.	25 00
Fairfax. M. E. Ch.	16 00
Brick. M. E. Ch.	4 00
Lisbon. M. E. Ch., in full of L. M. for Rev. O. D. Bowles	15 00
	140 00
Total.....	\$6,311 91

THE CHRISTIAN WORLD.

Vol. 23.

MAR, 1872.

No. 5.

OUR WORK IN MEXICO.

IN fulfillment of the promise given in our April number, we now lay before our readers a Comprehensive Statement of the inauguration and progress of Mexican Evangelization, as prosecuted by our Society.— Though aiming to be as succinct as possible, we have found it necessary to devote a much larger space to this historical resumé than was at first intended.

The American and Foreign Christian Union was the *pioneer* of organized Protestant-Mission effort in Mexico, and has been the chief agent in carrying on the work thus far. The wonderful success already achieved by our Missionaries is beginning to attract the attention of thoughtful Christians throughout our land, and to awaken an interest in some degree commensurate to the importance and vastness of the work. In the *Christian World*, from month to month, the details of this work have already been given ; but a general and connected survey of the whole Mexican field has seemed to us important just at this juncture. To such a survey we have been especially prompted at the present time, by very able articles (doubtless from the pen of *Rev. Dr. Ellinwood* of the Presbyterian Board of Foreign Missions) which appeared contemporaneously in the *Foreign Missionary* for March, and in several of the Presbyterian religious weeklies. We gladly recognize the essential service to this cause so dear to our own hearts, which Dr. Ellinwood has thus rendered, and cordially thank him for the very generous testimony he has borne to the efficiency and success of our Society's missionary operations. In the preparation of the following paper, we have freely availed ourselves of such quotations from his articles as we have found accordant with our purpose.

EXTENT OF TERRITORY AND POPULATION.

According to the latest authorities, the Mexican republic has twenty-six States besides territories, an area of 776,281 square miles—between one-fourth and one-fifth of that of the United States—and a population of 9,173,052 souls. The northern portion is only sparsely inhabited ; for the seven states and one territory which constitute this part of

Mexico cover more than half the area of the republic, although possessing but about 1,000,000 inhabitants, or less than one-ninth of the entire population. Few countries are less homogeneous. The most trustworthy estimates set down the native or Indian element at about four-fifteenths of the whole population, the European at three-fifteenths, while the remainder, or a little more than one-half, is composed of the mixed descendants of Indians and Europeans.

GOVERNMENT, PRODUCTS, MINERALS, ETC.

Mexico, like the United States, is a union of States in a federal representative Republic. In 1857 a *Constitution* was adopted, which is still the fundamental law of the land, and from which we copy the following articles :—

Art. 50. The *supreme power* of the federation is divided for its exercise into *legislative, executive and judicial*. Two or more of these powers can never be united in the same person, nor the legislative power be deposited in one individual.

Art. 51. The exercise of the *supreme legislative power* is deposited in *one assembly*, which shall be denominated the *Congress of the Union*.

Art. 53. A deputy shall be named for each 40,000 inhabitants, or for each fraction over 20,000. The territory in which the population shall be less than this shall still be entitled to send one deputy.

The executive power is vested in a *President* ; and the Secretaries of departments are his constitutional advisers.

Agriculture and grazing employ a large portion (perhaps seven-eighths) of the inhabitants. The soil is noted for its richness and fertility, although portions are unfit for cultivation. The value of agricultural products is estimated at nearly \$200,000,000. The well-known mineral wealth of the republic constitutes the main basis of its foreign commerce. At the present time, however, the annual amount exported is not as large as it is generally stated in statistics—probably not over \$25,000,000 in silver, and in gold between two and three millions. There are also valuable mines of quicksilver, iron and copper.

EDUCATION.

We now quote from Dr. Ellinwood's articles :—"Popular education has been hitherto unknown. Until recently the great mass of the people have been kept in entire ignorance. Within a few years several States have established primary schools, and private schools have been opened in the cities. The facilities for acquiring an education are being rapidly increased, and it is reasonably hoped will soon become universal.

CHURCH AND STATE.

"For three hundred years Mexico was cursed with Romish despotism and Spanish rule. The rich mineral resources of the country and the labor of its enslaved people were seized upon by priest and ruler, who swayed the masses at their will and held them in complete subjection. Little by little the Church of Rome added to its wealth, until it became

possessed of a large portion of the country. Some writers have estimated the property of the priesthood at one-half of the whole real estate in the republic; others at one-third. In the city of Mexico alone, whose houses were valued at \$80,000,000, the clergy owned one-half. This gave the Romish Church tremendous power over an impoverished, ignorant and superstitious population. This wealth was not used for their intellectual and moral improvement, but became a barrier to it.

“‘The Mexican Church as a church,’ says Lempriere, ‘fills no mission of virtue, no mission of morality, no mission of mercy, no mission of charity. Virtue cannot exist in its pestiferous atmosphere. The code of morality does not come within its practice. It knows no mercy, and no emotion of charity ever nerves the stony heart of the priesthood which, with an avarice that has no limit, filches the last penny from the diseased and dying beggar; plunders the widow and orphans of their substance as well as their virtue; and casts such a horoscope of horrors around the death-bed of the dying millionaire, that the poor superstitious wretch is glad to purchase a chance for the safety of his soul, by making the Church the heir of his treasures.’

THE STRUGGLE AND ITS RESULTS.

“Political troubles in Spain and the oppression endured by the Mexicans, led some of them to raise the standard of revolt in 1810, and the cry of liberty was heard throughout the land. This failed, and for near fifty years there were sanguinary struggles on the part of many for their rights, which were finally secured in 1857. These have been assailed again and again. The priests and their bigoted and fanatical partizans will not accept the situation, and foment disorder in the hope of recovering lost influence and privileges.

“Before the discontinuance of *Putnam's Magazine*, a writer in one of its issues thus sums up what was accomplished in the three years subsequent to the overthrow of the Maximilian dynasty :

“‘1. They have firmly established a free constitution, embodying those essential guarantees of liberty which we Anglo-Saxons regard as fundamental, including an entire divorce of Church and State.

“‘2. They have secularized the vast and ill-gotten estates of the Church, from the revenues of which it was always able to pay a mercenary soldiery in the interest of despotism, and by which it virtually controlled the country and kept it deluged in blood.

“‘3. They have placed on an enduring basis the rights of free speech, a free press, speedy public trials, and, above all, liberty of conscience in religious worship: and are establishing universal suffrage, trial by jury and subordinating the military to the civil power.

“‘4. They have in operation, and are steadily extending, a system of primary schools, which could never have been done while the priestly tyranny continued.

“ 5. And already the fruits of these beneficent victories are visible in the press of the country, and an expanding literature—in the growth of education among the youth ; while among the adults, through the press and otherwise, there is plainly visible an increased and increasing intelligence. And in another and grander aspect, the change is so remarkable, that a volume might well be devoted to its discussion. This is the great religious awakening, standing, perhaps, without a parallel in this country. From small beginnings in 1846-7 [when, during our war with Mexico, many Bibles were carried into the country, largely in the pockets of our Protestant soldiers. Ed.], the sacred Scriptures have been slowly finding their way to Mexican firesides, till within the last two years their circulation has been open and remarkably rapid. Already great numbers of the people have wholly abandoned the old religion in which they were born, and organized themselves into Evangelical churches, in harmony with the leading churches of the United States, and taking the Bible only as their rule of faith. They have spiritual leaders of their own race and language. Their influence is rapidly extending by means of the pulpit, religious societies, and the press.”

ORIGIN OF OUR WORK IN MEXICO.

The Missionary operations of the American and Foreign Christian Union in Mexico are divided between two fields—that in Northern Mexico, having Monterey as its centre, and that in Central Mexico, in and around the Capital. The former of these missions, which was also the first in order of time, owed its origin to the Christian zeal of a single person, a pious American lady.

About the close of the war between Mexico and the United States, in 1847, the feelings of *Miss Melinda Rankin* became strongly enlisted in the spiritual condition of the Mexican people. She was at that time residing in the State of Mississippi, which was largely represented in the war, and she had the opportunity to gain much information respecting the miserable condition of the Mexicans, through the returned officers and men. “ I learned,” says Miss Rankin in a brief history of the Mexican mission which lies before us, “ that the Bible had now and then found its way into that dark land, diffusing its beams of light upon a few hearts and minds ; but that, generally, gross darkness prevailed, Romanism and priestcraft reigned supreme, and, with them, all the legitimate fruits of that system whose most important element is the entire ignorance of its subjects. It seemed to me that after conquering those miserable creatures, it was the duty of American Christians to do something to enlighten and elevate them. Indeed, I felt that the *honor* of American Christianity most imperatively demanded it. So strongly impressed was I with its importance, I wrote several articles, hoping to elicit an interest among the Churches and Missionary Boards ; but my appeals met with no response, and I resolved, God helping me, to go

myself to Mexico, and do what I could for the enlightenment of its long-neglected people.

BIBLE DISTRIBUTION AND SCHOOL AT BROWNSVILLE, TEXAS.

"In pursuance of this object I went, early in 1852, (as soon as things had become sufficiently settled,) to Brownsville, Texas, a place situated on the Rio Grande river, opposite Matamoras, Mexico. This portion of Texas, between the Rio Grande and Nuecas rivers, had been claimed by Mexico previously to the war, and consequently was settled mostly by Mexican people. This fact gave me an opportunity of laboring among Mexicans under our own Government, as I could not go into Mexico proper at that time—the laws of the country most positively forbidding the introduction of Protestant Christianity in any form. I was much encouraged in finding a disposition manifested on the part of the people to become Americanized, and to learn something of the Protestant religion. I soon had the satisfaction of gathering quite a number of Mexican children into a school, and giving them daily instruction in the Bible. I found that the parents were not only willing that their children should be instructed in the word of God, but that they desired to learn also themselves of its sacred truths. Many of the Mexicans could read in their own language (Spanish), and I endeavored to supply all who desired with a copy of the Bible or Testament. The fact that the priests had warned them against the Bible, inspired them with the curiosity to learn what was contained in the book. The Bible Society furnished me with the necessary amount of Scriptures in the Spanish language, and I determined to supply all who appeared likely to be benefited by them. My school prospered, and my prospect of usefulness to the Mexican people was very encouraging."

ROMISH ANTAGONISTS.

In the midst of this promising work, Miss Rankin was surprised, a few months later, to learn that there had just arrived from France a company of seven Jesuit priests and fifteen nuns, with means for erecting a Roman Catholic convent in Brownsville. The position of a solitary Protestant, and that a woman, in view of this formidable array of hostile influences, was certainly a very embarrassing one. After mature reflection there seemed to be no alternative but either to abandon the field she had chosen, permitting it to be occupied by foreign ecclesiastics of a corrupt religion, or to make a vigorous attempt to maintain her post. The simple school she had established must become a *Seminary* that would bear some comparison with that which the Romanists were engaged in founding with every advantage which abundant resources and numbers of instructors could afford.

Closing her school for a time, Miss Rankin left Brownsville in January, 1853, and came eastward in the hope of enlisting the support of the churches in her undertaking. The story of her efforts in this direc-

tion form a chapter in the history of the mission, which, told in her own simple words, would be read with no little interest. For this, however, there is not room. Suffice it to say, that, after spending a month at New Orleans, striving in vain to interest the Protestants of that city, and to convince them that her plan was not chimerical, she visited Louisville, Ky. Here, although meeting with more favor than she did at New Orleans, she was unsuccessful in persuading the churches to take the initiative. It was reserved for those noble Christian men, the late Rev. Drs. Chester and Van Rensselaer, residing in Philadelphia, to begin the good work, by generous personal contributions, and by interesting others in it. But Miss Rankin's task was still an arduous one, and it was not until after the lapse of fourteen months, spent in traversing the United States to solicit funds, that she was able to return to Brownsville in April, 1854, with the sum of \$2,500. And here let us give an account of the new institution and its working in Miss Rankin's own words.

THE BROWNSVILLE SEMINARY.

"During my absence, the Romish convent had been erected, and was already in operation. I let the contract for my Seminary to a responsible man, rented my former rooms, and re-opened my school. I soon collected many of my former pupils, and, in less than two months, my school was full, and, at one time, but nine children remained in the convent. I had one important advantage, which greatly assisted me. The ladies in the convent being so recently from France, were unable to teach or speak English. The Mexicans wished their children to be taught the English language, and so, to a great extent, afforded me their patronage. I opened my Seminary in Nov. 1854, and wished much that my Philadelphia friends, who had in so timely and generous a manner aided me, could have been present on the joyful occasion. I continued my school with unremitting success, giving instruction to over two hundred Mexican girls, and one hundred of American parentage, until 1862, at which time our civil war was raging in the South. My Seminary was confiscated, and I was ordered to leave on account of not being in sympathy with the Confederacy.

INFLUENCE EXERTED UPON MEXICO.

"However important this institution was to the rising generation of the valley of the Rio Grande, a more important object had been obtained, in gaining through it access to Mexicans in their own country. The circulation of the Bible among the people on the Texan side awakened an interest on the other side of the Rio Grande to learn also of what the Scriptures taught. Through my pupils and their friends, numbers of Bibles and Testaments passed over into Mexico. Orders would be brought me from Monterey and other places for dozens of Bibles, with the money to pay for them; and when I inquired why they wanted

them, the answer uniformly was, 'We have seen the Bible, and find it is a good book, and we want numbers of them to distribute among the people to let them know that the priests have deceived them in saying the Bible is a bad book.' Fifteen hundred copies of the Holy Scriptures and over two hundred thousand pages of the Tract Society's publications passed through my hands to the Mexicans before the prohibition was removed.

"In 1860 the Liberal Party gained the ascendancy over the Priestly Party, and proclaimed full toleration for the Bible and the Protestant religion. This was a bright era in Mexican history. The rejoicing of the great majority of the Mexicans showed their high appreciation of religious liberty. Persons came over from Matamoras for Bibles and tracts—any amount I might be able to furnish—saying, 'The whole country is now open for the dissemination of Bible truth.' I furnished them to the extent of my ability, and wrote on to the Tract and Bible Societies for an enlarged supply, which was granted."

MISS RANKIN'S FIRST CONNECTION WITH OUR "UNION."

It was in November, 1855, shortly after the erection of the Seminary at Brownsville, that Miss Rankin first became connected with the American and Foreign Christian Union. Unable to procure a colporteur to labor among the Mexicans upon the Texan side of the Rio Grande, Miss R., rather than see an important work neglected, undertook to give to it her own personal attention,—“provided” (to quote her own words) “the Society would give \$400 a year, so that I might employ an assistant teacher in my school. By this assistance, I would be released from my school duties, so as to devote a portion of my time to Bible and tract distribution among the Mexicans. My offer was accepted, which was my first connection with the American and Foreign Christian Union.”

FIRST FRUITS GATHERED IN MEXICO.

In the autumn of 1860, Miss Rankin selected and sent into Mexico as a Bible agent, the *Rev. Mr. Thompson*, of the Methodist Church South. “He met,” says Miss Rankin, “with a most favorable reception wherever he went. He was told by the authorities to plant schools, build churches, distribute the Bible, and preach the Protestant religion. He traveled several hundred miles into the interior. At Cadereita he found a Mexican who had been reading the Bible understandingly, and had evidently embraced the truth in the love of it. This man with his eldest son, after a few months, came out to Brownsville and united with a Protestant church. *These were the first fruits from Mexico.* In Monterey, Mr. Thompson found the Bible had commenced a good work, and he carried it on with promising success. After exhausting his supply of Bibles he came out to Brownsville for more. This was in the spring of 1862, after the commencement of our civil war in the United States. The Southern

ports were blockaded, and all communication was cut off with New York, consequently we could obtain no more Bibles."

This "famine" of the word of the Lord happily did not last long.—After a few months a port was opened on the Mexican side of the Rio Grande, by which communication was restored with the North. The *Rev. Mr. Hickey*, who had been a colporteur of the American Tract Society in Texas, but had been obliged to flee into Mexico on account of sympathy with the national government, was now sent, with the commission of agent of the American Bible Society, into Mexico. "He worked," remarks Miss Rankin, "with much zeal in preaching to the people, as well as in selling books. . . . He went to Monterey, and commenced his labors in 1863. After a few months he collected a congregation of Protestant believers, administering baptism to *nine*, who gave evidence of conversion. Wherever he traveled, he found persons desirous of learning the truth as contained in the Bible. Some had evidently embraced a saving knowledge of Christ without seeing a living teacher."

THE SEMINARY AT MONTEREY.

In the spring of 1865, Miss Rankin took up her abode in Monterey. Finding here an inviting field for establishing a Protestant Seminary similar to the one in Brownsville, Miss Rankin again visited the United States to solicit the requisite funds, and obtained subscriptions and pledges to the amount of \$14,000, \$10,000 of this amount being given by one noble Christian gentleman. Returning to Monterey, she purchased a building in a good part of the city, and had it remodelled and enlarged, to accommodate both school and church, as well as to answer for a residence.

OUR NATIVE COLPORTEURS.

Meantime our Mexican converts had so increased in numbers and in character, that Miss Rankin could select four of their number who, she believed, would make good colporteurs to labor among their countrymen. The proposal pleased the simple-hearted men to whom it was addressed. They were poor, however, with families dependent upon their earnings, and it was necessary to provide them with a stipend equal to the sum which they gained by their humble trades (one dollar a day). Again did Miss Rankin appeal to the large-souled benevolence of the American churches. First of all laying her plan before the Board of the American and Foreign Christian Union, by whom it was heartily approved, she was so successful in touching the sympathies of the ladies of Hartford, New Haven, Rochester, and other cities, that she was enabled soon to put not *four*, but *seven* men in the field, under the auspices of the Union. Thousands of Bibles had now been placed in the hands of the Mexican people, and these were evidently read with great profit.—"Numbers of believers," says Miss R., "desired to form themselves into

churches, according to the New Testament plan. Mr. Hickey, being a Plymouth Brother, baptized the converts by immersion, as that mode corresponded with what was practised by that order."

VILLA-DE-COS.

Mr. Hickey died in 1866, and was succeeded by Mr. Westrup, as agent of the American Bible Society, who also employed three or four native helpers in the work of Bible distribution. "The colporteurs employed by the American and Foreign Christian Union often went on tours with the Bible Society's agents. In the summer of 1868 they went together—a representative of each Society—to *Villa-de-Cos*, a town in the State of Zacatecas, and, after laboring a few weeks, quite a number of Mexicans professed conversion. Mr. Westrup organized a church and administered baptism by pouring to thirty converts. Among the number were two highly intelligent Mexicans, who took up the work after the departure of the colporteurs, and have since been carrying it on with great success.

"An Evangelical periodical has been conducted by them with marked ability, and is doing much good. This State [Zacatecas] had, for several years preceding, been favored by the residence of J. M. Prevost, M. D., a highly intelligent Christian gentleman. His efforts for the spread of Bible truth had been unremitting during all these years, which accounts for the recent wonderful success of evangelical religion in that State.—The Church of Cos now numbers about 170 members. During the year 1870—mainly through Dr. Prevost's efforts—a commodious house of worship was erected, and now the worshipers most urgently desire a pastor to be sent them from the United States. The influence of this church is radiating to other points in Zacatecas, and perhaps no other part of Mexico affords more encouragement than this immediate portion. In Dr. Prevost's influence, we see what may be done by one Christian layman. I wish all our Protestant friends would show their colors as this Christian gentleman has. Alas! I am sorry to say, some of our professed Protestant Christians are our greatest hindrances in Roman Catholic countries."

TRANSFER OF A MISSION.

In the summer of 1870, this mission, of which Cos had become the centre, was, at the request of Dr. Prevost, formally taken under the charge of our Society, and from February 1st, 1871, a monthly allowance was granted for the support of a native teacher at Cos, and for other evangelistic work. Early in July following, \$6,500 was conditionally appropriated to this field, and earnest efforts were inaugurated to secure two ordained Spanish-speaking missionaries, to be located one at Cos and the other in the city of Zacatecas. But our utmost endeavors failed to obtain a single man thus properly qualified for either post. The mission was in suffering need of at least one such man for Cos, and was

in danger of serious, perhaps of irreparable, damage unless one should be soon sent thither. In this exigency, a proposition came to us to transfer this mission to the Presbyterian Board of Foreign Missions, who had such a missionary in their employ in another field, and whom they promised to station *at once* at Cos in charge of this mission. Our Board, after a careful consideration of the case, deemed it their duty to accept this proposal—the more so, because the Presbyterian Board had definitely resolved to enter *some* portion of the territory of Mexico, and as by this arrangement an amicable understanding was maintained between that Board and our own, and our mission work at other points was by agreement to be left for the present undisturbed. Accordingly, on the 16th of November, 1871, the mission was transferred to the Presbyterian Board.

STATE OF THIS MISSION SINCE ITS TRANSFER.

We are sorry to say, that, owing to the Revolution in Mexico, which has especially disturbed this section of the country, the Presbyterian Board has to this time been unable to fulfill its promise to send a man at once to this field. The following statement by Dr. Ellinwood will here be in place :—

“The last General Assembly [of the Presbyterian Church] recommended the Board of Foreign Missions to give special attention to the promising fields opened in Mexico, and Central and South America.—Early in the autumn the Board formally announced its purpose to follow out this recommendation, so far as means should be furnished by the churches. So far, however, there has been little response in respect either to men or to the means to send them. The Board has provided for the Mexican Mission at Cos and Zacatecas by withdrawing an experienced man from another field, but no new man has yet been found ; and what is more strange, *less than a hundred dollars* have been contributed for work in Papal countries—nay, the deficit is so heavy in carrying on the work already assumed on the Foreign field, that the Board bids fair to go to the Assembly with a debt of at least a hundred thousand dollars. . . .

“Heretofore the Presbyterian Church has borne a laudable part in the evangelical work of the American and Foreign Christian Union in Papal countries. A very large per cent. of the contributions to that Society were given by Presbyterians.

“*If her attempt to do this kind of work through her own Board is simply to result in not doing anything anywhere, it were far better that the old order of things should remain.*”

PRESENT CONDITION OF OUR WORK.

Respecting the state of the work in Northern Mexico, Miss Rankin, under date of January 27th, 1872, says : “Since my return in Septem-

ber, *eleven** have united with our church in Monterey [under the pastoral charge of Rev. John Beveridge], making its present membership *forty-eight*. Our Bible class and Sabbath and week-day congregations continue to be well attended, notwithstanding the troubles without. We have obtained a very competent Mexican (Protestant) for a teacher in Monterey, and we hope he will prove of great service in giving instruction to boys and young men whom we design for teachers and evangelists. While our present difficulties remain, we shall put two or three of our colporteurs under his instruction, putting them on half-pay so that they can support their families, in order that they may become more useful when the time comes for them to go out and instruct others.—Many of our converts are very illiterate, yet we have been obliged to employ some of these, as the work was pressing on all sides for laborers.”

At Caderecita, where the Rev. A. J. Park is stationed, there is a flourishing church, to which, during the year ending October 9th, 1871, there were *fifteen* additions. Since that date the good work continues, though the church is much harassed and its work impeded by reason of the presence of the Revolutionists, whose forces have held possession of the State of Nuevo Leon since the beginning of the outbreak. One of the elders and several of the church and congregation have been dragged into the army. To use Mr. P.'s illustration, “the officers have hunted for men as closely as a hound would hunt for a fox, entering houses and searching under beds and in trunks and boxes. Sometimes, for two or three weeks it was impossible for any of the *men* to attend our meetings.” In this field, and under the constant supervision of Miss Rankin and her co-laborers, organized and growing churches are also sustained by us at Mezquital, San Francisco, and five or six other points. Connected with all these churches there are Sunday-schools, and, as a general thing, week-day schools also. At Monterey and San Francisco, church edifices are owned by our Society.

CENTRAL MEXICO.

Our mission work was begun at *Mexico City*, the capital of the Republic, in *January*, 1869, when the *Rev. Henry Chauncey Riley* went thither under commission from our Board. Mr. Riley (now *Dr. Riley*), seems to have been peculiarly prepared, in God's providence, for this specific work. Born in Santiago, Chili, of American parents then residing in that city, speaking the Spanish language from childhood, having his heart early drawn out in sympathy for the Spanish-speaking races of this Continent, subsequently educated in the United States for the Gospel ministry and admitted to orders in the Protestant Episcopal Church, he organized, soon after his ordination, a congregation of native Cubans resident in New-York

* A later letter, which will be found in the missionary intelligence for this month, mentions the addition of *two* more to this church.

City. While ministering to this congregation, he also earnestly prosecuted other plans of his own for more extended usefulness to the Cuban people.

MR. RILEY A MEMBER OF OUR BOARD.

About this time, he was elected a member of the Board of Directors of the American and Foreign Christian Union, and entered zealously into all the plans and operations of this Society. Very naturally, the Corresponding Secretary of the Society consulted fully with so competent an adviser in regard to the most effective method of reaching Spanish America with the Gospel ; and in a recent letter Dr. Riley states as follows what he then said in regard to the matter :—" I answered that I felt that the true course for the Union to pursue with regard to the Spanish American field was to enter first those parts of it that were peculiarly open for Gospel work, and as soon as possible to build up a strong missionary centre, from which skillful native missionaries and a well prepared native Christian literature might go forth generally in behalf of the Gospel in Spanish countries. I then gave facts to show that the true course for the Union to take would be to select

" THE CITY OF MEXICO AS THE BEST POINT

in which to endeavor to build up a very strong centre, and then from that city to extend the work far and wide. Mexico City is the capital of the principal Spanish American Republic—a republic that has about nine millions of inhabitants, lying immediately on the borders of the United States, and therefore likely to enlist peculiar interest in its favor. Further, the liberal government and party in Mexico have shattered the power of the Roman Church in that republic—separated church and State—established full liberty of worship—passed laws that are in many respects more Protestant than those of the United States, (i. e. forbidding convents, the wearing of ecclesiastical robes in the streets, &c.,)—and shown a strong sympathy in behalf of Protestant ideas. I went on to show that a number of former Roman Catholic presbyters had already tried to establish a Protestant church in the very populous city of Mexico, and might be expected to co-operate strongly with us in seeking to establish the Gospel in Mexico. Mexico City has besides a most healthy and delightful climate."

MR. RILEY AGREES TO GO TO MEXICO.

The wisdom of the course thus advised was at once conceded, and Providence seemed clearly to point out him who had given the advice as the proper one to be entrusted with its execution. Indeed, no other person could be found at the time, to whom it was thought that the delicate and responsible duty of establishing this mission could be wisely committed. When so informed by the Secretary, "I answered," writes Dr. Riley in the letter already quoted from, "that if he had no better man for the post I would accept it, *provided* that the 'Union' would stand by me strongly and generously in carrying on the work, so as to justify me in leaving a very

important work that I had then in hand for Spanish countries, by means of the press, &c." This noble offer was accepted most gladly by our Board, and Mr. Riley was commissioned on the date above mentioned.

THE GREAT SUCCESS OF THIS MISSION.

"On arriving at the city of Mexico," writes Dr. Riley recently, "I found in that city about thirty native evangelical Christians, who were in the habit of meeting regularly for worship and the reading of the Holy Scriptures, and a few more in two or three neighboring towns. Their history is deeply interesting. Bibles had been sent by the American Bible Society to Mexico along with the American army. An agent of the British and Foreign Bible Society accompanied afterwards the French army of intervention into Mexico. This agent put into circulation a still larger number of Holy Scriptures in that land. Through the reading of the Holy Scriptures, a learned Roman Catholic presbyter, named Aguilar, was converted, by the grace of God, to Jesus and his precious Gospel. Though crushed by poverty he yet was enabled to preach the Gospel, and to gather a small evangelical congregation in the city of Mexico. For two or three years he nobly ministered to this small congregation, which though poor in earthly goods was rich in faith, and this he did in the face of the most cruel persecution and most harassing want. He died, as an English gentleman, long a resident in the city of Mexico, reports, from the debility brought on by his poverty. Shortly before his death he asked that the Bible might be read to him, and also asked for a copy of the Holy Scriptures so as to follow the reader, saying, 'Pass me the Bible—it has been my light, my guide, my joy.' With the Bible clasped upon his breast he died, rejoicing in his Saviour. I had heard of the work and death of Aguilar while in New-York, and on arriving in Mexico, by God's grace, I was enabled to develop and to extend rapidly this native work already commenced." Many disinterested witnesses, who have watched Dr. Riley's Christian work with deepest earnestness, unite their testimony to the fact that God hath wrought wonderfully by his hands. There are few missionary undertakings of modern times upon which the smile of God has, from the first, so manifestly rested. Here a work of Divine grace has been accomplished scarcely less signal than that which, within a half century, has given such glorious renown to the Sandwich Islands. Dr. Ellinwood, in his able review of the field, by no means exaggerates the work accomplished, when he writes as follows:—

"A BETTER SEED SOWN.

"A deep and truly religious awakening is in progress. *The American and Foreign Christian Union*, though not long in the field, [i. e. at the Mexican capital, Ed.] have already set up a printing-press, established a weekly religious paper, gathered forty [now nearly sixty, Ed.] congregations, employed twenty-six laborers, and circulated a hundred thousand pamphlets. *Four converted Catholic priests* are laboring with great zeal and success among their countrymen in the city of Mexico. The people hear them with great eagerness, and converts are rapidly increasing.

"Disinterested and impartial American residents in the city of Mexico give assurance that the readiness of the people to receive evangelical truth is so remarkable as to render this one of the most promising fields of usefulness in the world. *In no country have as great results followed so small an outlay of effort.*"

As we write, there lies before us a "List of the Evangelical Congregations in Central Mexico," forwarded to us by Dr. Riley in the latter part of the year 1871, on which we count fifty-five congregations and thirty-two persons in charge, and since then the number has somewhat increased, although we are not able to state the precise number at the present time.

AID FROM THE "MEXICAN MISSIONARY ASSOCIATION."

We thankfully acknowledge the very considerable aid rendered to our mission in Central Mexico by the liberal contributions and hearty co-operation of this Association, which was organized in New-York city about two years since by a few gentlemen of various denominations, who had become deeply interested in the mission. The object of the organization and the relation in which it stands to the American and Foreign Christian Union are clearly set forth in the following "Explanatory Note."

NEW-YORK CITY, Jan. 22, 1872.

REV. S. W. CRITTENDEN, *Cor. Sec. Am. and For. Chris. Union* :—

DEAR SIR—In the pamphlet Report recently issued by the Executive Committee of the Mexican Missionary Association occurs the following sentence :

"The Rev. Henry Riley, D. D., now more directly connected with the Mexican Missionary Association, first went to Mexico in the service of the American and Foreign Christian Union, and still labors in entire harmony with its purpose and present agents."

Our attention has been called to this sentence as likely to convey an impression entirely foreign to our intention and design. We therefore desire, through you, to correct any possible erroneous impression that may be produced by it.

The work undertaken by the Mexican Missionary Association was a special one, namely, the purchase and repair of the Church of San Francisco, and the sustaining of service therein. It was entered upon with the full consent and approbation of the American and Foreign Christian Union, and with the mutually agreed-upon arrangement, that Dr. Riley should take charge of this specific work, without, however, at all interfering with or changing his relations to the American and Foreign Christian Union, whose Missionary Superintendent he still continues to be, and under whose auspices the *general* work of the Missions in Mexico is conducted as before.

You are at liberty to use this explanatory note in any way which you may deem necessary, in accordance with the purpose for which it is written.

Yours truly,

[signed]

H. DYER, Chairman of Exec. Com.

THEODORE W. RILEY, Secretary.

From the published Report, it appears that the following sums have been obtained and forwarded by this Association for disbursement in the City of Mexico by our missionary, Rev. Dr. Riley :—

"For the payment of the Church of San Francisco," \$30,587, leaving a balance of \$5,000 (gold) due May 1, 1872.

"For Missionary work ;"—viz., for the support of the one congregation connected with the church of San Francisco, and its work, \$5,318.45.

CHURCH PROPERTY HELD BY PROTESTANTS.

The church of the ex-Convent of *San Francisco* is described by Dr. Riley as "a most beautiful and grand church building—the noblest in the city after the cathedral, and the best situated of any." Since the publication of the Report mentioned above, a single person, already among the largest donors to this object, has generously contributed the balance of purchase money due upon this property, thus liquidating the entire debt, and leaving the edifice unincumbered in the hands of the Protestants. It will cost considerable to put this church in repair, and make it ready for occupancy; but already the needed repairs and alterations have been put upon "the handsome chapel of Balvanera," which is part of the property and stands alongside of the church, and early in December last this chapel was opened for public worship. It accommodates comfortably 400 persons, and is well filled. The main church edifice, when ready, will hold some thousands. The ex-priest Aguas is now in charge of the congregation worshipping here.

Besides this another large ex-Convent church, that of *San Jose de Gracia*, capable of seating from 1,000 to 1,200 persons, has been for a year past in Protestant hands, and *Aguas* and *Palacios* have both preached here, oftentimes to a full house. Indeed on the occasion of the memorable discussion, on the 2d of July last, it was estimated that 1,500 people were packed within its walls, and hundreds were without not able to enter. We are sorry to say that this church is still heavily encumbered with debt, and the question of its being permanently held for Protestantism depends largely upon the liberality of Christians in the United States.

The other congregations gathered in the city of Mexico have thus far been compelled to worship in hired halls and in private houses.

THE LORD'S SUPPER IN AN EX-PAPAL CHURCH.

We will conclude this lengthy review of our Mexican mission-work by repeating an extract from a letter of "An English Methodist," already published in the March number of the *Christian World*:

"Sunday, the 31st of December, was a notable day, being the first time in which the Lord's Supper was administered in an ex-Papal Church. M. Aguas had been preaching preparatory sermons, some two weeks previously, so as to give the members right notions of what that Sacrament is and how it ought to be partaken. Although the church of San Jose de Gracia, where the ordinance was celebrated, is a good way from the centre of this city, yet some 400 partook of that blessed ordinance, which was administered by four ex-priests, and Dr. Riley. It was a blessed season, and Christ did not omit to commune with his flock whilst they commemorated his death and passion. A deep holy feeling pervaded the brethren and sisters; some of whom could not restrain their tears,

and sobbed aloud. It was a scene which forcibly brought to mind the words of the poet :

‘Lo God is here, let us adore,
And own how dreadful is this place.’

And yet it was such as caused one to feel at home, at the feast of love spread for the family, and presided over by our elder brother Christ Jesus. It was a melting time I assure you, and one that will ever be remembered in connection with this Church.”

EDITORIAL NOTES.

THE ITALIAN BIBLE SOCIETY'S ANNIVERSARY AT ROME.—Following closely upon the remarkable discussion held in Rome, with papal sanction, between Protestants and Roman Catholic priests, of which we gave an account in our last issue, we have a scarcely less significant incident to record this month. On Monday the 4th of March, the first anniversary of the Italian Bible Society was held in the saloon of the Argentina Theatre, a building in the very heart of Rome, a few hundred feet directly south of the Pantheon. We learn from the *Roman Times*, (published in English in the city of Rome,) that the room was crowded to excess, and that great numbers failed to obtain admission. Admiral Fishbourne presided, and there were several English speeches, which were interpreted in Italian. But the great feature of the evening was the delivery of eloquent addresses by *Father Hyacinthe* and the great Protestant orator *Gavazzi*. The former, who was greeted with loud applause, while distinctly maintaining his position as a priest, and an attached member of the Roman Catholic communion, “dwelt upon the common ground of sympathy between himself and the Protestants, namely, the acceptance of Holy Writ as the supreme authority, the abhorrence of all deviation from the standard of primitive Christianity, and the resolution to oppose the exaggerated pretensions of the Papacy.” Signor Gavazzi, in a long address, characterized, we are told, “by his usual fervor, dramatic manner and fluency,” advised a full co-operation with religious societies abroad. “He showed that Protestants do not forsake the standard of the ancient faith, but that, on the contrary, the Romanists are the apostates, in abandoning the principles of the Apostolic church. The historic Church of Rome had been founded by St. Paul, and the great object was to restore it to its true character and purer life.” Messrs. Ribetti, Sciarelli and others also spoke well and with great force.

THE EVANGELICAL ORPHAN ASYLUM OF FLORENCE.—It is with pleasure that we translate from the *Eco della Verità*, of February 24th, the follow-

ing account of the final liquidation of the debt of this excellent institution :—

“On Saturday the 10th of the current month, a letter was received from Mr. Edwin Lamson, of Boston, in which he declared himself ready to give the liberal sum of 20,000 *lire* (frances), upon condition that others should furnish the remainder of the sum necessary to pay the debt which still rested on this institution. This debt amounted to 32,000 *lire*, and Rev. Dr. Van Nest having already in hand 10,000 *lire* appropriated to this same end, went to his church in the *Via dei Serragli*, the next Lord's day, and announced to his congregation that there were wanting only 2,000 *lire* to complete the necessary sum. At the close of divine service a collection was made which yielded 2,920 *lire*—that is to say, about 1,000 frances more than was necessary, and with which can be paid the legal expenses, interest, etc. This happy result will be hailed with joy by all the Evangelical Christians of Italy, since the orphan asylum is open to all without distinction. Last Sunday the girls who are at present inmates of the asylum, went to the American church, and sang a hymn ; after which Signor Ferretti uttered some feeling words of thanks to the benefactors of the institution. To God be the glory!”

MR. HITCHCOCK IN PARIS.—STATISTICS OF PROTESTANT CHURCHES IN THAT CITY.—We have great pleasure in announcing the safe arrival in Paris of Rev. E. W. Hitchcock, our recent appointee as minister in charge of the American Chapel. In a letter dated Paris, March 28, Mr. J. H. Stebbins, Chairman of the Prudential Committee, writes : “Mr. Hitchcock preached for us last Sunday, and made a very favorable impression.”

In this connection we may give the following statistics respecting Protestantism in Paris, which we find in the *New York Observer*, of April 11th, 1872 :—There are 32 places of Protestant worship in Paris, where services are held in the French language. Of these, 22 churches—13 Reformed or Calvinistic, and 9 Lutheran—are supported in part by the State ; and 10 churches—7 Calvinist, 2 Methodist and 1 Baptist—are independent of all State support. Besides these churches for native Protestants, there are 8 Protestant churches where the English language is employed—three Calvinist or Reformed, for American, English, and Scotch worshippers, respectively ; four Episcopal, of which one is for Americans and three for English worshippers ; and one Methodist. Almost all these churches are small compared with the 66 Roman Catholic churches.

BRITISH SUPPORT OF THE ROMAN CATHOLIC CHURCH IN INDIA.—In the “Monthly Letter” of the London *Protestant Alliance* of March 1st, we find a tabular view of the expenditures of the British in India for the maintenance of the Papal church. From this it appears that the government annually appropriates for the support of 3 Bishops, 2 Vicars-Apostolic,

1 Pro-Vicar-Apostolic, 1 Vicar-General, 5 Priests, and 27 Vicars, for an allowance to churches, and for the education of Priests, the sum of 36,825 *rupees* (\$16,203);—for the salaries of 74 Roman Catholic chaplains 197,559 *rupees* (\$86,925);—and for the building and repairs of Roman Catholic churches and other buildings 14,981 *rupees* (\$6,591);—total grants, 249,365 *rupees* (\$109,720).

PRINCE BISMARCK AND THE CLERICAL SUPERVISION OF SCHOOLS IN PRUSSIA. —A brilliant and memorable debate took place in the Prussian House of Lords on the 6th, 7th, and 8th of March, upon a bill putting an end to the clerical supervision of schools. The Roman Catholic clergy having, especially in Polish provinces, abused the privilege long conceded to them in the schools, in order to create opposition to the Imperial Government, Prince Bismarck introduced a law whose first clause reads: "The supervision over all places of education, both public and private, belongs to the State. All other supervision, no matter by what authority existing, is, consequently, hereby forbidden." The success of this measure was for a time considered doubtful. It had passed the House of Deputies by a vote of 207 to 153; but in the Upper House it met with strenuous and very able opposition. The great Premier, however, engaged personally in the debate, and, under his leadership, the Liberal party gained a signal triumph over the combined Conservatives and ultramontane Romanists. The vote in the House of Lords stood 125 to 76, and, as the bill has since received the Emperor William's signature, it has become a law.

THE RECENT PUBLIC DISCUSSION IN ROME, of which we gave an account in April from the pen of our esteemed friend, Rev. Dr. VanNest, has produced a profound impression on both sides of the Atlantic. It is indeed one of the great events of the age. The *Rev. Henry J. Piggott*, who, it will be remembered, was one of the four judges upon the memorable occasion, has written a letter which is published in the *London Watchman*, from which we extract the opening and closing paragraphs:—

"I write you a few hasty lines on the subject of what I cannot forbear from designating one of the most marvelous events of modern ecclesiastical history. Here in this city of Rome, under the shadow of the great Basilica, which contains the famous bronze statue and so-called trophy of St. Peter, in the seat and capital of that system which derives its pretensions to authority from the supposed pontificate of Peter within its walls, within a few months of the world-blazoned miracle which was declared to have prolonged the years of the reigning Pope beyond the fatal twenty-five of the first holder of the keys, it has been freely and publicly discussed between Catholics and Protestants, by chosen champions on both sides, *whether Peter was ever in Rome at all*.

"This event has been the talk of the city for the last few days, and the public journals have not failed to note the significance of the fact. If my letter has occupied too large a space in your columns, let this significance be my justification.

Think of all that is implied in it, and you will feel with me. That a Roman Prince and a Methodist preacher should sit side by side to preside over a religious discussion in the city of Rome ; a discussion between elected dignitaries of the Papal Church and Italian native evangelists ; a discussion sanctioned by the express authorization of the reigning Pontiff, (for such I have heard to be the case since I began this letter ;) a discussion to prove the *yes* or *no* of St. Peter's very presence in Rome—that such a discussion should have been conducted with the utmost amity and decorum, for so it was ; that it should have terminated in a very demonstrative shaking of hands on the part of Presidents and disputants, for so it did ; that its results, caught verbatim by stenography, should be committed to the press for free circulation throughout Christendom, is an event so passing strange that, had a prophet from God foretold it ten years ago, he would have had to make his credentials very plainly out indeed before the most sanguine among us could have received his report."

ROMISH CRUELTY.—Under this title *Harper's Weekly*, for April 13th, contains an account by Mr. Eugene Lawrence of a shocking atrocity committed upon the defenceless person of a public school teacher in Centralia, Penn. The victim of the murderous assault, Mr. E. C. Greene, is described as an instructor generally esteemed, and a man of superior ability.—He happened, however, in private conversation to reply vigorously to an acquaintance who had argued against Protestantism, and had treated it with little respect. The words of Greene were reported to the priest, and the consequence was that on the next Sabbath the Roman Catholic parents were forbidden to send their children to the public schools. An effort was next made to displace Mr. Greene, but it failed. The writer in *Harper's Weekly* asserts that the Roman Catholics then formed a plot to murder him. The following is his account :

"One morning the teacher—and it was but a few days ago—entered his school.—He found sitting there three men whom he did not know, and one pupil, a Miss Strauser. The strangers had inquired for Mr. Greene of the young girl, and were waiting for him. She saw them enter into conversation with him, but, as he bent down over the stove to open the door, one of the men struck him a severe blow with a slung-shot. She now strove to escape, but a ruffian seized her and threatened to shoot her if she dared to give the alarm. With what terror and confusion we may well imagine, Miss Strauser was forced to look on while the assassins beat the teacher until they thought him dead, and then *cut off one of his ears*. **** Mr. Greene lies in a dying condition. After his terrible wounds he contrived to get up, walk out of the school-house, and was found lying upon the earth bleeding and insensible. His head is severely cut, his skull fractured in two places, one ear entirely gone, and his mind has not sufficiently returned to enable him to relate the particulars of the assault, or describe the persons who attacked him."

While fully conceding the atrocity of the deed, the *New York Tribune*, of April 15th, in an editorial article endeavors to relieve the Roman Catholic church of the odium of responsibility for it.

"It seems to us," says this journal, "there is a great deal of wasted zeal in this matter. In the first place, it is by no means certain that the assassination of Greene had anything to do with his religious quarrel. Even if it be proved that the ruffians who thus beat the man were animated by what they deemed religious zeal, it

does not follow that the priests in Centralia either instigated or were cognizant of the attempted murder. No Protestant Church would hold itself responsible for the acts of every ignorant ruffian who seized upon its creed as a cloak for his brutality. The Roman Catholic Church has a majority, unfortunately, of such men in her fold, at least nominally, who grow more vehement in their devotion to her communion the less they know about it. It is her misfortune and her fault, no doubt, that after generations of pupillage such men remain among her representatives, but it is unjust to say that they do represent her real teachings."

To these dispassionate words we are inclined to give great weight. We ought not hastily to attribute every crime wrought by a Roman Catholic to the church whose name he disgraces. The direct connection between the perpetrators of the crime and its supposed instigators being obscure, we can only infer their innocence or guilt from their attitude to the victim before its commission, and from their subsequent acquiescence with or regret at its occurrence. If, however, we are to believe the following statements of the writer in *Harper's Weekly*, the record of the Roman Catholics of Centralia is by no means unimpeachable in this regard.

"The circumstances attending the assault upon Mr. Greene serve to render it singularly alarming. For some time before it occurred, the town of Centralia had been filled by the Romish priests and their adherents with pamphlets denouncing the public schools. The Romish population had been excited to intense fanaticism.—The priest aided in encouraging the dangerous spirit of the people, and the assassins seem to have been urged on to their dreadful deed by the open countenance of the Romish Church; nor have priests or people repented of their crime even in the presence of their dying victim. It is stated that many Roman Catholics exult over his fate, and declare that he shall never be allowed to leave the town alive. Several Protestants, who expressed their sympathy for the teacher, have been threatened with violence, and are now removing from Centralia with their families, lest they, too, may be assaulted, maimed, or murdered."

We cannot better express our sentiments respecting this entire subject of Roman Catholic arrogance and intolerance in Protestant America than by quoting the concluding portion of an able contribution to the *New York Times*, dated April 8th, over the signature "Gryps," and written by a gentleman personally known to us:—

"Has it, indeed, come to this, that one cannot say his soul is his own, but by leave of the Romish authorities? Well did Dr. Doellinger remark to one of our countrymen (for substance): 'You in America have not begun to realize what is involved in the dogma of Papal infallibility. It means that whenever the plans of the Church antagonize the laws of the State, those laws are to be set aside as null and void.' There can be no doubt these words are true, and if so, would it not be well for all who have the best interests of their country at heart to ponder them long and well? This is the real animus of that decree, whatever the adherents of the Papal hierarchy may try to make us believe to the contrary. The truth is just this: A faithful son of the Romish Church cannot be a law-abiding citizen of this free Republic. He cannot, from the nature of the case. 'No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other.' Could we have any better authority on this subject than the words of Christ himself?

"The very genius of Romanism, as any one can see, is anti-republican; and if the

day should ever come—which may a merciful God forbid—when this Church secures the reins of supreme power in our National Government, then farewell, a long farewell to the institutions of civil and religious freedom in these United States.”

TEMPORARY RETURN OF REV. DR. RILEY FROM MEXICO.—Most gladly did we welcome our devoted missionary and dear Brother, Rev. Henry Chauncey Riley, D.D., who arrived by the steamer Morro Castle on the 11th instant. He left the City of Mexico March 25th. At Vera Cruz he contracted a fever, to which he had been rendered peculiarly liable by a previous enfeebled condition of health, induced by intense overwork in his mission field, and especially in his preparation for some months' absence. After a few days of severe illness at Vera Cruz, he so far recovered as to be able, with the assistance of kind friends, to go on ship-board, and has been gradually recovering since, although still so weak on his arrival in this city as to require more than a week of perfect retirement and rest. He comes from a sense of stern duty to present the greatness of his work, and the present peculiar needs and pressing exigencies of it, to the Christians of this land, in the hope of obtaining *such generous contributions as will supply all his needs*. As soon as physically able he will enter on a visitation of the churches for this purpose.

ARRIVAL OF GAVAZZI IN THIS COUNTRY.—No such profound sensation has been recently felt as that caused by the arrival on our soil, on Wednesday the 17th instant, of the great Italian patriot, orator, and Christian reformer, Signor Alessandro Gavazzi, ex-father of the Romish Church. Twenty years since he visited this country, and stirred many thousands in different parts of it by his matchless eloquence, and now again proposes to make a tour of the land (accompanied by Rev. Dr. Thompson) and let his voice be heard:—then more as a patriot, now more as a Christian;—then holding still his connection with the Papal church, which he valiantly strove to reform, now ranking with the Protestants, a main pillar and support of the “Free Italian Church,” and one of the six who constitute its “Evangelization Committee,” an organization and a Committee already well known to the readers of the *Christian World*:—then to speak for freedom and liberty of conscience in Italy, now to speak for the “Free Church” which he has helped to plant, and to raise funds for the furtherance of a free gospel in Italy.

RECEPTION FOR ITALY AND MEXICO.—On Saturday evening, April 20th, our Society gave the first public reception to the Italian Deputation, consisting of Rev. Dr. J. B. Thompson and Rev. Signor Gavazzi, and to the Founder and Superintendent of our Central Mexican Mission, Rev. Dr. Riley. From 7½ to 8 o'clock a private reception was held in the large parlors of the Y. M. C. Association (connected with the Hall), where many clergymen and others were introduced; after which the

distinguished visitors, the invited guests and the Committee of reception proceeded to the Association Hall, where the public reception took place, in the presence of a large and enthusiastic audience. The chair was occupied by Jacob D. Vermilye, Esq., the President of our Board, and chairman of the Committee of reception, who introduced the several speakers with brief but happy remarks. After an appropriate prayer by Rev. Dr. Foss, the Rev. Wm. T. Sabine gracefully welcomed Rev. Dr. Riley, who, in response, spoke eloquently of the mission work in Mexico. Rev. Dr. Ormiston welcomed the representatives of the Free Italian Church; Dr. Thompson first responded, and then Signor Gavazzi came forward, and in his own impassioned style of oratory sketched the recent history of political and religious progress in Italy, and announced the motives of his present mission. Dr. Riley and Signor Gavazzi were both received with enthusiasm, and their eloquent utterances were frequently interrupted by the outbursts of applause.

ANNUAL SERMON FOR OUR SOCIETY.—We have the pleasure of announcing that *Rev. Signor Gavazzi* will preach (D. V.) our Annual Sermon this year at the Fifth Avenue Presbyterian Church (Rev. Dr. Hall's), corner of 19th street, on Lord's day evening, May 5th, at 7½ o'clock.—The public are cordially invited. A collection for Italian evangelization will be taken up.

ANNIVERSARY AND ANNUAL MEETING.—Our Society will hold its *Anniversary* on Thursday evening, the 9th of May, at 7½ o'clock, in Association Hall, and the following distinguished speakers have been engaged: *Rev. Henry M. Scudder, D.D.*, of the Congregational Church, *Rev. Joseph T. Duryea, D.D.*, of the Presbyterian Church, *Rev. Henry Chauncey Riley, D.D.*, of the Episcopal Church, our Missionary in Central Mexico, and *Rev. Signor Gavazzi*, one of the Deputation of the Free Italian Church. At the close of the Anniversary, the *Annual Meeting* for business purposes will be held, and the customary election of new Directors will take place. Collection for free Mexico and free Italy.

Letter from the Ex-priest Aguas to the Mexican Archbishop,

BEING A TRANSLATION OF EXTRACTS FROM THE ANSWER WHICH THE PRESBYTER MANUEL AGUAS GIVES TO THE EXCOMMUNICATION THAT THE BISHOP PELAGIO ANTONIO DE LABASTIDA HAS FULMINATED AGAINST HIM.

(Continued.)

NO NEW MEDIATORS.—CHRIST ONLY.

“But, sir, the Theologians teach us that God reveals and presents our prayers to the Saints when we pray to them.”

“Hold your tongue!” the Apostle would reply, “do not utter such a blasphemous doctrine; for it is blasphemy to assert that God is the mediator between you and the created beings who are in heaven. For all these reasons, I extremely regret that you ignore the Sacred Scriptures. The Holy Ghost teaches us by them that

there are not many mediators between God and man. In the First Epistle to Timothy, chap. ii. ver. 5, it is expressly stated : “ *For there is one God and one mediator between God and men, the man Christ Jesus.*” You ought to worship this same Lord Jesus Christ, you ought to believe in Him, and to ask Him alone to intercede for you to the Heavenly Father ; for although He is perfect man He is also perfect God, and is everywhere present, and is always most readily disposed to listen to you and to receive you with benignity and love. Therefore when a repentant sinner appears before, you do not send him to that confessional where I am just now observing that a fine lady of high standing is pushing away and dismissing from her place a poor woman of the humblest station in life who, it appears, wishes to confess herself. The reason of this ill-treatment seems to be, that the lady is desirous of drawing near to confess herself first ; but the most sad circumstance of all is, that the confessor, instead of reprimanding the proud, rich lady, is publicly rebuking the poor woman, whom he will not now confess, and whom he sends away without the slightest pity or mercy whatever. I am also looking at a young lady who is smiling and making signs to a young gentleman who, with dissimulation, the moment the rush of people thrusts him near the young lady, has placed in her hand a *billet-doux*. What do these disorders mean, as well as all this confusion, this want of respect, and so many profanations that I observe in this place? All this means to say that you are only Christians by name, but, in reality, you are pagan idolaters.

“ But returning to our conversation, I was telling you that when a sinner presents himself to you with the desire to be converted, you ought to remind him what God has said in the First Epistle of the Apostle John, chap. 2 : ‘ *And if any man sin we have an advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins.*’ Send, I beseech you—send this and all other sinners to Jesus Christ ; tell them to trust in Him with a lively faith, and do not separate them from His Divine Majesty, sending them to sinful Presbyters who contaminate them with their sins, separate them from their Saviour, and send them to eternal perdition. Unfortunately the great confidence we ought to have in Jesus Christ is disappearing among you all, every day, on account of so many other mediators already possessed by you, and whom you continually endeavor to augment. Let us suppose that the son of a certain king, who is virtuous, charitable, and incapable of deceiving you, should say : ‘ I am going to obtain a situation for you with my father, who will make you happy for ever.’ If you trusted this personage you would rest quite still and at once enjoy the future happiness which awaits you, and you would do all in your power to please so magnanimous a protector ; but you would not act so if you doubted the promise which had been made to you. For then you would not remain in tranquillity, but you would endeavor to look for other protectors as new intercessors with the king that you might obtain the long-desired situation. And if the young prince had given the greatest proof of his love to such an extent as to expose his life for you, is it not true that your conduct towards such a benevolent benefactor would have been highly offensive to him, as he had not deserved, in any way whatever, that distrust which you so certainly proved by your actions?

“ Confess frankly, that in this supposition, you find your conduct towards the Son of God, who is the Great King of heaven and earth, perfectly well represented. Confess that while you augment the number of your mediators who can never listen to you, being so far away, the greater is the distrust which you observe towards Jesus Christ, and which this loving Lord has never deserved, having given His life to save us. Lastly, you must confess that, in having recourse to a sinful Presbyter to absolve you, you trust in a miserable and dangerous man, and you do what you can to separate yourself from Jesus who calls you, who is so intimately present to your hearts, and who says to you with such loving kindness at every moment, ‘ He that cometh to me I will in no way reject him. He that believeth in me hath eternal life.’

“Why have you abandoned true Religion? Why have you invented that Purgatory, those indulgences, those works of supererogation, that confessional, that mass, those saintly intercessors, and idolatries? Is it not true that with all these inventions you degrade and despise the great sacrifice of Mount Calvary, which is of infinite value, while if you believe on it with lively faith you will go to everlasting glory, without the necessity of so many lies which surround you, and which can only lead you to the infernal regions?”

“We have left you the history of the primitive Church in the Acts of the Apostles, a history which contains a long period of many years; and I am quite sure that you have never read in this book, which God himself inspired, that we Apostles ever confessed, or said any mass whatever—we never spoke of that Purgatory nor of those indulgences. On the contrary, our teachings ought to have been a kind of buckler to guard you against such venomous doctrines. We always preached that faith and absolute reliance in the Redemption is what really saves you, and not works; but with the understanding that this faith be enlivened by charity. In the same book of the Acts of the Apostles you will find, in chapter 16, that when my jailor asked me with sorrow, ‘What must I do to be saved?’ I answered him, ‘Believe on the Lord Jesus, and thou shalt be saved.’ Our teachings to the people were very simple and conclusive that they might obtain their salvation. Therefore why do you teach things so diametrically opposed to this most consolatory doctrine?”

A RELIGION OF MONEY.

“I can well comprehend why you have done so, and I am not astonished at you, Presbyters and Bishops; for you have already declared that you wish to collect money from the people, and for that reason you have established a religion which is not from God, but which is a religion of money. But what does surprise me is that the poor people should have been so easily deceived, since they ought to have had the Holy Bible in their hands. For although we wrought miracles, the people to whom we preached the Divine religion believed what we said, chiefly because they examined the Scriptures every day, so as to know whether what we said was in conformity with them, according to what can be read in chapter 17, ver. 11 of the same book of the Acts of the Apostles.

BIBLE READERS EX-COMMUNICATED.

Brother Bishop, it is probable that you would speak to the Apostle as follows: “The people cannot read the Bible without notes, because those that read it are ex-communicated with the greater ex-communication, and we only allow certain persons possessed of our entire trust, in whom we have every confidence, and who are interested in our doctrines, to read this Book, with the notes and explanations, drawn up by the rulers of the Roman Church.”

The Holy Apostle would answer: “How so? Is it necessary to ask permission to read the Bible, respecting which I said, writing my Second Epistle to Timothy, chap. iii., ‘*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*’” If it were necessary to ask permission to read this Sacred Book, which God has given to all mortals, that they may live spiritually, it would also be necessary to obtain the same permission to breathe the fresh air and to see the light of the sun. But tell me why you have prohibited the perusal of the Bible?”

You would answer, brother Bishop: “Because the Holy Council of Trent has declared that it is a mischievous and dangerous book, which leads souls into error and to perdition.”

The Holy Apostle would reply: “But when God says quite the contrary, whom ought we to believe? On the other hand, Jesus says most decisively to all men, ‘*Search the Scriptures; they are they which testify of me.*’ Why have the people obeyed

men rather than God, as a Mr. Aquilar lately did, as I heard related on entering this city?"

THE HOLY INQUISITION.

Brother Bishop, I hope you are truthful and sincere ; for this reason I think you would answer the Holy Apostle : " Sir, those who have dared to read the Bible without permission, and have believed its teachings, have been immediately conducted to a horrible tribunal called the '*Holy Inquisition*,' and have been thrust into obscure and damp dungeons, their bones have been broken, they have been cruelly tormented, and if they have had courage enough to remain firm in their belief, they have been led to the flames, where they have been roasted, toasted, fried, and burnt, until they were converted into dust and ashes. The '*Holy Inquisition*' has caused many thousands of persons to perish in the flames."

" Tell me quickly, brother Bishop," the Apostle would say in great alarm and with reason, " does this terrible tribunal still exist? Because, if it does, I do not consider myself very safe among you."

" You need not be afraid, Holy Apostle," you would say, " for the accursed '*puros Liberales*' have succeeded in abolishing this very pious office, and, to all appearances, it will never be established again." (*To be continued.*)

MISSIONARY WORK, PROGRESS, Etc.

Northern Mexico.

Monterey.—Miss Rankin.

A letter from our missionary, Miss Rankin, dated March 16th, 1872, says : " The safety of Monterey has depended upon the success of the Revolutionary party, and, as present appearances indicate the failure of that party, this city, participating so deeply in the rebellion, will undoubtedly pay a heavy forfeit."

In a subsequent letter, of March 23d, Miss Rankin adds : " Our political aspect is still dark and threatening. We have just heard that Treviño is retreating towards Monterey, followed probably by Rocha. Should Treviño attempt to fortify Monterey, our condition will be truly dangerous ; as Rocha will undoubtedly bombard the city. A heavy *prestimo* (or forced loan) has been imposed upon the merchants within three days. In case they do not pay the required amount, their goods are taken in payment. I have been obliged to pay \$46, under the threat of having the mission property confiscated. I have appealed to the Governor, and he has promised to remove my name from the list of those upon whom forced loans shall be laid. We are passing thro'

perilous times, I can assure you, but God reigns, and in Him we put our trust."

Notwithstanding the political difficulties which surround our missionaries, the work of Christ is steadily advancing in Northern Mexico. " We cannot open new places of worship at any great distance from the city ; but some three or four new congregations have been gathered, within the last three months, in the vicinity of Monterey and Cadereita. Our schools, numbering seven or eight, are in a prosperous condition, and bid fair to become great auxiliaries to evangelical work in preparing efficient agents." We have already referred elsewhere to the fact that a highly educated Protestant Mexican teacher has been secured for the proper education of young men for the ministry, and for the office of teachers. " His school," remarks Miss Rankin, " we regard as an acquisition to the interests of the mission."

" Our church in Monterey, now numbering *fifty* members, continues its services unmolested. Two converts have united with it within the last month, making *thirteen* additions since my return.—The coming Sabbath we expect that five children will be presented for baptism.

The church in Cadereita has also been increasing in numbers and strength.

PROSPECTS AND NEEDS.

"I feel that Protestant Christianity is greatly strengthening its hold upon the consciences of the Mexican people, and that, when present difficulties are removed, we can continue our conquests in the establishment of a pure Christianity with greater success than before. But we need more laborers, men of sufficient ability to take the oversight of our native agents, who, with proper direction, do very effective service among their own countrymen. The work is greatly suffering for the lack of two or three more foreign missionaries. Are there not to be found that number of young men willing to take hold of this work for Christ and for souls?"

Chili.

Copiapo.—Rev. S. J. Christen.

WE regret to learn from Rev. Mr. Christen, in a letter dated February 12th, that he had been ill for a week or two, and had preached with great difficulty on the evening before. He had consequently gone down to Caldera, the seaport of Copiapo, hoping that the change of air might so far benefit him as to permit him to continue his labors on the next Sabbath. This illness, which we trust will, with God's blessing, prove only temporary, prevents Mr. C. from giving us the full report which he had expected to send at this time. Meanwhile he records the slow but steady progress of the good cause.—"The meetings," he remarks, "are always well attended. Lately a gentleman has offered to build us a church, on condition that we engage to pay him a monthly rent of \$50 to \$60. The offer has been accepted, and the matter will be taken in hand very soon. We have the privilege at a later time of purchasing the property."

Valparaiso.—Rev. A. M. Merwin.

In our March number we published Mr. Merwin's account of the attempt made by the priesthood to break up the mission school. Failing to destroy it by anathe-

mas, they called in the assistance of the Governor of the province, who seems willingly to have lent himself to the work of persecution. We are pleased to be able to state that, as we learn from a letter of Mr. M., dated Feb. 9th, the open demonstrations of hostility on the part of this functionary have for the present ceased. Not only so, but his unjust interference has elicited an article in one of the public journals of Valparaiso, drawing attention to the fact that the civil authorities cannot lawfully hinder Roman Catholic parents from sending their children to a Protestant school.

INFLUENCE OF THE CONFESSIONAL.

In the same letter Mr. Merwin notices the fact that there was reason to expect a slight diminution for the time of the numbers of the scholars, by withdrawals in March after Holy Week, "when the threats of the confessional exert a powerful, though temporary influence on the conscience of lukewarm Romanists, who confess only once a year to the priest."

THE NEED OF A BOARDING DEPARTMENT OF THE SCHOOL.

The need of some provision for a boarding department in connection with the day-school is particularly dwelt upon, and some instances are given where great good might be accomplished if the children could be removed from the pernicious influences which at present surround them. The child of a native *colporteur* in a city where there are only Roman Catholic schools, would also be a worthy object of Christian interest; and the following suggestion of Mr. Merwin is certainly deserving of thoughtful consideration: "*Perhaps some one who reads these lines may be willing to sustain for one year the son of the colporteur of whom we have spoken.*" The sum required would not exceed ten dollars in gold per month.

In a later communication, dated March 9th, Mr. Merwin informs us of the success which has at length crowned the effort to hire a house for worship "in another part of the city where ignorance and vice abound." Meetings are to be held here weekly.

HOME WORK.

Louisville.—Rev. J. M. Sadd.

UNDER date of April 1st, our respected missionary writes:—"Our meetings and schools are as encouraging as usual, and especially as it respects our reaching Roman Catholic families." And he mentions instances where, in spite of priestly interference, Roman Catholic families have been induced to attend the church where the purer faith is taught, or have been led gladly to accept the word of God. Speaking of the Mothers' Meeting, Mr. Sadd remarks: "Two more Roman Catholic families were represented to-day, one of them in consequence of a visit I made at their house on Wednesday. A few weeks since this family, consisting of the father and mother and five children, came here from Chicago in great destitution, having been completely burnt out. Two of the children have joined the Industrial School. The priest called on the family, and rebuked them for sending to the city free school, and not to their own church school. They told him, that their children made such poor progress, and attended so little to the regular branches of education, that they preferred the city schools; besides, the Roman Catholics had manifested no sympathy for them in their loss of every thing by the fire, and their religion was no better than the Protestant. "Yet," adds Mr. Sadd, "unless the Holy Spirit is poured out upon the members of this family, cleansing their hearts, I have no certainty of their holding out."

Cincinnati.—Miss Purlier and Miss Schiller.

We have received annual reports from our two devoted Bible-women, laboring chiefly among the Roman Catholics of Cincinnati, from which we make the following extracts, indicating sufficiently the nature and extent of the work.

Miss Purlier writes (April 1st):—

"The Catholic spirit of the American and Foreign Christian Union must be approved by all acquainted with the work of its missionaries. Unfettered by forms, and unburdened by rites, they wear no badge but that of Christian charity. Their

cry is not, "Lo here, lo there," but "Receive Christ Jesus, an ever present, living Saviour." Many grope in the darkness of midnight, holding fast their lightless lamps, but love may induce them to receive the beaten oil.

"Another year has passed in the work you assigned me, and the following summary indicates the labor performed.—1,800 calls have been made upon families, 200 calls upon the sick in various parts of the city, and more than 40 visits to the Hospital. Frequent visits have been made to the Jail and the Children's Home. As occasion required, and time would permit, the Workhouse, Refuge, Infirmary, English Orphan Asylum, and Home of the Friendless have also been visited.

"The Sewing School has been kept up during the winter, numbering 130 scholars. A large Sabbath-school, numbering from 200 to 300 children, has been gathered and sustained by myself and others. From 30 to 78 children I instruct orally. Though unable to read, they commit to memory hymns, prayers, and portions of Scripture.

"As far as possible, I have secured employment for those who required it—homes for wanderers, and often food and raiment for the poor, medicine for the sick, and grave-clothes for the dead.—About 180 garments have been given in connection with the school, and to others who had need. I have distributed 12 Bibles, 58 Testaments, 9 Testaments and Psalms. These were received from the Young Men's Bible Society. The Western Tract and Book Society has been very liberal in supplying its publications, and its kindness, with that of the American Tract Society, the Young Men's Christian Association, and others, is gratefully acknowledged. 36,000 papers, tracts, Scripture cards, etc., and 14 bound volumes suited to inquiring souls, have been given away, as well as 100 hymn books.

"If you remember that in addition to the work above named, 1,500 persons have called at my home, seeking relief for body or mind, you will not deem me idle, nor wonder that sometimes I am faint.—

The field is wide, and how small a portion of the soil has been stirred! The seed has been sown mostly by the wayside and on stony ground; therefore I cannot count my sheaves by hundreds, nor aver that they are free from tares. Such as they are I lay them at the Master's feet. A very small portion has fallen on good ground. One hopeful convert has united with the Methodist, and another with the Congregational church. Others, it may be hoped, have passed from their earthly homes to the 'house not made with hands.' Many of the young appear and promise well—others occasion doubt. It is not forgotten, that persons may break away from a corrupt church without breaking away from their sins, and unite with a church of pure faith, and yet have no vital union with Christ."

Miss Schiller writes under same date :

"This year has been much like its predecessors, with the exception that the God of all mercies has given me good health this winter, of which I have been deprived so long. I feel my inability to thank my heavenly Father enough for this and all other blessings which He has bestowed upon me, and that He has enabled me to work in all seasons for the welfare of the poor, the sick and the degraded. During the past year I have made 1,370 family visits, mostly to German Roman Catholics. In some of these I have met with

much encouragement. I have held personal conversations with 1,063 individuals about the necessity of reading the Word of God, and believing in the Lord Jesus Christ. Several persons profess to love the Saviour, and to have experienced a change of heart; and one woman has united with one of our Evangelical churches. I have read the Holy Bible in 23, and offered prayer in 8 different families. I have paid 38 visits to the Cincinnati Hospital. There we are always welcome, and are permitted to read and pray at the bedside of the sick and dying, to speak words of comfort and consolation, and give the patients some good reading. I have made eight visits to the House of the Friendless, four to the Children's Home, two to the House of Refuge, and nine to the Jail.—In this institution we are warmly welcomed, and the prisoners eagerly accept every kind of good reading we offer them. The County Infirmary, the Orphan Asylum, and the Workhouse have all been visited by me. I have distributed about 7,350 pages of tracts, 1,860 religious papers, 124 Scripture cards, 87 small books, and 6 Bibles. I have been successful in getting children to attend Sabbath-schools, and adults a place of public worship.—From 1871 to the winter of 1872, I have had in my sewing school 180 children, who have been taught all branches of labor, varied with singing and other moral instruction."

LITERARY NOTICES.

Books.

Gladness in Jesus. By Rev. W. E. Boardman, Author of the "Higher Christian Life," etc. Boston: Willard Tract Depository, 1872. 18mo. 164 pp.

An interesting, well-written book on a subject of vital importance to every Christian heart. The key-note of the whole treatise is struck in the thought that "Christ has undertaken the entire deliverance of the soul of the believer, alike from the power of sin as from condemnation for it." To all those who, under the consciousness of abiding sins and imperfections, live burdened continually, and vainly strive to overcome their spiritual corruptions by their own prayers and exertions, we confidently commend this little volume.

The Great Revival of 1800. By the Rev. William Speer, D.D. Philadelphia: Presbyterian Board of Publication, 1872. 18mo. 112 pages.

A dispassionate account of the nature and progress of a genuine work of grace, such as was that which forms the subject of this essay, is of permanent value. May the prediction contained in the author's first statement prove true in all its breadth: "It is most evident that the Christian Church is again upon the eve of one of those great impulses in the growth of the kingdom of God on earth which we commonly entitle a 'reformation' or 'revival.'"

The Schooner Mary Ann. New York: Dodd & Mead, 1872. 16mo. 341 pages.

The third volume of the new series of children's books published under the name of the "August stories." To say that it is from the pen of Jacob

Abbott, whose productions have been the delight of the young for not far from forty years, is all that is needed to insure it an entrance into thousands of homes.

Pamphlets, etc.

The "Seven Calumnies" A discussion between Father Thomas McGovern, Roman Catholic Priest, of York, Pa., and P. Anstadt, Editor of the "American Lutheran," on Transubstantiation, Purgatory, etc. 1871. York, Pa.: Amer. Lutheran Print. 42 pp.

In the course of a "mission" which the resident Roman Catholic priest set on foot in York, Pa., some of the officiating ecclesiastics took occasion to utter the most abominable slanders respecting the moral character of the leading Protestant Reformers. Thereupon the Editor of the "American Lutheran" published an article in which he exposed some of the principal points of faith of the Papal church. The R. C. priest responded in a passionate letter, accusing the Editor of falsehood, and stigmatizing seven of his statements in particular as calumnies. Mr. Anstadt's temperate reply to these charges is not only triumphant, but remarkable in places for its raciness. We would be glad to have both papers contained in this pamphlet widely circulated. We have rarely seen more audacious assertions and uncandid special pleading, on the one hand, or a more complete refutation, on the other.

The Presbyterian Memorial Offering—1870-1871. New York: De Witt C. Lent & Co. 107 pp.

An account of the origin of the project of raising a fund of five million dollars as a memorial of the re-union of the two principal branches of the Presbyterian church, and of its successful accomplishment. The tables appended give the contributions of all the Presbyteries, and of every particular church.

Strange Discoveries respecting the Aurora, and recent Solar Researches. By Richard A. Proctor, B. A., F. R. S. Boston: Lee & Shepard. 21 pp.

The first number of a series entitled "Half-Hour Recreations in Popular Science," compiled from the most popular scientific writers of the day.

Antidote to "The Gates Ajar." By J. S. W. New York: G. W. Carleton & Co. 1872. 31 pp.

This little pamphlet has had an unexpected circulation, (the copy before us belongs to the tenth thousand,) and is marked by considerable ability. The author's positions respecting what some esteem the absurd materialism of Mrs. Phelps's conceptions of the heavenly abode and occupations of glorified saints, are well supported.

Universal Statistical Table, containing the area, form of government, population, etc., of all countries. On the basis of Hübner's Statistical Table. Edited by Prof. Alex. J. Schem. 1872. Boston: L. Prang & Co. Price 25 cents.

A marvel of concise erudition. Upon a single large sheet we have here many of the most important statistics of the nations of the world. Whether the area of China, or the population of Calcutta, or the name and age of the ruler of the Turkish Empire are sought for, the required information can in an

instant be obtained. Every point on which we have consulted this Table proves that it is characterized by Prof. Schem's well-known accuracy.

Quarterlies and Magazines.

The Methodist Quarterly Review—D. D. Whedon, LL.D., Editor. New York: Carlton & Lanharn. \$2.50 per annum.

Contents for April, 1872:—The Higher Educational Institutions of New England, by Rev. D. Dorchester, A. M. The Organization of the Meth. Episcopal Church, by Rev. J. T. Crane, D.D. The Birthplace of Jesus, and Chronology of His Infancy, by Rev. Joseph Horner, D.D. Proposed New Articles of Religion, by Rev. Alfred Brunson, D.D. Ministerial Education in our Church, by Rev. W. F. Warren, D.D. Church Extension, by Rev. A. J. Kynett, D.D. Work for the Coming General Conference, by Rev. Rezin Sapp. Synopsis of the Quarterlies. Foreign Religious Intelligence. Foreign Literary Intelligence. Quarterly Book-Table.

The Presbyterian Quarterly and Princeton Review. Editors: Lyman H. Atwater, Henry B. Smith. New York: Published by J. M. Sherwood. \$3.50 per annum.

Contents for April, 1872:—Henry Cooke, D.D., and Arianism in the Irish Church, by Prof. Leeboddy, Magee College, Ireland. The Eldership Question, by Rev. Wm. E. Moore. The Benevolent Work of the Church, etc., by J. Trumbull Backus, D.D. Bishop Hefele on Pope Honorius, by Henry B. Smith, D.D. Dr. Jacob's Ecclesiastical Polity of the New Testament, by Rev. Wm. Adams, D.D. The Literature, History and Civilization of the Japanese, translated from the *Annales de Philosophie Chrétienne*. The Mode of raising Funds for Church Work, by Rev. Aaron H. Hand, D.D. Systematic Beneficence in the Presbyterian Church, by Rev. David Irving, D.D. Notes on Current Topics. Masson's Life of John Milton, by E. H. Gillett, D.D. Contemporary Literature. Theological and Literary Intelligence.

The Bibliotheca Sacra and Theological Eclectic. Edited by Edwards A. Park and George E. Day. Andover: W. F. Draper, 1872. \$4.00 per annum.

Contents for April, 1872:—Lecky on Morals, by Rev. Dr. J. R. Herrick, Prof. in Bangor Theological Seminary. Darwinism, by Frederic Gardiner, D.D., Prof. in the Berkeley Divinity School, Middletown, Conn. What is Truth? by J. C. Murphy, LL.D., T. C. D., Prof. of Hebrew, Belfast, Ireland. The Christian Law of Service, by Samuel Harris, D.D., LL.D., Prof. in Yale College. The Three Fundamental Methods of Preaching, by Edwards A. Park. Notices of Recent Publications.

The Christian Quarterly.—Editor: W. T. Moore, Pastor of Central Christian Church, Cincinnati. Cincinnati: W. T. Moore, Publisher. \$3.00 per annum.

Contents for April, 1872:—I. Religion, State, and School. II. The Perversion of Faith. III. The

Significance and Practical Value of Baptism. IV. Anthropology. V. The Christ of History, the Christ of Prophecy. VI. Christology. Literary Notices.

This review is by far the best printed of our quarterlies. Its first article is an able one, and has some timely utterances respecting the Bible in the school; the key-note being struck in the sentence (p. 173)—“We deny that the Bible is sectarian.”

Our Monthly.—David Magill contributes one of his readable and truly valuable articles on “Lights of the Dark Ages,” the subject of the present article being King Alfred. There is the usual variety of poetry, fiction, and sketches of travel.

Saint Paul's Magazine.—The names of Nathaniel Hawthorne, Jean Ingelow, Henry Holbeach and Matthew Browne will attract a multitude of readers. An appreciative article on Tennyson's *Charm* is, perhaps, the most solid and instructive part of this number. Colonel Sharp, by the Author of “St. Abe and His Seven Wives,” belongs to a class of trashy stories in rhyme, wherein slang is generally the easy substitute for wit and poetic fire.

Harper's Magazine. *Harper's Weekly.*
American Agriculturist. *Hearth and Home.*

We have only to repeat our former hearty commendation of these periodicals, all of which are doing good service to the cause of general education and good morals.

Good Health.
Arthur's Lady's Home Magazine.

Both valuable and instructive. In the last named, however, fiction usurps, in our judgment, a disproportionate space.

The National Sunday School Teacher, for April, abounds in short and suggestive articles, to which those engaged in the important duty of Sabbath school instruction would do well to give heed. It is

accompanied by *The Sunday School Scholar for Young People*, whose title sufficiently sets forth its aim.

AM. MISSIONARY MAGAZINES, for April, received:
Baptist Missionary Magazine—(Baptist.)
Home Missionary—(Congregationalist.)
American Missionary—
(Also the 25th Annual Report of the Amer. Miss. Association.)
Spirit of Missions—(Prot. Episcopal.)
Presbyterian Monthly Record—(Presbyterian.)
Our Mission Field, published by the Ladies' Board of Missions—(Presbyterian.)
Reformed Presbyterian and Covenanter—(Ref. Presbyterian.)

FOREIGN MISSIONARY MAGAZINES, for April:
Church Missionary Record.

The Banner of the Truth in Ireland—very rich in information concerning the Irish Church Missions to Roman Catholics. We learn from the first article, on Spiritual Life in Dublin, that “the recent move in Rome has helped us [the Protestant missionaries in Dublin] greatly, and has caused quite a stir amongst the Roman Catholics here.” In other words, the Pope's permission of public controversy in Rome, was successfully employed by Protestant Christians as an argument to induce the Roman Catholics to attend upon a discussion of the similar topic in a Mission Church, and we are told that the edifice was never so crowded within the past ten years.

Evangelical Christendom, as usual, contains a comprehensive view of religious progress in all lands.

We may here mention also the receipt of the 33d Annual Report of the French Canadian Missionary Society.

— We have received our usual installment of magazines and papers for the young, to which we hope to pay our compliments next month.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending
30th March, 1872.

MAINE.		CONNECTICUT.		
Minot.	Rev. John Smith	\$1 00	So. Windsor. Saml T. Wolcott, for Miss Rankin's field	4 00
NEW HAMPSHIRE.			Cromwell. Edw. J. Savage	3 00
Durham.	John Mooney	5 00	Norwalk. Miss M. Darling, for Central Mexico	4 00
VERMONT.			North Haven. Rev. A. Linley	5 00
West Rutland.	Saml Boardman	3 00	Middletown. Mrs. E. Birdsey, to make Mrs. Sarah E. Strickland a L. M.	20 00
MASSACHUSETTS.			Wilton. Cong. Ch.	32 85
Boston.	A friend	30 00	“ Rev. Mr. —	3 00
Lowell.	Worthington St. M. E. Ch.	25 00		71 85
Boston.	Perry Trust Fund	250 00	NEW YORK.	
Townsend.	Rev. G. H. Morse	1 10	Walton. 1st Cong. Ch., Geo. W. Fitch, Tr.	21 77
Boston.	Jas. T. Phelps	2 00	Union Falls. Marg't B. Duncan \$2, Francis E. Duncan \$10	12 00
		308 00		

NEW YORK—Continued.

Brooklyn. 1st Ref'd Ch., Mrs. Dimon \$30, Mrs. Skillman \$25, Mrs. Yellowlee \$10, Dr. T. L. Mason, W. C. Fowler, Jno. Sniffen, Jr., S. K. Seranton, Miss H. W. Lawrence, \$5 ea.; Miss E. Kapelye \$4, others \$6—to constitute Rev. Jos. Kimball a L.D.	100 00
N. Y. City. Mrs. J. E. Phelps	25 00
" Young Men's Christian Association of Spring St. Pres. Ch., for Miss Rankin's field	60 00
Olean. Rev. C. D. Burlingame	1 00
N. Y. City. M. E. Ch., Wain's Sq., of which J. D. Seybeck \$25	47 60
" Daniel Drew	100 00
Fonda. Rev. M. L. Starks	5 00
Riverdale. Pres. Ch., which constitutes Rev. H. H. Stebbins a L.M., by G. H. Petrie, 63 41	
Warwick. A friend	1 00
N. Y. City. John Robinson, M.D., \$250, Wm. A. Hall, Esq., \$10, on salaries of Dis. Sec's, and to constitute eight L.M.'s and one L.D.	350 00
" E. D. Gilbert	5 00
Poughkeepsie. Socy Relg Inq'y, Vassar College	12 00
Brooklyn. Middle Ref'd Ch., H. C. Hurlbut \$50, D. Johnson, G. C. Blanche, B. Kissam, E. A. Matthews, \$10 ea.; S. G. Boget, B. F. Webb, \$5 ea., to constitute Rev. Edw'd P. Rogers a L.D.	100 00
" Madison Av. Bapt. Ch., J. Wycoff \$2; R. Stout, J. F. Secor, J. A. Vanderlip, \$10 ea.; R. Colgate \$20; J. J. Preble \$10; S. Rynor, J. D. White, C. L. Young, H. C. Childs, W. R. Martin, D. K. Mar- melee, S. Colgate, \$5 ea., to constitute Rev. J. F. Eller a L.D.	115 00
" 1st Bapt. Ch., S. Daniels, J. Francis, \$10 ea.; Wm. Banker, R. A. Edwards, D. C. Taylor, A. R. Larrabee, \$5 ea.; Wm. Fletcher \$3, to constitute Rev. H. M. Gallagher a L.M.	43 00
N. Y. City. St. James Lutheran Ch., A. Ochershawsen \$25, G. F. Beyer \$15, H. K. M. G. P. Ochershawsen, \$0 ea.; J. A. Beyer, J. Fellows, J. L. Her- bell, G. Henshaw, Jr., H. Mauron, C. Knox, F. Bechstein, W. E. Flansson, M. I. Keehoe, \$5 ea.; F. W. Pachtmann \$2—to constitute Rev. A. C. Wedekind, D.D., a L.D.	107 00
" A. C. Post, M.D., \$50; W. B. Crooks \$5, 55 00	
E. Brooklyn. J. S. Burr and Mary Burr, \$5 ea.	10 00
Gorham. Rev. W. S. Lowrie	5 00
Fry's Bush. Rev. W. H. Shelland	5 00
N. Y. City. Bostwick Estate	2 000 00
	3,243 78

NEW JERSEY.

Greensburg. 1st Pres. Church, by R. R. Tyers, Jr.	46 28
Belleville. M. E. Church, add.	10 00
Newark. Rev. R. B. Campfield, to consti- tute Edward C. Solover a L.M.	30 00
" Marcus Sayre	10 00
" 2d Pres. Church, quarter for 1872	22 00
Franklin. Ref'd Ch., in part, for a L.M.	15 00
Paterson. 1st Bapt. Ch., J. J. Brown \$10, Jas. Crooks, D. B. Bean, S. Allen, \$5 ea.; S. B. Conklin, A. S. Jr., G. Brown, R. C. Hill \$2 ea., to constitute Rev. J. Ban- yard, D.D., a L.M.	33 00
	166 28

PENNSYLVANIA.

Lewistown. M. E. Church	6 00
Altoona. 8th Av. Meth. Epia. Ch.	22 03
" 1st Meth. Epia. Ch.	17 12
Susquehanna Depot. M. E. Ch. add.	7 75
New London. Pres. Ch.	10 00

PENNSYLVANIA—Continued.

Philadelphia. Atmore & Son	5 00
Waynesburg. Female Tract Soc., to consti- tute Pres. Sab. School a L.M.	30 00
	97 90

MARYLAND.

Baltimore. Trinity M. E. Ch., South, add.	18 00
Gowans town. M. E. Ch., add.	12 00
Baltimore. Dr. Buchanan \$, Harry A. Cooper \$5, F. W. Heath \$15, D. E. Monroe \$5, Contents of the purse of a sister in heaven \$18.20, Rev. J. R. Wheeler \$1	45 20
	75 20

KENTUCKY.

Louisville. B. Avery \$50, Miss Carrie Rich- ards \$50, for Miss Rankin's field, and to constitute Rev. G. H. Robinson a L.M.; Messrs. Belknap, Dupont, Platt, \$25 ea.; Gill, Ainslee & Co., Keith, Warren, \$20 ea.; Braunon, Humphrey, Braunon, Lewis, Suet & Co., Hughes, Hamilton Bros., Byers, Bradley, Monks, Taggart, Slaughter, Truman & Co., Peter, Wheat, Johnson & Co., Comely, Richardson, Moore & Co., Lithgow, Dulaney, Sadd, Jackson & Co., McCully Smith, Rich- ardson, Martin, Missionary Society of Cold Bapt. Ch., \$10 ea.; Young, Smith, Weller, Smith, Huber, Werne, Bennett, Greene, Allen, Atwood Davis, Benedict, Prather, Skine, Hinde, Hawkins, Slaughter & Co., Owen, Weller, Tompkins, Warren, Bradford & Co., Chesney, W. Hie- ney, Warren, Kendrick, Breckenridge, McCampbell, L. Leonard, Caldwell, Miller, Barrett, Pope, Fox, Kennedy, Brown, Armstrong, Holt, Middletown, Hibbert, McKee, Hoke, Wetmore, A. Wilson, Gould- ing, Rankin, Dupont, Kinkead, Feigun- son, Greenstead, Muir, Dick, Dean, But- ler, Gheenslo, Graham, Trabee & Co., Mrs. Tracy, Merriweather, Pope, Mur- phy, Quigley, Sempie, Thompson, Buck- hardt, McClellan, \$5 ea.	865 00
" Broadway Meth. Ch., South, Messrs. Ellhoft, Needham, \$5 ea., and J. Teger \$2, in full of L.M. for Rev. R. H. Rivers, D.D.	12 00
" Chestnut street Meth. Ch., South, which constitutes James A. Dougherty, M.D., a L.M.; Mrs. Graham \$50, Messrs. Levi, Dougherty, Alexander, Drabell, Mrs. Rogers, \$5 ea.; McCarter \$3; Mes- sicks, Seymour, Steele, Combs, \$2 ea.; Boyd Hanna, Sparr, McGrath, A friend, Bliss, \$1 ea.; Two others 50c. ea.	53 00
" Fulton, Cary, Boyd, Minor, Hackney, \$3 ea.; W. Gaalbart \$3 95; Miss Quigley \$2 95; Jarvis, Thompson, Griffith, Mc- Naughten, Luce, McClary, Pope, Smith, Fowler, Alfred, McPherson, Grant, Isaacs, Homire, Mrs. Speed, \$2 ea.; Bland, Castleman, Downing, Long, Bar- nett, Gardiner, Cooper, Butler, Aldrich, Williams, Bodley, Prather, Netherland, Meeker, Raplee, Browning, H. nter, Shepherd, Knott, Bellforth, Thurston, Stratton, Martz, Shepherd, Carson, Smith, Merwin Courtney, Pope, Beatty, Mrs. Speed, Schneider, Langtree, Beut- tey, Seorden, Bayless, \$1 ea.; E. Cook 75c.; Draper, Creighton, Irwin, Van Pelt 50c. ea.	90 65
" Walnut at Christian Ch., Messrs. Kaye and Warner, \$5 ea.; others \$20.75, which constitutes Wm. Bulley, M.D., a L.M.	30 75
" Chestnut at Christian Ch., which con- stitutes Sam'l B. Mills, M.D., a L.M.	36 55
" Individuals specially for Industrial and Mission Belongs	219 12

KENTUCKY—Continued.

Louisville. Individuals, specially for poor of Mission.....	259 50
Henderson. Pres. Ch., to constitute the pastor, Rev. D. O. Davis, a L.M.	45 50
“ Rev. D. O. Davis.....	5 00
“ Prot. Epis. Church.....	6 00
“ Individuals.....	4 00

1,627 47

ILLINOIS.

Rockford. M. A. Jacoby.....	5 00
Springfield. Jos. Ulrich \$5, W. Bateman \$1,	6 00
“ 1st Portuguese Pres. Ch.....	9 40
Decatur. Pres. Church.....	35 75
“ M. E. Ch., Stap's Chapel.....	12 75
“ 1st M. E. Ch.....	6 35
“ Church of Gore.....	3 40
“ United Brethren.....	1 25
Mount Vernon. Pres. Ch., in part.....	10 05
“ M. E. Ch.....	11 25
“ Bapt. Church.....	1 50

102 30

INDIANA.

Bowling Green. Franklin Tenney, for Italy,	5 00
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OHIO.

Willoughby. Mrs. Leonard \$1, Mrs. Steele 50c.....	1 50
Granville. Female College, in part and for Miss Rankin's field.....	25 25
“ 1st Bapt. Ch., Messrs. Davis, Bryan, Spees, Gorton, \$2 ea; Sedgwick, Wilson, Lemmon, Whitney, Wolverton, Talbot, Fe nold, Owens, Allen, \$1 ea; Mrs. Cooper, Green, Hampshire, Davis, 50c. ea; Mrs. Evans 30c.; Pearson, Whartentree, Parsons, Cornell, Allen, Osborn, 25c. ea., in full of L.M. for Rev. J. C. Fernald.....	20 80
“ St. Luke's Prot. Epis. Church.....	11 60
“ Meth. Epis. Church.....	11 44
“ Welsh Cong. Church.....	8 43
“ Welsh M. Cal. Church.....	4 15
Oxford. Pres. Sab. School.....	3 00
Blue Bell. Pres. Church, add.....	10 75
So. Salem. 1st Pres. Church, in part.....	31 68
Pisgah. Pres. Church.....	20 25
Lyndon. Union Meeting.....	1 99
Glendale. Female College, bal. for Miss Rankin's field.....	12 42
Cincinnati. Lane Sem'y Pres. Ch., bal.....	5 00
Urbana. 1st Pres. Church, in part, \$10.10; Sab. School \$6.....	25 10
“ 2d Meth. Church, in full of L.M. for Rev. Chas. Ferguson.....	18 07
“ 1st Luth. Sab. School.....	2 14
“ Cold Meth. Church.....	1 18
Newark. Trinity Prot. Epis. Ch., which constitutes B. Franklin a L.M.....	50 06
“ 2d Pres. Ch., which constitutes Rev. H. Kingsbury a L.M.; Mr. Shields, Mrs. Chas. King; Messrs. Markley, Newkirk, McCune, Voss, Kingsbury, Mrs. Birmingham, Wheaton, \$2 ea.; Town, Sherwood, Nash, Newkirk, Fleck, King, Follett, Evans, King, Arison, Neal, Young, Cherry, Mr. King, Overaker, Scott, Smith, Houston, Chester, Scott, Clark Owens, Morgans, Scott.....	43 00
“ 2d Pres. Church add., Dr. King 75c, Mrs. Kingsland and Cherry, 50c. ea.; Mrs. Dean 30c.; a Lady, Little Boy, Misses Smith and Hempstead, 25c. ea.....	8 05
“ Welsh Cong'n and Meth. Chs.....	21 93
“ 1st Pres. Church, in full of L.M. for Rev. H. M. Hervey—G. Wallace \$10, Davis, Hamilton, \$2 ea.; Wallis, Davis, Ballow, Williams \$1 ea.....	18 00
“ Cold Meth. Church.....	2 66

OHIO—Continued.

Chillicothe. Prot. Epis. Ch., Col. Medeira \$3, Dr. Lansine \$1.....	4 00
“ 1st Pres. Church, Judge McCoy \$10; Messrs. Frost, Kenick, Biggs, Bell, \$5 ea.; Mrs. Muffled \$4. Mrs. Waddle \$3, De-few Snyder, Waddle, Spetnagle, Brown, Swift, Wilson, \$2 ea.; Dr. Franklin \$2.75; Brennenman, Searce, Carlisle, Franklin, Carlisle, Culter, Lewis, Patterson, Ewing, McClean, Brooks, Mrs. Beach, Fullerton, Dunn, Cochran, \$1 ea.; Mr. Perkins 75c; Messrs. Ges, Carson, Tomlinson, Tuttle, 50c. ea.....	71 50
“ 3d Pres. Church, two Messrs. Bartlett, \$5 ea.; Mr. McLaughlin \$2; Messrs. Platt and Welsh, \$2 ea.; Ghormley, Bonner, Mrs. Bartlett and Walker, \$1 ea.; Young, Bartlett, 50c. ea.....	21 50
“ Walnut street Meth. Ch., Mr. Safford.....	2 00
“ Cold Meth. Ch.....	1 95
Masseyville. Memorial Pres. Ch., in part.....	18 80
North Fork. Pres. Church.....	13 00
Urbana. 1st U. Pres. Church.....	5 00
Cleveland. 1st Pres. Ch., P. M. Hitchcock \$20; L. McBride, Wm. Harvey, J. F. Clark, H. A. Harvey, I. S. Converse, Mrs. I. S. Converse, \$10 ea.; J. T. Talbot, S. A. Raymond, F. M. Backus, H. R. Groff, R. F. Smith, D. B. Chambers, Wm. Williams \$5 ea.; J. W. Carson \$2.50; J. B. Murphy, Mrs. L. Crawford, \$2 ea.; Messrs. Ingersoll, Gorham, Jones, Hill, \$1 ea.; Amasa Strong, Jr., \$25; Leonard Case & Judge, B. J. Andrews, \$20 ea.; George Freeman, E. Cushing, F. L. Tuttle, and J. Ireland, \$5 ea.; H. B. Stair, W. Downie, \$2 ea.; Mr. Whitlaw \$1, Cash 25c.....	215 75
“ 2d Pres. Church. T. S. Beckwith, T. P. Handy, S. L. Severance, \$10 ea.; C. S. Bissell, S. H. Mather, S. T. Benedict, T. D. Eells, T. Burnham E. Stair \$5 ea.; A. Duncan & Son \$4, M. L. Brooks \$4, M. Chase \$2.50, Herwick, Pouch, \$1 ea.; W. Hart, L. Benedict, D. P. Eells, \$5 ea.; J. Leonard, F. G. Mather, \$2 ea.; C. Dockstader, A. A. Skinner, J. J. Davis, \$1 ea.....	92 50
“ 3d Pres. Ch., H. B. Childs, H. C. Brown, J. Mason, \$5 ea.; J. Herrick, M. D., \$2, J. Odell, Dr. J. C. Sanders, \$5 ea.; Mrs. R. H. Fitch \$6; Mrs. Buel, J. B. Merriam, G. W. Stockley, \$2 ea.; J. B. Smith \$1.....	40 00
“ Erie street M. E. Ch. \$2.25, M. Rouse \$1, H. V. Wilson \$2, H. Strong \$1.....	7 25
“ Mrs. J. B. Parish \$5, B. Fay, H. T. Collins, \$1 ea.; A. believer 50c.....	7 50

853 80

IOWA.

Shellsburg. Union Collection.....	25 00
Palo. M. E. Church.....	10 00
Cedar Rapids. U. Pres. Church.....	25 75
“ Lutheran Church.....	14 25
Mechanicsville. Union Collection.....	20 40
“ Individuals.....	14 50
Springville. M. E. Ch., to constitute Rev. J. K. Fuller, D. D., a L.M.....	36 10
Maquoketa. M. E. Church.....	20 00
“ Union Collection.....	15 25
Oxford. Union Collection.....	20 25
Greencastle. M. E. Church.....	32 50
Westbrook. M. E. Ch.....	14 20
“ Friends Society.....	36 30

289 50

MINNESOTA.

Taylor's Falls. Mrs. H. Murdock, M. D.	3 00
Total.....	\$6,852 68

THE CHRISTIAN WORLD.

Vol. 23.

JUNE, 1872.

No. 6.

TWENTY-THIRD ANNUAL REPORT

OF THE

Directors of the American and Foreign Christian Union

TO THE SOCIETY AND THE CHRISTIAN PUBLIC.

MAY, 1872.

THE past year has been one of peculiar exigency and trial in the history of this Society. It is well known that, at the commencement of the year, the Board had to contend with serious difficulties and embarrassments. Yet it is with profound gratitude to Almighty God for his great goodness and delivering mercy that we are now able to say that the struggle has resulted in clearer manifestations of the necessity for just such an organization as our own, in fresh proofs of its precise adaptedness to do the peculiar work committed to it, and in renewed confidence on the part of those temporarily alienated through erroneous reports. Many churches and individuals that, owing to the causes referred to, withheld their gifts for a time, have again become contributors to our Society, or have indicated their purpose to do so at no distant day. From various quarters we are receiving daily tokens of fresh interest in our work, for which we thank God and take courage.

Yet it cannot be denied, nor do we wish to conceal the fact, that if our Society is to continue to carry on its mission-work even on the present basis, and much more, if it is to enlarge its operations at home and abroad in a measure at all corresponding to the evident demands of God's providence, it must draw much more largely upon the active benevolence of Protestant Christians. The receipts of the year, even with the addition of income from legacies, have not equaled the expenditures, and we have been reluctantly compelled to use the remnant of invested funds held by us, and to close the year, also, with a small balance due on loan account. And although we have felt fully justified in the finan-

cial policy pursued under the circumstances, and the more especially as immediate returns from some legacies now due may be depended upon to meet present obligations, yet, as such a yearly excess of expenditures cannot long continue, it is evident that our future must depend upon the willingness of God's people to sustain our work by their gifts.

SUMMARY OF RECEIPTS AND EXPENDITURES, FOR THE YEAR ENDING APRIL 1st.

By the Treasurer's report, it appears that the following sums have been received :—

From the ordinary channels of individual and Church contributions and specific grants.....	\$54,011 07
From Legacies.....	12,694 55
“ the sale of Securities.....	7,242 19
“ Publications, being principally by Subscriptions to the Christian World.....	1,198 17
	\$75,145 98

Add Cash on hand at the beginning of the year.....	583 94
“ Balance due on Loan account.....	6,850 00

\$82,579 92

And the Disbursements have been as follows :—

For the Support of Missions in Europe.....	\$15,951 63
“ “ “ “ “ Mexico.....	15,264 84
“ “ “ “ “ South America.....	10,967 49
“ “ Prosecution of the Home Work [including one-half of Salaries of District Secretaries].....	11,587 50
“ Publishing [chiefly The Christian World].....	10,485 02
“ Cost of Management, in Collection and Disbursement.....	14,929 73

\$79,186 21

Add Payment of Outstanding Loan at beginning of year.....	3,000 00
Balance Cash on hand, April 1, 1872.....	393 71

\$82,579 92

In the above statements, the salary of the Corresponding Secretary and Editor has been charged wholly to the two items of “Publishing” and “Cost of Management” (chiefly to the latter), differing in this respect from the statements of former years, wherein a considerable portion of said salary was placed to Home Mission account. This change has been made because it is deemed more strictly accurate and just. If the distribution had been made upon the former plan, the “Cost of Management” would have appeared less; and, instead of \$14,929.73, as above, this item would have been \$13,429.73, as against \$17,463.07 of last year, thus showing a lessening of expenses in a ratio very nearly coincident with the decrease of income from causes already explained.

ECONOMY OF ADMINISTRATION.

It has been the aim of the present administration, and it will continue to be their earnest endeavor, to reduce the running expenses of the Society to the lowest possible amount consistent with the greatest efficiency of its working. But it should be borne in mind that the “Cost of Management” would not be relatively increased were the amounts received

and disbursed by the Society doubled, tripled, or even quadrupled.—Hence, if our organization is a needed one, and if the work demands (as it surely does) a fourfold contribution from the Churches, the furnishing of the needed sum will correct the too great ratio of expenses in the administration. Thus, while the \$14,929.73 is 18.85 per cent. of the \$79,186.21 this year administered, it would be but a little over nine per cent. of a total disbursement of double this amount. All of our Missionary Boards have had a similar disproportion in the expenses of their administration to contend with so long as their income has continued small. The true and only legitimate way to correct this is by an increase of yearly gifts into the treasury.

Again, it must be remembered that Societies not in such connection with any one particular Church as to avail themselves of the denominational machinery for the gathering in of funds, have of necessity to employ more special agents for this purpose, and therefore have relatively increased expenses. But, on the other hand, a more than counterbalancing advantage is often gained in the actual employment of the funds upon the mission fields. This is pre-eminently true in the prosecution of work among Romanists. We are convinced that, if it should cost 20 per cent. for the collection and disbursement of funds through a "UNION" organization, like our own, representing the strength and the *Christ-like brotherhood* of a *united Protestantism*, the remaining 80 per cent used upon the field would, under God, produce greater and nobler results than 90 or 100 per cent. administered through any purely denominational channel.

We can furnish no more conclusive evidence on this point, than the following testimony embodied in a circular recently issued by us :

TESTIMONY OF MISSIONARIES IN THE FIELD,

As to the necessity of united Protestant effort in Countries under the influence of the Greek and Roman Churches :

From Miss Rankin, [Congregationalist,] longest in our service, dated Monterey, December 5th, 1871 :

"A great work is given the American and Foreign Christian Union to perform, and it is demanding the combined efforts of all Protestant Christendom. A united front can only compete successfully with such a formidable foe as the Romish Church. Unity is the boasted bulwark of the Papacy, and is it not highly important that Protestantism, the only true religion, should assume the same aspect in the deadly encounter with this awful foe of God and man? Will the Congregational Church, the church in which I was born and raised, and which I love with an undying affection, stand outside, saying virtually by her conduct, 'We will have no fellowship with this Union, this body of Christians who are trying to supplant Rome, and extricate the millions of souls enslaved in its bonds, and bring them into the glorious enjoyment of a pure Christianity?' My desire for the co-operation of the Congregational Church with the American and Foreign Christian Union, arises from the full conviction that this body of Christ's people are a power of no small magnitude for great good in the kingdom of Christ."

From Rev. N. P. Gilbert, [Congregationalist,] recently appointed District Secretary for New England :

“JANUARY 1st, 1872.—After an experience of eleven years in the missionary work, in Peru and Chili, under the American and Foreign Christian Union, I am happy to bear testimony to the harmonious and successful working of this Society. We of the Chilian mission, pertaining to different denominations, loved the *union* basis of our Society, and judged it to be the one best suited to the evangelization of Roman Catholic fields. We were agreed in the opinion that such a combined Protestant effort was more successful than any denominational one could hope to be.”

Rev. A. M. Merwin, [Presbyterian] Valparaiso, Sept. 15th, 1871, writes:

“As yet I have not heard a word expressed by any of our missionaries for connection with any other society except the American and Foreign Christian Union.”

Rev. M. D. Kalopothakes, M. D. [Presbyterian,] writes from Athens :

“I am a thorough Presbyterian in principle, but if I should present myself under a denominational name I would at once lose half my influence.”

Rev. Dr. Riley, [Episcopalian,] Mexico, 30th Oct., 1871 :

“Any efforts made on our behalf must, as far as I can influence them, be made through our thoroughly Scriptural and intensely evangelical organization, here called the ‘Church of Jesus.’ This field is being ably worked by the Union. The clash of contending societies would give the Romanists their favorite weapons, viz. : the taunt of the distracting diversions among Protestants.”

Our “English Methodist” Correspondent in Mexico, writes to the *Christian World*, Oct., 1871 :

“Mr. Riley has shown himself thoroughly Catholic in his conduct and teachings, as the object of his mission is not to set up any particular church, but to work on the broad principle of ‘The Evangelical Union’ for the salvation of souls, throwing aside all isms. This I consider a wise step, as it would be unwise for him or any other person to come here and show our Protestant weakness by seeking to establish any particular church having one of the many names which abound, and thus giving the Romanists a strong argument (for them) against us, viz. : that we lack *union*, and so cannot be the Church of Christ. This, I am glad to say, is not the case, and the name of the infant church of Mexico is the ‘Church of Jesus.’”

In the September number he says :

“What I like here is, that there is not the least bit of Sectarianism taught. The mission is on the broad ground of ‘The Evangelical Alliance.’ Although Mr. Riley is in the Episcopal Church, yet it never appears in any of his teaching, considering, as he does, the salvation of souls of infinitely greater importance than mere isms.”

Rev. Dr. Van Nest, [Reformed Church,] President of “Evangelization Committee of the Free Italian Church,” Italy, in *Christian World*, Dec., 1871 :

“It is most important, in the face of Popery, that we Protestants should present a united front; and it would be a great misfortune to Italy to have our several denominations entering the field with various and conflicting agencies. However divided may be the sources of charity at home, let them flow into one Board, and come into union on the mission field.”

Rev. John R. McDougall, [Scotch Church,] Secretary of “Evangeliza-

tion Committee," Florence, Italy, writes of the work of our Union, July, 1871 :

"I am well acquainted with all that your Society has done and is doing. You have given the strongest support to a purely Italian Evangelization in Italy. The Evangelical Continental Society of London comes next to you."

Rev. Dr. Cooper, [Episcopalian,] of Chicago, formerly an evangelical worker in Spain, writes in the *Christian World*, April, 1869 :

"The problem to be solved is, how best to meet Rome's machinations for the subversion of evangelical religion? Let the various evangelical churches *get closer together*; learn to know each other better; lay aside sectarian bigotries and jealousies; and work more as for the common cause—the cause of the Redeemer. Let the combined forces, instead of fighting each other, move steadily and unitedly upon the works of Rome and Romanizers, supporting those already in the van of the conflict, which will, ere long, be a desperate one, for the possession of this fair land, either in the interests of error, superstition and idolatry, or of Gospel truth and righteousness. Let the lines of demarcation which now mark the position of the respective divisions of the armies of the Lord of Hosts be toned down, and let there be a closer, more general commingling of the various forces banded together for the advancement of the common cause. Then that cause will triumph, and the legions of Satan will hang their heads abashed and confounded."

Our Foreign Missions.

ITALY.—The results of patient working and watching for many years in this land are now being gloriously manifested. The "FREE ITALIAN CHURCH" is largely composed of the spiritual children of our "Christian Union," and, under God, owes its existence in no small degree to the efforts of our missionaries. Of its *thirty-five* separate churches, scattered throughout Northern and Central Italy, *fully one-half* were directly planted through our instrumentality, and to the present time have been sustained mainly by our funds. For proof of this statement, we refer to the *First Report* of the "Evangelization Committee of the Free Italian Church," issued in December, 1871, extracts from which were published as a Supplement to the *Christian World* for March, 1872, presenting a detailed review by this Committee of the important work accomplished by our Society in Italy, which need not therefore be here recapitulated. We will only add a few facts to what was there stated. And first, we desire the Christian public to know that our Society was the *pioneer* of American Protestant mission-work in Italy, as it has been in several other lands, and more recently in Mexico. At the very time when Victor Emanuel's Government first proclaimed religious liberty in Northern Italy, the Rev. E. E. Hull, a duly commissioned agent of the American and Foreign Christian Union, was waiting in Rome (under the protection of the U. S. Legation) for an opportunity to give the Gospel to the Italians, and immediately went to Florence to commence his evangelistic labors. And one other fact needful to be considered in this connection is, that by no means all that has been wrought in Italy by our Society

appears even in the "Free Italian Church" Report, since much that has been accomplished through Bible distribution and colporteur work, as well as through occasional sermons preached during mission-tours, remains as yet ungathered, but, nevertheless, abides in the hearts of many scattered believers, a power for good to help forward the blessed work.

An important change has recently, from prudential considerations, been made in the agency employed by us in this field. The Rev. Wm. Clark, for several years past located at Milan as the Superintendent of our Italian missions, and under whom important work has been done for the Society, especially in the training of native Evangelists, has been withdrawn, and the superintendence of our work in Italy has been entrusted to the "Evangelization Committee of the Free Italian Church,"* the transfer, dating from May 1, 1872, and to be experimental, with a view to permanency if satisfactory. This transfer has been made in the hope of securing the greatest efficiency of working in the field together with the greatest economy of administration, and because the "Free Italian Church" (now thoroughly organized) is so entirely identified with us in interest. As the natural result of the plan, should it be permanent, it is also contemplated that the American and Foreign Christian Union shall be the sole authorized channel through which contributions from this country for the "Free Italian Church" shall be acknowledged. The Italian Deputation now in this country (Rev. J. B. Thompson, D.D., and Rev. Alessandro Gavazzi), is acting under such an arrangement. We have most gladly welcomed this Deputation, and rejoice that they can be with us at this juncture, and that the effective eloquence of the great Italian orator, Gavazzi, can now be heard pleading for a free Gospel in free Italy.

GREECE.—ATHENS.—This important post has been occupied during the past year by the *Rev. M. D. Kalopothakes, M. D.*, and *Rev. and Mrs. George Constantine*. Dr. Kalopothakes has also been ably assisted in his publishing work by *Mr. Devar*, who has recently made a tour through the coast towns of Egypt and Syria, and the Greek Archipelago, thus awakening new interest in Christian literature, and considerably increasing the circulation of the two mission papers published at Athens—the "Star in the East," and "Child's Paper." Dr. Kalopothakes has, however, been deeply afflicted, and the mission itself has suffered a great loss, in the death of his estimable and devoted wife, who, after a somewhat lingering and very painful illness, died at Athens on the 16th of December last, about three months after her return from a visit to this

* EVANGELIZATION COMMITTEE OF THE FREE ITALIAN CHURCH.—A. Van Nest, D. D., American Church, Florence, President; Paolo De-Michelis, Evangelist in Pisa, Secretary; John R. McDougall, M. A., Scotch Church Florence, Treasurer and Foreign Secretary; Francesco Lagomarsino, Evangelist in Milan; Alessandro Gavazzi, Evangelist in Rome; Salvatore Ferretti, Evangelist in Florence.

country for her health. This bereavement fell very heavily on our dear brother, but God's sustaining grace has enabled him to bear the burden and still diligently to prosecute his mission-work. He has succeeded in erecting during the year a new house of worship, paid for by funds principally contributed in this country and in England. At last accounts it was nearly ready to be dedicated. It will be a grand point gained when this evangelical Protestant Church edifice is occupied every Lord's day for the preaching of the truth as it is in Jesus. *Miss Kyle*, appointed and sustained by the "Woman's Union Missionary Society," accompanied Mrs. Kalopothakes to Greece last fall, watched over and nursed her with sisterly care during her illness, and since her death has opened a school in Dr. Kalopothakes' house, which he has relinquished to her for the purpose. Her school is already succeeding well, and will doubtless be a valuable auxiliary to our work in Athens.

HUNGARY.—Through the continued liberality of E. D. Goodrich, Esq., of Boston, we still sustain two laborers in this field. One of these, *Mr. Riedel*, has done good service as missionary colporteur. He visited forty-nine towns in Transylvania in the course of six months, and very interesting extracts from the full reports of these visits were published in the April number of our Magazine. The other, a deaconess and a Bible-reader in Pesth, has employed much of her time in ministering to the large number of patients at Bethesda hospital, nearly half of whom she says are "sailors belonging to a great variety of nationalities—for the most part ignorant and rough—whether Protestants or Romanists, generally without religion."

SPAIN.—Our Society was among the foremost to do effective work in this land of the Inquisition, when it was opened to the Gospel, being the first to introduce the Sabbath-school there, and the first to bless its people with a cheap periodical, "*El eco de Evangelio*," which was published in Seville. But, owing to the return to this country of Mr. Henry Hall, and to the subsequent severe illness of Rev. Mr. Tugwell of the Scotch mission, who for a time had kindly supervised our native workers, the prosecution of our work there was interrupted, as it was then supposed only temporarily. In June last, our Board appointed *Mr. Gulick* to the field; but he was providentially prevented from accepting the appointment. Hence, on learning that the "American Board" would probably resolve to plant in Spain its first experimental mission among Romanists, the Corresponding Secretary of our Board proposed to Rev. Dr. Treat, one of the Secretaries of the "American Board," that, in order to the observance of a proper comity in the missionary operations of the two Societies, we would refrain from making any other appointment to Spain in case the "American Board" should in fact decide to enter that field, provided the same courtesy should be observed toward us in Italy

and the other fields which we occupy. The proposition was cordially entertained, and although no positive agreement was ratified, yet this mutual understanding has since formed the basis of our own action, as we have reason to believe it has that of the "American Board."

FRANCE.—Very gratifying and highly encouraging reports reach us in regard to our *American Chapel in Paris*. With the aid of funds recently remitted by us, the floating debt has been entirely cancelled and a small balance remains in hand for contingencies. *Rev. E. W. Hitchcock*, the newly appointed minister in charge, began to preach there on the fourth Sabbath in March, and letters just at hand state that he has made a highly favorable impression in the pulpit and out of it. This Chapel has heretofore exerted no small influence, especially upon and through European travelers from this country; and we trust that its power for good in the future is to be greatly enhanced.

We are at present carrying on no evangelistic work among the native population of this country, but should rejoice to become the disbursers of ample funds contributed for such a purpose. The field is fully ripe for such a work, and the harvest is failing for want of reapers.

CHILI, SOUTH AMERICA.—Our missions in this land occupy four distinct localities, all of them prominent points of influence.

At *Valparaiso* are the Rev. Dr. and Mrs. Trumbull, and Rev. and Mrs. A. M. Merwin. In regard to Dr. Trumbull, we may repeat the language used in the report of last year, that he "still counts himself as one of our missionary band, though holding now only the honored position of missionary emeritus to us. Presiding over and sustained by the mother church of English-speaking people, his ministry, through the zealous co-operation of his people, reaches in various forms every part of that intelligent republic, and his judicious energy and counsel effectually aid the work of all our laborers." We may also add that he publishes two papers, one in Spanish and one in English ("The Record"), both of which are doing valiant service for Christ. We frequently enrich the columns of the *Christian World* with extracts from *The Record*. He also publishes and circulates large numbers of tracts, and acts as depositary and general agent for Chili of the American Bible Society.

Mr. Merwin has been steadily prosecuting his labors in the same city, since his return in August last, after the visit paid by him, with his family, to this country. His ministrations are in Spanish, to the native Chilians, and have been blessed during the year with several conversions from Romanism and additions to the Evangelical church. A Sabbath-school and a Day school have also been sustained in connection with the mission, although strenuous efforts have been made to break up the latter, first by anathemas and threats of excommunication on the part of the priests, and afterwards by securing the interference of the Inten-

dente, who is both Governor of the province and Mayor of the city, but Mr. Merwin is of opinion that "Although the school may suffer for a time by reason of these persecutions, they will ultimately contribute to its prosperity, by causing its aims to be more widely known and better appreciated." Several native gentlemen, who have taken great interest in the school, are assisting to ascertain and vindicate its legal rights.

In *Santiago*, Rev. J. M. Ibañez Guzman was ordained on the first of November last, and installed as pastor of the Chilian Evangelical Church in that city, in place of Rev. N. P. Gilbert, who has returned with his family to this country, and is now employed as our District Secretary for New England. Mr. Ibañez is a native Chilian, was educated for the ministry under the care of Dr. Trumbull's church, and seems to be eminently qualified for the very important position he now fills as Evangelical pastor at the capital of the republic. The congregations have continually increased since he took charge, and indications for the future are everyway hopeful. He has also re-established a day school, which has become already self-sustaining. The church edifice, costing about \$14,000, is now out of debt, \$1,500 having been paid for this purpose by our Society within the year, in addition to an equal amount formerly contributed by us.

Talca has witnessed manful struggles for the Master, patient endurance of persecutions, and meek submission to affliction, on the part of our beloved missionary, Rev. S. Sayre. In October last his wife died, after a short illness. She had been a willing and valuable helper in the mission work, laboring in the school and in the church with assiduity, even beyond her strength; and her loss, therefore, seems irreparable, not only to her husband, but to the mission. Bro. Sayre has also suffered from the outbursts of fanaticism, his house having been attacked by the rabble whom Rome had kept in ignorance and had trained to an intolerant hatred of anything outside of the Papal church; fortunately, however, without any very serious results. This faithful brother is still holding on his way courageously, trying single-handed to sustain both the church and the school. He greatly needs a church edifice, having thus far held the preaching services in his own hired house. Some liberal and wealthy Christian might here make a good investment for the Lord.

Copiapó (300 miles to the north of Valparaíso) has been greatly blessed by the labors of Rev. S. J. Christen, who went to Chili less than two years since, not acquainted with the language, but who had so far mastered it within a year as to commence preaching in it, and now preaches with fluency and with great acceptance. He has drawn together so many hearers in Copiapó that the room secured for the purpose has proved inadequate to hold them, and a movement has been set on foot by his congregation to secure and fit up a more commodious place of worship. A fine harmonium has been presented to this church by some friends in

Valparaiso, through the instrumentality of Dr. Trumbull. We are sorry to add that the health of Mr. Christen has been poor of late.

MEXICO.—OUR CONTIGUOUS SISTER REPUBLIC.—This country has peculiar claims upon us, and has justly awakened an especial interest in the minds and hearts of thoughtful and devout Christians throughout our land. The part which our own Society has thus far taken in the evangelization of Mexico, has been fully set forth in a *historical resumé*, entitled “OUR WORK IN MEXICO,” prepared for and published in the *Christian World* for the current month of May. This document* is here referred to as a part of our present report, and we invite earnest attention to its statements of the exceedingly interesting and most remarkable work which God has enabled us to accomplish in this land of the Montezumas. To a woman belongs the credit of inaugurating this work. Let the name of our well-known, thoroughly proved, and long faithful missionary, *Miss Melinda Rankin*, never be forgotten in thinking of Mexico. During the past year she has courageously and successfully labored on at *Monterey*, in *Northern Mexico*, though in the very heart of the attempted political revolution, and oftentimes at the risk of her own personal safety. She has been ably assisted also by Messrs. Park and Beveridge, as mentioned in the appended paper.

But especially wonderful and rapid has been the success which has crowned our missionary efforts in *Central Mexico*, under the wise superintendence and burning zeal of our devoted missionary and dear Christian brother, the Rev. Dr. Riley, who, in God’s good providence, is permitted to be with us at our Anniversary this year, and who, we trust, will be able, by his earnest and truthful eloquence, to deepen the interest and quicken the endeavor of American Christians in the work of Mexican evangelization.—Surely, every Christian’s heart should be overwhelmed with gratitude, and inspired for new effort in helping forward this good work, by the consideration that more than *Fifty Evangelical Congregations of regular stated worshipers* have been gathered, several of which have been organized into Churches, under the title of “The Church of Jesus;”—that *prominent Romish priests, hopefully converted*, and scores of other native helpers, are now actively laboring for the spread of the pure Gospel;—that *two of the largest church edifices in the city of Mexico are held by Protestants*, and weekly used for Protestant worship;—and, to crown all, that *four hundred converts from Rome have been seen sitting down together in one of these ex-Papal churches, and partaking of the Lord’s supper, as administered by brother Riley, and by four ex-priests*;—and all this accomplished within three and a half years, under the superintendence of

* Extra copies of the May number of the *Christian World*, containing this article, have been published, and may be had on application.

one man, whom God qualified for the work, and whom our Society was privileged to commission for its execution. We can not forbear here quoting again a brief extract from the recent voluntary and honorable testimony of Rev. Dr. Ellinwood, of the Presbyterian Board, concerning this work :—

“Disinterested and impartial American residents in the city of Mexico give assurance that the readiness of the people to receive evangelical truth is so remarkable as to render this one of the most promising fields of usefulness in the world. . . . *In no country have as great results followed so small an outlay of effort.*”

To accomplish this work a *martyr* spirit was required. Many dangers had to be met, some of them imperiling life itself. It has been attained, also, through persecutions which have put the genuineness of the professed conversions to the extremity of proof; for mob-violence, and arson, imprisonment, bloodshed, and murder, have, during the past year, all been suffered by those who have dared to leave the so-called true and only infallible church,—and this, too, under the instigation of the priests of that church. Yet we are happy to add that *the laws* of the Republic are ample to protect, when they can be duly executed, and the animus of the present government is strongly on the side of liberty of conscience.

Pardon us, if we here utter one word of caution, lest this gloriously-begun work should be hindered by any misdirected zeal. The Mexicans are jealous of anything distinctively *American*, for fear that it shall bring with it the ulterior design of annexation. One of Dr. Riley's chief advantages for this work has been, that he was born in the Spanish-speaking country of Chili, and so, as a *native Chilean*, although of American parents, has been able to reach the hearts of the Mexicans without awakening prejudice, and rapidly to develop a native ministry. Evidently, what is now needed to perfect the good work in the Mexican capital is *not* the introduction there of any new and diverse working power, but simply MORE MONEY, to be disbursed by the same agency.

Home Work.

CITY MISSIONS.—In Louisville, Ky., our missionaries, Rev. and Mrs. Sadd, have spent another twelve months of earnest and self-sacrificing labor among Romanists, preaching the word from house to house and to small assemblies as they could be gathered, visiting criminals in prison, ministering to the sick and suffering at hospitals and in alms houses, as well as in their own homes, giving counsel and help to the ignorant, distributing tracts, books and copies of the Sacred Scripture, training neglected children in industrial schools, and teaching them in the Sabbath schools. They have been instrumental in raising some families from beggary and wretchedness to industry and respectability, and successful in leading some souls from the darkness of Papal superstition into the

liberty of the Gospel, and then in bringing them into membership with some one of the Protestant churches of the city.

Our Bible-women in Cincinnati, Miss Purlier and Miss Schiller, have been prosecuting a similar work, and with corresponding encouragement. Every city in our land where Romanists are found in considerable numbers has need of the same kind of evangelical effort ; and applications have come to us during the year from more than one other city for the establishment of similar missions. But lack of funds has compelled us to deny these requests. It would delight us if, without retarding the foreign work, we could do more towards the furnishing of a pure Gospel to the Romanists in every city of our land.

MISSION WORK BY OUR COLLECTING AGENTS.—We have now in the field one Traveling Secretary and five District Secretaries ; the former being also assisted by two local agents, one in the State of Iowa, and one in the vicinity of Boston. These do effective service for the cause of Protestant Christianity, by exhibiting in so many pulpits, and oftentimes through the Press, the insidious errors and cunning craft of the Romish system ; by revealing the necessity of watchfulness on the part of Protestants, lest as individuals they be snared and led away from the simplicity of their faith in Jesus, lest as parents they thoughtlessly commit the training of their children to religious devotees of the Romish Idolatry, and lest as citizens they sacrifice their religious liberties to the combined influence of priestly conniving and political bargaining. They also exert a powerful influence in stimulating Protestant Christians to active personal effort in the work of home evangelization, as well as in eliciting their pecuniary aid for foreign evangelization. Hence we consider that one-half of the expenses of sustaining this corps of laborers is fairly chargeable to the account of mission work at home.

THE CHRISTIAN WORLD.—This periodical has a large and increasing circulation among all Evangelical denominations, and we have reason to know it is exciting a powerful and wholesome influence. It admirably supplements the information contained in the respective denominational organs, affording much additional matter of deep interest for use in monthly concerts, and for home reading. Besides strictly missionary intelligence, it contains in compact form, convenient for preservation, such carefully collated facts as all Protestants should know. Its statistical and other leading articles are esteemed of such value as often to find their way into other journals in England as well as in this country. Its circulation for the year has averaged over 12,000 copies monthly, nearly one-half being to ministers of the various branches of the Protestant family and to editors.

TRACTS AND OTHER OCCASIONAL PUBLICATIONS.—No new publications of this kind have been issued during the past year, but generous distribution of those already published has been continued. It is very desirable to continue the issue of such occasional literature in Tract form as the exigencies of the hour seem to demand, and this we propose to do as we have the means.

Acknowledgment and Thanks.

We gratefully acknowledge the kindly aid rendered to our work by the American Bible and Tract Societies, both by contributions of books and by appropriations of money to pay the expenses of distribution.

Our Appeal.

By a series of the most wonderful and startling Providences, nearly every Roman Catholic country on the globe has been thrown open to the entrance of a pure Gospel and an evangelical Christianity. People, that for centuries have been denied the Bible, the means of general education, and liberty to worship God as they conscientiously chose, now possess the fullest freedom.

Withal, the significant fact of the hour is, that multitudes of the people in all these Papal countries, on both Continents, as well as in the lands where the Greek Church predominates, are *earnestly desiring the institutions of our Protestant Christianity.*

THE AMERICAN AND FOREIGN CHRISTIAN UNION is the Agency through which these desires can best be met. It is a *Union Society*, organized with the special aim of blessing nominally Christian countries with a pure Gospel through the united efforts of Protestant Christians.

Moreover, this Society has a special claim upon the Christian public in the fact that it was the *pioneer* in this particular department of mission work. It first proved the practicability of converting Romanists to the pure Gospel, when that was a disputed problem. God, who has so wondrously opened the nominally Christian world for the reception of the truth as it is in Jesus, has at the same time provided this instrumentality, so exactly suited to do the needed work of evangelization. It is now in complete working order. Its equipments were never so complete, and its power to do the work never so great as now. We enter upon a new year with fresh hope and courage, thanking God for the increase of favor with which he is now blessing our Society, and trusting him for such an enlargement of our income as shall enable us to perform whatever work he wishes us to do for him.

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*Treasurer in account with the AMERICAN AND FOREIGN CHRISTIAN UNION, for the year ending the
Thirty-first day of March, 1872.*

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1871. Apl. 1	To Balance from previous year.....	\$583 94
1872. Apl. 1	" " Amount from the ordinary channels of Individual and Church Contributions and Special Grants, during the year.....	54,011 07
	" " Amount received from Legacies.....	12,694 55
	" " " " from Securities sold.....	7,242 19
	" " " " from Publications	1,198 17
	" " Cash due on Loan Acco 111	6,850 00
Apl. 1	To Balance brought down.....	\$82,579 92
		\$393 71

Examined and found correct.

HENRY A. OAKLEY, }
LEMUËL BANGS, }

T. S. YOUNG, Treasurer.

*Annual Sermon before the American and Foreign
Christian Union.*

THIS Sermon was preached to a crowded audience in the Fifth Avenue Presbyterian Church, corner of 19th street, (Rev. Dr. Hall's) on Lord's day evening, May 5th, by the *Rev. Alessandro Gavazzi*. It was an able and eloquent discourse, on the Atonement of Jesus Christ, based upon 1 John iv. 14. After remarking that *our* testimony is more glorious than even that of the Apostles, inasmuch as we have *not* seen and yet do testify, the speaker drew attention to the fact that the title "Saviour of the world" belonged to our blessed Lord not at his birth, nor when he called his disciples, nor when he wrought miracles, nor when he proclaimed the great truths of his religion, nor even when he agonized in Gethsemane, but when he hung upon the cross.

The atonement of Christ was *necessary* in its cause. The creation once a fact, then the atonement was a necessity in regard to Adam's sin ; and this atonement not man himself, nor even God as such could make ; but Jesus Christ alone, as both God and man. The atonement was also *sufficient*. Christ's blood was the sacrifice our sins needed, and since that has been shed there is and can be no other sacrifice. If the mass were a bloody sacrifice, its celebrant would be a hundred times more cruel than were the Jews ; if not bloody, it is no sacrifice at all. And, finally, the atonement was *abundant* in its effects. The Father sent the Son to be the Saviour not of the Jew, or of the Englishman, the Frenchman or the American, but of the world,—of the *whole* world, not excluding any who will receive him.

Let no one come between us and Jesus Christ. Miserable is the condition of those who think they need the mediation of the Virgin Mary. Planets that are near the sun need no satellites. When far from Jesus Christ, and excluded from access to him, we may need saints and angels and the Virgin Mary ; but not so when near to him and admitted to his presence. In conclusion, the reverend speaker spoke with sorrow of the images and crosses which he had recently seen in Protestant churches in England.

*Anniversary of the American and Foreign Christian
Union.*

THE Anniversary of our Society took place on Thursday evening, May 9th, at Association Hall. The spacious room was well filled, the platform being occupied by some of the most prominent clergymen and laymen of the city and country. The President, Jacob D. Vermilye, Esq., occupied the Chair. The meeting was opened by singing the

Doxology, after which the Rev. Dr. Howard Crosby, of the Presbyterian Church, read the 60th chapter of Isaiah. Prayer was then offered by the Rev. J. F. Elder, of the Baptist Church. The Corresponding Secretary, Rev. S. W. Crittenden, presented a brief statement with extracts from the Annual Report.

After singing "All hail the power of Jesus' name," the Rev. Henry C. Riley, D. D., of the Episcopal Church, founder and superintendent of the Mission in Central Mexico, addressed the meeting. Dr. Riley was received with enthusiasm, and spoke as follows :

ADDRESS OF THE REV. DR. RILEY.

I have been asked to offer the following resolution :—

Resolved, That the rapid progress of the Gospel in the Republic of Mexico claims special gratitude to Almighty God ; while the pressing need of an enlarged religious work in that land and the many inviting opportunities of extending the Gospel there call for liberal contributions to the American and Foreign Christian Union, under whose auspices this important work is prosecuted.

In the home of my early youth—a home of bright memories far away from here in South America,—I became acquainted, by what I saw around me, with the practical results and the teachings of the Roman Church in the countries where she rules. The opposition of the Roman Catholic Church to the Bible is world-wide and notorious. The Roman Church and the Bible are at war one with the other. The Roman Church is stained with the blood of countless disciples of Jesus who would rather give up life than give up God's Holy Word. Long have Christians been opposed by Rome in their efforts to circulate the Holy Scriptures throughout the world. Proudly that Church was moving on, dreaming of new conquests, when suddenly she has met with great defeats. The principal nations that were once held beneath her sway are breaking away from that yoke and no longer blindly listen to Rome's commands. But better far : from Italy, from Spain, from Mexico, from South America, the sweet tidings come to us that in those lands hundreds of Christian congregations are regularly meeting, with the Bible for their rule of faith and practice, worshiping the Father in spirit and in truth, and striving faithfully to follow the commandments of our God.

I bring you tidings this evening from one of these lands—Mexico. Many features in the Christian work there render this field peculiarly interesting. The future of that Republic, moreover, is likely to have a very close connection with the future of your own loved native land. Texas is being rapidly settled ; a heavy tide of emigration is setting into that State. Your largest capitalists are now building many railways throughout that State. One of these railways, called the "International," is likely, before many years, to open up the whole of Mexico to your commerce. Moreover, the leaders in the Roman Catholic Church

in Mexico are now scheming as to how they shall bring about the annexation of Mexico to the United States. When Mexico broke away from Spain, it was under peculiar circumstances. Liberal thought was beginning to make its way into Spain about that time. An order came from the Spanish throne partly to sequester the church property in Mexico. The liberal republican Mexican party was then small, but the Roman Church party strong. Immediately after the promulgation of that order the Roman Church party united with the liberal party, and declared for independence. The Roman Catholic Church party in Mexico broke away from Spain, wanting an empire that should in all things subserve their purpose ; the liberal party on the other hand wanted a republic. Both were in favor of separation from Spain, but with very different objects in view. Once separated from Spain, that bright and beautiful land became the battle-field between these two contending parties in their struggle for power. The liberal party in Mexico, after a forty years' war, have at last conquered the Roman Catholic Church party, and passed stringent laws to keep the Roman Catholic Church from again gaining any political ascendancy in that land. These laws are so galling to the Romanists that their *leaders* are now scheming to try and annex Mexico to the United States, and thus to escape these laws ; and by uniting their vote to the Irish vote, again to regain their power. The Mexican question may yet become a very important one to these United States.

Let me now speak of the Christian work in Mexico. Bibles were circulated in that land from time to time. This work was followed by a movement among some of the Roman clergy in favor of a reformation and of an independent Mexican church. About sixty Roman Catholic presbyters were known to sympathize with this movement. They received from the government two Roman Catholic church buildings in the capital, where some of their number preached. The French intervention partly checked this movement. One brave and learned Christian man, however, a former Roman Catholic presbyter, boldly continued work in behalf of the reformation in the city of Mexico. He preached the Gospel there to a small congregation that gathered with him in an humble chapel. After nobly ministering to these Christians for about two years, he passed away to the bright land beyond, rejoicing in his Saviour. His congregation, after his death, still continued to meet regularly of a Sunday for worship.

About six weeks had passed after the Gospel had been publicly proclaimed by us in Mexico, when the Grand Roman Catholic Society of Mexico, that is to-day getting up Imperial elements for one last contest with the Gospel truth, was organized, and soon spent eighty thousand dollars to try and break down this Christian church. And, as a reason I give you that I did not apply to the American Legation for protection

at the time, one of the leading men in that Society was the American Minister, General Rosencranz. He was a member of that Society, and one to whom the Roman Catholics often alluded when they spoke of the members. These facts were public ; let me publicly meet them to-night. (Applause).

As I walked the streets I saw one church in the heart of the city of Mexico, more than twice as long as Dr. Tyng's, in this city, one of the most beautiful specimens of architecture I had ever seen—large enough to hold four thousand persons—the grand old church of the Convent of San Francisco—having a beautiful chapel by its side. To-day that chapel is the headquarters of the Protestant church in Mexico, while the magnificent church by its side is being repaired for the large congregation now meeting in the chapel. (Applause).

Since securing this property for the Protestant church in Mexico, the general government have enabled us to obtain another large stone church building in the capital. We boldly asked the government for the church for the Protestants of Mexico. There was division in the council. One of the cabinet, one whose name ought to be bright in American minds, the former Minister to Washington, *M. Romero*, boldly fought the battle, and opened to us the door of this church,* one of the finest in Mexico. The Roman Catholics said : "You shall never occupy one of our buildings." We quietly answered : "With God's help, we will." The first time that the Gospel in its purity was preached in Spanish in a former Roman Catholic church building in Mexico, it was in this church, and there were about a thousand Protestants present to join in giving praise to the Triune God. Where did they come from? From what we called the catacombs, the humble halls and rooms where the Gospel had been for some time back preached. A very large number of Christian publications had already been circulated, and the Bible had been read by multitudes. From the capital the reformation spread far and wide throughout the neighboring towns, until there are now about fifty evangelical congregations in Central Mexico.

A large work has been done in behalf of the Gospel in Mexico by means of the press. Through the reading of one of our Christian pamphlets, published in the city of Mexico, the great preacher of the Roman Catholic Cathedral in Mexico, *Manuel Aguas*, was led to see the errors of the Roman Church. He then with fervent prayer devoted himself to the earnest study of the Bible. Soon he saw there that man is justified by faith in the Saviour, and that through the merits of the precious blood of Jesus the soul that trusts in Him is cleansed from all sin. Through the power of the Holy Spirit this great champion of

* The Church of the ex-Convent of San Jose de Gracia.

Rome was converted to Jesus, and led to accept the Gospel in its purity and glorious fullness. He joined the Protestant church, and at once secured their confidence and love. The day the church just spoken of was opened to the public, Manuel Aguas preached the Gospel there with great power.

A Young Men's Christian Association has for over a year nobly and bravely joined in "the good fight of faith." On one evening you could have seen the young men starting from the rooms, each one with a large placard to be fastened on the cathedral doors, calling upon the people to read the ten commandments according to the Word of God, and then to read them according to the Roman Catholic version. Around the cathedral are about one hundred and fifty stone columns, intended to protect the cathedral; but suddenly every column had turned against the cathedral with one of these placards. The young men had been watched, and five of them were imprisoned. The next morning the governor of the city of Mexico was informed of what had passed, and he said, "Let me see the placard;" and when he had read it he said: "Let them be posted up, and I order that the man daring to touch one of them, shall himself be placed in prison." (Applause.)

By means of our Sunday-school work and our boys' and girls' day schools, the Bible is now carefully taught to many children. But what shall be the future of this work? The primitive church was small in numbers a few days after our Saviour's ascension; but that primitive church had a noble mission. It had to preach the Gospel to a fallen world, and to begin to fill that world with light and truth. So the Christian congregations of Italy, Spain, Mexico, and South America may yet be enabled to teach the truth as it is in Jesus to multitudes in those lands. We hope much from the future, bright with the countless souls brought to Jesus in those countries. Think of the future, and let that future blend with yours for the glory of Jesus. (Applause.)

The resolution was seconded by Rev. Dr. McCorkle, of Boston, and unanimously adopted by the audience.

The Rev. N. P. Gilbert, a former missionary of the Society in Chili, and now its District Secretary for New England, next addressed the meeting, giving a history of the evangelical work in that land.

ADDRESS OF REV. DR. SCUDDER.

The Rev. Henry M. Scudder, D. D., pastor of the Ormond Place Congregational church in Brooklyn, then spoke as follows:

I have been asked to speak to this resolution:—

Resolved, That the American and Foreign Christian Union, having for its object the diffusion and promotion of the principles of religious liberty and of a pure evangelical Christianity both at home and abroad, where a corrupted Christianity exists is, from its "Union" character, peculiarly fitted for the work in which it is engaged.

The resolution marks out the course I am to follow, and I shall be brief. It calls attention to the object of this Society, its sphere of work, and its peculiar fitness for that work. In fact the resolution is only a paraphrase of the name of this Society—The American and Foreign Christian Union. “Christian”—that indicates its object, the diffusion of a pure Christianity. “American and Foreign”—that defines its sphere as being at home and abroad ; and the word “Union” exhibits the method in which it operates. To these three points I ask your attention. First, its object. Papacy and a pure Christianity resemble each other in one particular, namely, that each of them strives to enthrone in our globe a single will in unquestioned supremacy, to lift up one will into an elevation where it shall possess absolutely and universally a dominancy, subjecting all other wills to its own. In Papacy that will is the mere will of one man, a “papa,” or pope ; in Christianity it is the will of a divine man, the Christ, our Saviour. The papist claims that the Pope must rule the thought, the faith, and the practice of mankind. The Protestant says that the Word of Christ must rule the thought, the faith, and the practice of mankind. The Reverend speaker then entered at length and very ably into the discussion of the antagonism between the two systems, referring in glowing terms of praise to the two apostles of Evangelical Christianity who were on the platform to-night, Father Gavazzi and Dr. Riley. He believed that we were going to have a sore conflict with Rome, and he coincided with many intelligent men in thinking that the dire struggle between the Papacy and a pure Christianity would take place on this soil. He said : Are you willing to help and to enter into this work ? If so, why not help this Society, which, as the Resolution tells you, is of non-sectarian character in its operations. This Society is a reservoir. On the receiving side it receives several distinct streams ; the Methodist, the Presbyterian, the Baptist, the Episcopalian, and others contribute pure water to this reservoir. Dip out of it and you cannot distinguish the Methodist drops or the Presbyterian, etc., for these rivulets all come out of the one capacious bosom of Christian benevolence. (Applause.) Go to the dispensing side, and you will see only the aqueduct, a non-sectarian one.—That is its character, as the Rev. Dr. Riley has so eloquently told you to-night. Go, join their work, and labor, as the Christians of Mexico are laboring as the “*Church of Jesus*.”

The Rev. Dr. Deems seconded the resolution, and it was adopted.

The audience then sang “Shall we, whose souls are lighted.”

ADDRESS OF SIGNOR GAVAZZI.

The Rev. Alessandro Gavazzi, one of the Deputation of the Free Italian Church, was next introduced, and was received with great enthusiasm.—He spoke to the following resolution :

“Resolved, That the liberty of conscience now secured to the Italians invites renewed and speedy efforts for saving them from indifferentism and infidelity, while

the history of Evangelical work in Italy demonstrates the necessity of *united, non-sectarian* labor in spreading the Gospel in that land, and confirms the wisdom of the policy there pursued by the American and Foreign Christian Union."

Without any apology, I plunge myself into the subject at once, to prove to you the benefits we derive in Italy from the American and Foreign Christian Union. Our Christianity commenced in Italy in 1848. We then had one single preacher in Turin. In 1859 we had three or four churches in Piedmont, supported by the Geneva Committee. About 1863 it seems to me the American Committee came to our support, and perhaps the London Committee. So you see our resources came from different quarters. The result was that we had several separate churches, but no unity among us. Therefore the work was rather feeble. God has provided for the Italian Church in His providence, and in this respect we are very much obliged to the American and Foreign Christian Union. Because, you understand me, there were already in Italy many "rivulets" without attraction. All at once in 1869 the Church of Milan gathered together those rivulets and made a General Assembly, and then there ruled a unity among all those churches, proclaiming in the face of the world, "At last, we have in Italy a Free Christian Italian Church, composed of thirty-three of those congregations." These have already reached the number of thirty-five. Mind what I say.—I have no doubt that, after we shall be in America during our present expedition, it shall be a very grand thing for the Italian Church ; for the Americans do nothing by halves. For I must go home to my Italy, bringing some good tidings :—"America has done every thing for Italy—a college, a professorship, a newspaper, *a school in Rome !*"—(Applause.) I say to you in all simplicity, that I have no curiosity to cross the terrible ocean for ten days for a few cents. I must have thousands of dollars. (Applause.) It is not for a particular or personal purpose ; it is to strengthen our Church purposes. We have a real antagonism to the Church of Rome. To talk is one thing—to war is quite a different thing. Now, in Italy we do not talk any more ; we war against the Church of Rome. They used to laugh at us. Now they don't laugh. They know now we can discuss in Rome with their champions, and they don't laugh any more. Therefore we have done something already. Understand this, the Italians are the ripest people in all the world to receive the Gospel, because they are the most disgusted with the Pope. (Applause and laughter.) You must understand one thing, that the farthest you are from Rome the more you believe in Rome. Where will you find Roman Catholics more faithful, more devoted to the Pope than American Catholics ? When you go to the Continent, the most devoted are the Irish, because they are the farthest from Rome. (Laughter.) When you arrive in Italy you find almost nothing of Catholicism ! When you go to Rome, you find none at all there !—(Great applause.)

True, we have to fight against scepticism and infidelity, which are the natural offspring of Popery. In Protestant countries infidelity is the exception ; in Papal countries infidelity is the rule, and not the exception. Therefore we are ripe to receive the Gospel of Jesus Christ. I say to this meeting that the Italians would not like at all to be evangelized by foreigners. The Germans would not like to be evangelized by Frenchmen. (Laughter.) So we in Italy want to be evangelized by Italians. So it seems to me we are national in this respect. You must be obliged to this American and Foreign Christian Union, whose aid was so powerful in promoting this unity of our churches ; first of all in preventing them from establishing sectarian churches, and now again in sending their liberal and generous support to our Central Italian Committee of Evangelization. Oh ! you cannot imagine the blessing that we shall derive from that compact in our future spiritual regeneration : for our Evangelical Committee is the executive power of our Church. In its scope, therefore, there will be a unity of purpose.

Eighteen years ago I came to America. Good people said to me, "You are but a single evangelist." Of course I was but a single evangelist, and I kept myself independent, not having attached myself to any denomination, because I could go back into my Italy and tell my Italians that I did not import any foreign element into the Italian Church, but sought to Christianize them as an Italian evangelist. Therefore I have succeeded in my attempt. Now I come back to Americans, and say that the Free Church in Italy is the most promising of all the churches in the world. They call it a *Free Church*, because it is free from all State interference. We have nothing to do with diplomacy or with politics. We are independent of the State, and preach the Gospel according to our own conscientious convictions, and not to please magistrates and rulers. Free, also, because there is not a jot of Romanism about us. Let me say one word with reference to an objection which I have heard, viz., that some good Protestants object to our having made in Italy a Free Christian church. They say "Why did you not import Protestantism into Italy?" or "Why do you not try to reform the Church of Rome? That would have been the simplest strategy, and would have brought in many Roman Catholics." I have said, I do not import any Protestantism into Italy, because I want to keep a friendship between the different denominations, and do not wish to displease any body. I had only to say to my Italians, "We do not bring to you any foreign ideas, but let us go back in our national history until we find the Apostolic church—not the church of the different councils, but back, *back* to the preaching of St. Paul. Some high and intelligent men are working now in Europe for the reformation of the Church of Rome. I did not try reformation ; first of all, because I have not strength enough, and also because I have too much common sense not to understand that it would be labor all en-

tirely lost—simply because the Church of Rome is irreformable. Let me explain. When I was following Garibaldi (applause) in the hospitals there were a great many wounded, some slightly, and others more seriously. Sometimes the wounded would have a little gangrene, say on the finger. When the surgeon examines the finger, he cuts the finger off to save the hand. But if he finds the hand gangrened, he cuts the hand off to save the arm. If he finds the arm already gangrened, he severs the arm to save the body. That is right, and logical. But if he finds the body all gangrened? I have never seen any surgeon cut the body in a hundred parts—to save *nothing*. (Great applause and laughter.)

My dear friends, if there were a few errors in the Church of Rome—a finger gangrened—we might reform it; or if the hand or arm were gangrened—a little more of errors—the reformation might be possible: but now, after the multifarious errors of the Council of Trent, and after the blasphemy of the Vatican Council, in asserting the dogma of Papal infallibility, I say the Church of Rome is gangrened from head to foot. (Applause.) What will you reform? Will you cut it in a hundred pieces to save nothing? All that remains to be done is to commit the Church of Rome to the undertaker, my dear friends. (Applause and laughter.) Now, therefore, you see why we do not try to reform the Church of Rome; but we have done our best to renew in Italy the Christianity of the Apostle Paul as he gave it to our forefathers in his Epistle to the Romans.

Oh! my dear friends, we are not in the condition of Mexico; because I cannot bring you those good tidings that our government will give us places of worship and churches to preach in. We must wait some years before we receive such favors from our government. It was only Garibaldi, when Dictator of Naples, who gave me those two beautiful churches to preach the Gospel of Jesus Christ in. But we are in Rome, and there is no human power that can take Rome from the Italians. The poor Irishmen and the poor Roman Catholics are getting up a new crusade, and sending money to the Pope to rescue him from poverty and imprisonment, to make him independent again and to restore him to his power. Oh, poor dupes! preserve your money for your own wives and children, for there is no power of money, no power of crusades that can take Rome from the hands of the Italian Government.

We are not in Rome merely to make it the capital of Italian unity.—We are in Rome to make it the centre of renewed Christianity throughout the Old World; and we shall not give up so easily our work, for it is a work in behalf of the whole world, and therefore we are carrying on triumphantly the work of God. (Applause.) It is only one year and a half that we have been in Rome; and we have already five congregations administering the sacraments, particularly the Lord's Supper; and Sunday-schools have been established; and when I go back, Young

Men's Christian Associations shall be established. We have day and night schools and an Evangelical library. We have seven Colporteurs going everywhere in Rome. Twenty-five thousand copies of Bibles were sold last year. We have everything in Rome, and the poor unfortunate Pope is obliged to see all of these things.

So in parting company with you at this time, let me say one thing, my Christian brethren : Don't forget us ; all parts belong to the American and Foreign Christian Union. Don't forget *us* ! Remember one thing that I have always said, and even written to my friend of Mexico, that if we can succeed in securing the evangelization of Italy, especially of Rome, we have secured the evangelization of the whole world.

I apply to you spiritually the commendation of the Saviour :—We were thirsty for the water of life, and you gave the water ; we were famishing for the Bread of life, and you gave us the Bread ; we were naked of the righteousness of Jesus Christ, of which we did not know, and you sent to us the knowledge of Jesus Christ. Through your Committee or Board of the American and Foreign Christian Union you have come to make known Jesus Christ to the Italians. Therefore accept your reward, which shall be as great as the benefit is great. Those who have known Jesus Christ, let them do all they can to endeavor to make known Jesus Christ to others—then the Saviour shall be the crown of reward to those laborers and co-laborers promised in that day. A crown ! a crown from the hand of dear Jesus Christ ! By necessity, a joy ! a rest ! a happiness ! a glory ! a love ! a love for eternity ! Amen !

The resolution having been seconded by Rev. Prof. Baird, was unanimously adopted. A collection was taken for the evangelization work in Mexico and Italy. The benediction was pronounced by the Rev. Joseph Scudder, D.D., former Secretary of the Society.

The Annual Meeting of the Society

Was held immediately at the close of the Anniversary, when the customary election took place to fill vacancies in the Board of Directors. The new Board, as thus constituted, will be found on the 2d cover page.

EDITORIAL NOTES.

DISINTERESTED TESTIMONY FROM LEADING EDITORS OF THE NEW-YORK SECULAR PRESS CONCERNING OUR WORK IN MEXICO.—On Tuesday evening, May 14th, William Henry Hurlbert, Esq., editor of the *New-York World*, delivered an address in Brooklyn, before the Long Island Historical Society, upon "the Present and Future of Mexico," an interesting report of which appeared in the *World* of May 15th. We gladly place before our readers the following brief extract, containing a reference to the

wonderful progress of religious liberty in Mexico, and to the success of our efforts to introduce a purer faith in that land :—

“After reviewing the different changes through which the government had passed, the lecturer spoke of the liberal character of the present government and of the great progress which had been made under the present administration. Under it schools and colleges had been established, the liberty of the press had been secured, and the largest religious liberty ordained. It was but a few years ago that a man was forced to kneel when the “host” was passing, or his hat would have been knocked over his eyes ; but now there were three Protestant churches in the capital and fifty congregations in the valley below. And the more intelligent Catholics did not object to all this, as they saw in it signs of life among the people that was preferable to the former dead condition of things. In half a dozen years Mexico may be, not politically but commercially, a part of this country, as Canada is to-day, or as the Island of Cuba is, and maintaining intimate commercial relations with us. And Mexico may be made much more valuable in a commercial point of view than either Canada or Cuba.”

A pleasant tribute to our work in and around the Capital of Mexico, is also given by William Cullen Bryant, Esq, editor of the New-York “*Evening Post*,” in a letter to that journal, dated Mexico, March 8th, 1872. He writes :—

“From the Cathedral I followed the street till I came to a chapel belonging to what was called the ‘Church of Jesus.’ This church and another, both of them large, have been sold by the government at a low price to the Protestants. The money for their purchase was procured principally from New York, and the buildings are now being fitted up for Protestant worshipers.”

Here he found about four hundred persons, which was as large a number as could be seated, all devoutly engaged in prayer.

“After the prayer a hymn was given out and sung by the congregation with great apparent fervor. I looked round upon the assembly, which was composed of men in the proportion of three to one of the other sex, and perceived that they were mostly of the aboriginal race. Most of them, however, were neatly dressed, and all were attentive. The minister then preached a sermon ; he spoke with animation and was apparently heard with very great interest.”

When Mr. Bryant inquired afterwards the meaning of what he had seen, he received this answer :—

“The person whom you saw in the pulpit is Father Agnas, a Catholic priest of no little eloquence, who has been converted to the Protestant faith ; but the principal head of the Protestant church here, and the composer of its liturgy, is ‘Father Riley,’ who is a citizen of the United States, although reared in Chili. He has engaged with great zeal in the cause of Protestantism, and is aided by several ministers who once belonged to the church of Rome, and are now as zealous as he in making converts from it. The government favors them, and would doubtless be glad of their success, for the government and the Catholic priesthood bear no good will to each other. The priesthood are naturally vexed at seeing the Protestants in churches which once were theirs, but the effect upon them is salutary, for it has made them more attentive to their own personal morals.

“Afterwards I saw ‘Father Riley,’ as he is often called here. He assured me that all which I had heard of his success and the displeasure of the clergy was true, and expressed strong hopes of further success. I mentioned to him that by far the greater part of the worshipers whom I saw in the cathedral were women, and that on the other hand, in his church, I found that the men greatly outnumbered the

women. He replied that in some of the Protestant congregations the women are most numerous.

"There is no question that the Catholic clergy in Mexico have been fearfully corrupted by what may be called the monopoly of religious worship which they possessed, by the immense riches of their church and the power of persecution which was placed in their hands. They will become better men by the effect of adversity and the formidable rivalry to which they are now subjected."

DR. DÖLLINGER ON THE PAPACY AND THE JESUITS.—We rejoice to see that the great German assailant of the dogma of Papal infallibility is advancing towards the conception of a more complete reformation of the Church. "Important revolutions," well observes the London *Christian World*, of April 5th, "are not effected by half-measures or by qualified propositions, and little could be hoped for by sagacious men from a movement which, though opposing the Pope, spoke deferentially of the Papacy, and, though rejecting Ultramontanism, recoiled equally before Protestantism." It is a significant fact that Dollinger has at last renounced, or been driven from this inconsistent attitude. From opposing the present Pope, he has come to denouncing the system of which he is the head. In the last of his lectures recently delivered at Munich, he is reported in the journal we have above named, to have said: "The Papacy is based upon an audacious falsification of Biblical history. A forgery in its very out set, it has, during the long years of its existence, exercised a pernicious influence upon Church and State alike." From the Papacy it was natural that Dollinger should pass to a consideration of the great instrument which the Papal power employs in furthering its arrogant claims—the order of the Jesuits: "Their very breath," he said, "is more deadly than pestilence. To Germany especially they have proved a worse enemy than the Turk and the Hun. They plunged this country into the Thirty Years' War, which destroyed two-thirds of its inhabitants, and left it weak and divided against itself for a couple of centuries. They involved the Hapsburgs in the suicidal policy which could not but end in their exclusion from Germany. They cheated Spain of her world-wide dominion, sacrificed Poland, and so utterly degraded the Gallican Church that the political humiliation of France became a mere question of time." Even the vaunted missions of the Jesuits have proved lamentable failures:

"Their missions in Japan, in Paraguay, and among the savage races of North America, have long ago disappeared, and left no trace behind. In Abyssinia (1625) they nearly obtained the supreme power, but nine years afterwards their mission collapsed, and they have not shown themselves in the country since. Of their toilsome labors in the Levant, in the Greek Islands, in Persia, in the Crimea, and in Egypt, nothing is left but a faint historical tradition."

THE CHRISTIAN WORLD AND ITS READERS.—As our object is not merely to convey information respecting the progress of our work among Roman Catholic populations, both at home and abroad, but to contribute

to the formation of a healthy state of sentiment respecting the entire subject of the relations of Romanism to our free institutions, we are gratified by the frequent and unsolicited expressions of sympathy and of approval of our course which from time to time reach us. In addition to a number of testimonials of this character published in a recent issue of the "Christian World," we may be permitted here to insert the following, received within a few weeks from an esteemed clergyman of the Lutheran Church, the Rev. J. B. Helwig, of Cincinnati, who, under date of April 3d, 1872, writes: "I am a somewhat recent reader of your journal, having a short time ago been made a Life Member of the Society; but as I receive number after number, *I am more and more impressed with its very great value.* The two questions of greatest moment for this generation, next to the conversion of the soul, are *Intemperance* and *Romanism*. Upon the suppression of the first depends the preservation of the civil law and the proper sense of moral obligation in regard to the Sabbath; and upon the restraint of the second depends our free School system with the Bible in it, and the perpetuity of the civil and religious freedom of this and other lands. Therefore a subject of vaster moment for Protestants than the "Christian World" brings to them from month to month cannot be found in all the publications of the land. And as Romanism becomes more and more threatening and powerful, so is the publication of your journal more and more essential. *Indeed, it is just the thing.* Would that it had millions of subscribers in all lands! It is deserving of them."

We are equally pleased to find that the "Christian World" is winning recognition as a periodical deserving a place in every Christian home. The Rev. Wm. B. Browne, of Mount Joy, Pa., in renewing his subscription (April 3d, 1872,) remarks: "It grows better and better worth the money. I read it all as soon as it comes. Then wife reads it, and then the children. Even sensational Sunday-school books cannot spoil their taste for its solid and instructive matter, which we could find nowhere else. Go on and prosper. The Lord bless you in your work!"

MISSIONARY WORK, PROGRESS, Etc.

Chili.

Valparaiso.—Rev. A. M. Merwin.

Under date of April 3d, Mr. Merwin gives an encouraging account of the successful opening of a new meeting, in a quarter of the city where hitherto there has been no Protestant worship. The readiness of the people to attend is a hopeful indication for the future. Mr. Merwin writes:—

"Another door has been opened for the entrance of the Gospel among the masses in this city. Last week we opened a meeting for the first time in the Almendral, a thickly populated district in Valparaiso. A house near one of the principal thoroughfares had been previously rented, and the largest room neatly fitted up for a Bible class or prayer-meeting. Chairs and Testaments

were provided for only twenty people. Great was our surprise on seeing forty persons present, half of them standing up, and eager listeners during the entire hour.

"This week we had made suitable preparations for a larger number, although quite certain that many who came at first from motives of curiosity would probably not return again. Thirty, however, came to the second meeting, and several remained for private conversation after its close. A member of our church, a jeweler, occupies the house and pays a small portion of the rent, the rest being covered by the allowance from the Society for this purpose.

"The Bible class, formerly held on Thursday evening, in the chapel, is still kept up; also the Sunday school, and Divine Service on the Lord's Day."

VISIT OF REV. MR. IBANEZ.

"When Mr. Ibañez was here a few weeks ago, we had a notice inserted in one of the dailies, that he was expected to preach, and more than one hundred people were present to hear him. If it were pecuniarily possible, it would be a grand thing for our work if this only native preacher could exchange frequently with the other missionaries, or move about from place to place to announce the glad tidings.

"Next Sabbath we hope to celebrate the Sacrament of the Lord's Supper, when two young men expect to unite with us for the first time in this ordinance after a public profession of their faith."

Valparaiso.—Rev. D. Trumbull, D.D.

Our readers are familiar with the necessity which our excellent brother, Rev. Mr. Sayre, and the Evangelical Christians in Talca feel of a chapel of their own in which to worship. We have received from the Rev. Dr. Trumbull, of Valparaiso, a letter, dated April 10th, 1872, in which he writes:

"I would like to know, as to the matter of a chapel for Talca, whether the Board would give a thousand dollars, in case I

can raise as much more in this city for the purpose. I make this offer: If you will give a thousand dollars for putting up a chapel in Talca, I will try to obtain an equal sum among my people."

Will any of our readers, by special contributions for this object, enable us to accept this generous proposal of Dr. Trumbull?

In the *Valparaiso Record* of March 21st, we find the following account of a Chilian hopefully led to the truth, through the instrumentality of the "Piedra"—a Spanish Evangelical periodical published by our brother, Rev. Dr. Trumbull:—

"As the Rev. Mr. Merwin was closing his Sunday Bible class in Spanish, on the 10th inst., a man came forward and said he was sorry to be unable to hear him, but that as a needy sinner he desired to comprehend more and more the truth and to be saved in Jesus Christ. His account of himself was most encouraging: he said he had been very reckless and irregular in his life, so much so that on one occasion, in a moment of convivial indulgence with some fellow workmen, when all were heated with drink and quarreling, he had received a blow on the head which had resulted in almost complete deafness. Thrown thus more on his own resources for amusement, he had taken an interest in reading; he had read in a copy of the "Piedra" a list of Spanish volumes for sale at the Depository of our local Bible Society, and going thither had purchased several of them according as his means would permit; among other books, and chief among them in his estimation, he had obtained the Holy Scriptures in Spanish. From that period he had been diligent in reading, and with results so satisfactory to himself that he said he now blessed God for the loss of his hearing, since it had been the means of leading him to a knowledge of Divine things, such as he had never cared for nor had an idea of before."

Copiapo.—Rev. S. J. Christen.

In a letter dated Copiapo, April 19th, Rev. Mr. Christen records the fact that

he has now opened a superior school, such as he has for some time contemplated organizing, and that there is every prospect of making it highly useful to the Mission work.

“Up to this time,” he writes, “I have *forty* pupils, all from the best families in the place. I employ four teachers—two natives and two foreigners. . . . Even if I did not achieve anything by it but to keep the children from Jesuitical influences, to which they are subject in all the national schools, I would do much; but think I do more than that.

“In the more direct work of evangelization I am also making progress. The attendance at our regular services is very numerous, and when I once shall organize the church (which I hope to do soon) I have reason to believe that a goodly number will come out and profess faith in the Lamb of God that taketh away the sins of the world.”

Santiago.—Rev. J. M. Ibanez Guzman.

Extract from a private letter of the American Minister to Chili, Hon. J. P. Root, to a friend in New York :—

“Mr. Ibañez, who succeeded Mr. G., is progressing very well; being a native he can have access where a foreigner could not. I see much of him, and am pleased with his labors. He is about starting a school which I think will prove a great success. Evidently, the spirit of liberalism is rapidly gaining ground in this country, and future laborers in the vineyard of the Lord will find less opposition than formerly. * * * One great source of discomfort, however, is lack of good schools appropriate for our boys. We are not inclined to send them where they will be obliged to study the Catholic religion, which is done in nearly all the schools of the country. A light, however, is beginning to break, and it will not be many years before religious freedom will have more than a name in the Republics of South America.”

Hungary.

Pesth.—Rev. R. Koenig.

WE have received from the Rev. R. Koenig, pastor at Pesth, who kindly superintends our work in Hungary and Transylvania, a letter dated May 2d, 1872, enclosing an extended report of our colporteur, Mr. Riedel's missionary operations during the first three months of the present year. We are reluctantly compelled to defer the publication of this report until our next issue, when we hope to lay before our readers some of the interesting incidents in which it abounds. Mr. Koenig draws particular notice in his letter to the experimental tour which Mr. Riedel lately made into a neighboring province, which, from prudential motives, we forbear at present to name. In this province the legislation is different from that in Hungary, and colportage is as yet strictly prohibited. There are but four small Protestant congregations within its borders; the vast majority of the population belong to the Roman Catholic and Greek Churches, and a large number are Jews. Mr. Koenig adds:

“On account of these circumstances Mr. Riedel's attempt at attacking this stronghold was rather hazardous, as not only his stock of books was liable to confiscation, but he himself to fine and imprisonment. At the same time it was very questionable, how he would be received by the Roman Catholic population, to whom the Bible is a completely unknown book. Mr. R. used the precaution to leave his stock of books in his room in the inn, and to take only a small traveling bag with him, returning to the inn as often as he was obliged to fill it again. The result was beyond all expectation. He not only escaped the vigilance of the police, but found everywhere most eager purchasers, the Roman Catholics requesting him to repeat his visit in autumn.”

BETHESDA HOSPITAL—ITS ORIGIN AND SUCCESS.

Those of our readers who have noticed the frequent references already made to the “Bethesda Hospital,” in which the

deaconess sustained by our "Union" is engaged in laboring, will doubtless be interested in Mr. Koenig's account of its origin and of the good work that is being done by its instrumentality, particularly among the Roman Catholics :—

"I established this hospital seven years ago, merely with the view of providing shelter and nursing for the members of my church in cases of sickness, but our style of nursing by Christian females, regularly trained for their work, soon attracted the attention of the public. And the result has been, that the vast majority of our patients during all this period have been Roman Catholics of the various nationalities and languages of this vast country. In the course of 1871, we had among 492 patients, 445 Roman Catholics. They find the Bible in their respective languages in each room; they find a very select library of religious and generally useful books in the house.

"Service is conducted every morning by the Deaconess, whom you support, and besides regular service on Sundays, I visit the wards regularly, and the Roman Catholics in most cases gladly avail themselves of these opportunities. Fre-

quently after their recovery they purchase a Bible, or a Testament, or a Hymn book, and in not a few cases the acquaintance which they formed with us in the hospital, has issued in regular attendance at our church and a renunciation of Papacy.

"There is an abundance of excellent opportunities for work among the Papists of this country. May the Lord send out more laborers into His harvest!"

Northern Mexico.

Monterey.—Miss M. Rankin.

God's blessing still rests upon this Mission. From a letter of Miss Rankin, dated Monterey, April 26th, we quote a few words :—

"Our churches are all in a prosperous condition. Everything is going on well in our mission, except that we cannot send our men to a great distance, on account of the Revolution. But we are strengthening things more immediately in this vicinity; which may be for the best. We are not able yet to send out any Bible colporteurs, as the country is entirely unsafe, in consequence of the war."

"The Best is Yet to Come!"

Farewell Words of Professor S. F. B. Morse.*

BY JOHN J. REED.

WHILE waiting on the bed of death,
Before the last expiring breath—
Before the golden bowl had broke,
The godly man in triumph spoke
Sweet words of faith for all to hear,
Sweet words the Christian heart to cheer:
God has blessed my earthly home,
But oh! "*the best is yet to come!*"

The glory yet to be revealed
To human eyes is ever sealed:
The bliss supreme—the rapture sweet,
When Jesus and his children meet!
An antepast at times is given,
A foretaste of the joys of heaven,
While we as pilgrims journey home—
But oh! "*the best is yet to come!*"

Send the glad message far abroad,
That we shall see our risen Lord:
That when we quit this house of clay,
The soul shall never know decay:
A spark from God that must return—
A light that shall forever burn,
And brighter shine when we get home,
For oh! "*the best is yet to come!*"

Hear it, ye mortals here below,
Whose sighs and tears in silence flow!
Hear it, ye racers for the prize,
Ye mansion-seekers in the skies!
The Invisible is drawing near—
The city's gates will soon appear:
"Come unto Me"—no longer roam—
"*The best of all is yet to come!*"

* A few days before his decease, I spoke to him of the great goodness of God in his remarkable life. "Yes, so good!" was his quick response. "And the best of all is yet to come."—REV. WM. ADAMS.

Professor Morse was a warm friend of the American and Foreign Christian Union, and remained one of the Vice-Presidents of the Society until his death.

LITERARY NOTICES.

Magazines and Papers for the Young.

WE are compelled, by lack of space, to omit our customary notices of books and of magazines and papers, other than those for the young, respecting which we promised in the last issue of the *WORLD* to speak in the present number.

Magazines for the older children, received for May:—

The Little Corporal—(Chicago: J. E. Miller, Publisher.) \$1.50 a year.

Our Young Folks—(Boston: James R. Osgood & Co.) \$2 a year.

Good Words for the Young—(Philadelphia: J. B. Lippincott & Co.) \$2.50 a year.

All admirably adapted to the instruction and amusement of children. There is rarely an article in any one of them which we cannot heartily approve, or anything objectionable in tendency. The last mentioned is a republication of an English magazine.

Magazines for the younger children received for May:—

The Nursery—(Boston: John L. Shorey.) \$1.50 a year.

The Children's Hour—(Philadelphia: T. S. Arthur.) \$1.25 a year.

Parents welcome the monthly advent of these capital little periodicals, perhaps, as much as their children do; so much entertainment do they furnish the youngest readers whom it is often difficult to provide with reading suitable to their age and capacity. The "Nursery" in particular is very attractive in its pictorial illustrations.

Papers for the young received for May:—

The Child's Paper—eight copies a year for \$1.

Morning Light— " " " "

Both published monthly by the American Tract Society (the latter for infant scholars), and characterized by the elegant finish as well as wealth of instruction of all that Society's publications.

The Young Pilgrim—(semi-monthly)—50 cents a year. Published by the Advent Christian Pub. Society.

Young Folks News—(weekly)—\$1 a year. Published by Alfred Martien, Philadelphia.

Child at Home—Boston Tract Society. Very good.

Apples of Gold— " " " Beautiful.

Little Folks—Adams Blackmer & Lyon, Chicago, Ill.

R E C E I P T S

In behalf of the American and Foreign Christian Union, for the Month ending
30th April, 1872.

NEW HAMPSHIRE.

Haverhill. Collection \$5 00

VERMONT.

St. Johnsbury. North Cong. Church, per
Franklin Fairbanks, Treas. 92 87
St. Johnsbury East. Cong. Ch. and Soc. 12 74
St. Johnsbury Centre. Cong and Meth. Chs. 9 69
" Collection 40 87
Peacham. Collection 6 59
" Miss Chamberlain 1 00
Newbury. Collection 3 60
" Cong. Ch. and Soc. 15 00
Wells River. Collection 7 56
West Rutland. Collection 5 76
Rutland. Collection 9 25
Castleton. Collection 5 66

209 69

MASSACHUSETTS.

Springfield. Rev. Rufus S. Underwood 2 00
Ellot. Rev. Benj. F. Clark 5 00
Woburn. Mark Downs 5 00
Salem. M. E. Ch., add. 1 00
Lowell. Worthen st. M. E. Ch., add. 2 10
Clinton. M. E. Ch. 20 10
Grantville. M. E. Ch. 8 00
Lancaster. Rev. Mr. Ames 5 00
Lynn. St. Paul's M. E. Ch., add. 1 75
Nantucket. Rev. G. A. Morse 5 00
Lynn. South street M. E. Ch., add. 7 00
Charlestown. Union Ch. 6 00
Kingston. Rev. Nath'l Cobb 1 00

MASSACHUSETTS—Continued.

Medway. Mr and Mrs. S. Sanford 6 00
Worcester. Trinity M. E. Church, add. 14 00
88 85

RHODE ISLAND.

— R. I. 15 00
Providence. Conference Minutes 21 00
36 00

CONNECTICUT.

New Haven. Ladies, per Mrs. H. B. Skinner, for Miss Rankin's work, paid in
Feb 29 83 00
Milford. Rev. G. H. Griffin 10 00
Fairfield. 1st Cong. Ch., by Mrs. C. M. B.
and M. M. 17 00
867 00

NEW YORK.

Meridian. T. R. Townsend \$10 00
Yonkers. 1st Pres. Church, to constitute
Rev. T. Ralston Smith, D.D., and Prof.
H. M. Baird, L.D.'s 209 25
N. Y. City. Woman's U. M. Soc'y, for Miss
Rankin's field, \$3⁰⁰ gold, in 33 22
" Mrs. C. R. Turnbull, in full of L. M. 5 00
" 4th Av. Pres. Sab. Schl., for Dr. Kalo-
pothake's field 100 00
Brushland. Mrs. Mary J. Kennedy 3 00
Oxford. M. E. Church 10 50
Newton. Charge Wyoming Conference 5 00

NEW YORK—Continued.

Owego. Pres. Church, in part.....	43 07
" E. S. Flint	25
N. Y. City. St. Luke's S. Schl., for Central Mexico.....	125 00
Penn Yan. M. E. Ch	75 00
East Worcester.....	4 00
N Y City. Bostwick Estate.....	2,000 00
Geneva. Ref'd Ch. Annual Collection, by F. O. Kent, Treas.....	32 35
Albany. Calvary Bapt. Ch.....	50 00
N. Y. City. A. B. Soc'y Grant to Central Mexico, Feb. 5, 1872, \$1,000, to Northern Mexico, Mar. 30, \$500	1,500 08
	4,205 57

NEW JERSEY.

Elizabeth. 2d Pres. Church, by J. Howard Sweetser	90 04
Newark. 3d Pres Ch, Isaac Alling, Horace Alling, Danl Price, \$10 ea; R. S. Greenooks, S. B. Sanders, F. A. Alling, \$5 ea.....	45 10
" 6th Pres. Ch., \$30 of which constitutes Rev. M. F. Hollister L.M.	50 00
	185 04

PENNSYLVANIA.

York. C. A. Morrison.....	20 00
Philadelphia A Thank-offering, from a child, for Central Mexico.....	5 00
Curwensville. Hon. J. Patten	50 00
	75 00

KENTUCKY.

Louisville. Messrs. Stephens, Needham, Fink, \$10 ea.; Harlan, Vernon, Miss Short, \$5 ea.; Mr Needham \$3.....	48 00
" Chestnut street M. E. Ch., South, add., Mrs. Baker \$3, Mrs. Pirtle \$1, Mr. Schwing 60c.	6 50
	54 50

MISSOURI.

St. Louis. Mrs. J. J. Roe 60c.; Fisk, Knight & Co., S. M. Dodd, James Richardson, \$25 ea.; M. Brotherton, A. L. Pettleson, \$20 ea.; D. B. Gale, J. C. McCune, A. Sumner N. C. Chapman, H. C. Yeager, G. F. Halse, S. Cupples, D. C. Jaccard, A. S. Meimod, J. V. W. Dutcher, Mary Gamble, J. A. Holmes, J. E. Joy, Saml. Copp, \$10 ea.; D. Gilchrist, W. Copperthwait, J. S. Smythe, W. D. Butler, E. Hilsley, D. S. Baker, W. G. Webb, Mrs. W. G. Webb, John Crangle, A. Sproule, N. Springer, D. B. Clark, C. H. Bailey, C. V. Cox, J. C. Merrill, John Wahl, H. R. Foster, Annie Hannil, H. H. Menoun, S. Ridgely, S. B. Kelloz, G. D. H., A. Lague, Mrs. C. Belsher, J. Patrick, J. P. Collier, S. H. Sempie, E. J. Cundat, \$5 ea.; M. Randall \$8, Mrs. Levering \$6, E. Neill \$3, G. Partridge, J. E. Beard, H. P. Wyman, S. R. Weed, H. Strader, J. Titus, M. Eaton, S. Scarlett, A. M. Gardner, W. K. Wilson, H. M. Blossom, S. Spencer, \$2 ea.; Messrs. Goddard, Nowell, Bouham, and R. H. C., \$1 ea.....	490 00
St. Louis. Rev. P. Brook, pastor Christian Church.....	13 35
" Carondelet Pres. Church, to constitute Rev. Robt. A. Condit L.M.	40 25
	543 60

ILLINOIS.

Lake Forest. D. R. Holt.....	20 00
Jacksonville 1st Portuguese Pres. Ch.	19 00
" 2d Portuguese Pres. Church	7 95
	46 95

INDIANA.

Princeton. Pres. Church.....	13 00
Muncie. M. E. Ch., of which J. F. Nickey \$25, Rev. Jos. Erwin and J. F. Nickey, L.M.'s.....	53 65
" Pres. Church.....	10 25
Greenwood. Pres. Church.....	7 00
	83 90

OHIO.

Chillicothe L. W. Foulke, M.D., for Miss Rankin's field and to constitute Rev. A. R. Stewart L.D.	135 10
Piqua. Sab. Schl. of St. James P. E. Ch., for Miss Rankin's field.....	16 00
Cincinnati. Wm. Sumner \$100, W. Sumner & Co. \$50, Lane & Bodley \$30.....	180 00
" Preacher's Meeting M. E. Ch.....	21 30
" 6th Pres. Ch., in full of L.M. for Rev. John M. Jenkins.....	11 13
" Messrs. Crawford, Healey, Aydelotte, Addy & Co., Emerson, Holdin McAlpin, Shipley & Co., Thompson & Co., Wynne & Co., Fallis, Brown & Co., Spencer Bros., Brooke, Lytle & Co., Rowland, Pendleton, Fisher, Keys, Chalfant, Perry, Kemper Bros., Sellow, Keys, Snowden & Co., Broadwell, Allen & Co., W. F. Colburn in full of his L.M., Mrs. McAlpin and Ogden, \$10 ea.; Neave, Hill, Clark, Harrison, Biggs, Hutton, Lehmer, Vanduzen, Proctor, Anderson, Pritchard, Coe, Devon, Simpkinson, Barbour, Church, Maddox, McGuffy, Richardson, Waters, Kinney, Bragg, Burnet, Watson, Herron, Lindsey, Cheever, Avery, Coffin, Ramey, Kyle, Kidd, Bennett, Allen, Mrs. Ross, Wiggins, Williamson, Worthington, \$5 ea.; Flickinger, Tudors, Woodside, Coona, \$3 ea.; Sherwood, McClure, Loyd, Baldwin, Manse, Copeland, Hooper, Pollock, Olmstead, Forbes, Richardson, Rollo, Morgan, Hopkins, Lupton, \$2 ea.; Hartzell, Baker, Hollister, \$1.50 ea.; James, Frazer, Neave, Bruner, Rose, Fagin, King, Haywood, Woods, Broussard, Branstreel, Kyle, Lykins, Shepherd, Ferguson, Johnson, Stevens, Mrs. Shultz, Bishop, \$1 ea.; R. Howels 50c.....	558 00
Cleveland. A. McNaig.....	5 00
	924 43

MICHIGAN.

Detroit. A Congregationalist, for Northern Mexico.....	5 00
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IOWA.

Springfield. Friends Soc. for Home Work.....	20 25
Fairview. Pres. Church.....	19 75
North Liberty. Church of God for Home Work and to make Rev. A. Hollema a L.M.	40 00
" Union Meeting	15 00
" Evangelical Church.....	5 00
	100 00

Receipts of the Italian Deputation, for the Free Italian Church, etc.

N. Y. City. 4th Av. Pres. Ch.	217 45
Brooklyn. Tabernacle Ch., in part, M. J. S.	5 00
Metuchen. Collection	40 84
N. Y. City. Miss Rebecca Lowrey	5 00
	268 29

Total Receipts as above\$7,068 22

THE CHRISTIAN WORLD.

Vol. 23.

JULY, 1872.

No. 7.

EDITORIAL NOTES.

AN ACKNOWLEDGMENT.—We take this occasion to express our sincere thanks to many of the representative religious weeklies, of various denominations, and to several of the leading daily papers, for the kindly interest they manifest in the work in which we are engaged, and for their cheerful readiness to publish fresh information concerning the progress of this work. In quite a number of these journals, extended articles have recently appeared in regard to our work in Italy and in Mexico, so fully treated by us in the March and May numbers of the *Christian World*. They have also furnished their readers with extracts from our Annual Report, and from the addresses delivered at our Anniversary and elsewhere by Rev. Dr. Riley and Rev. Alessandro Gavazzi. We gladly recognize our obligation for these editorial courtesies, and shall strive to fill our magazine with such matter as will attract and reward frequent quotations from its pages.

GAVAZZI'S LECTURES.—The presence of Father Gavazzi in this country, and the lively interest which his stirring words are exciting among all classes whom his fervid eloquence reaches, revive the recollection of his former visit to America a score of years ago. Many of our readers will remember the wonderful impression made by the ex-Dominican monk, then fresh from the pulpit where he had preached in all sincerity the doctrines which now he reprobated. His lectures, partly translated from the Italian, and partly delivered in English, were published by the American and Foreign Christian Union, in 1854, forming, with the life of Father Gavazzi prefixed to them, a volume of 393 pages, and enjoyed a wide circulation. A few copies are still on hand, and may be obtained on application at the office, 47 Bible House. The price, in paper covers, is fifty cents, post-paid.

THE MEXICAN REVOLUTION.—The interest of the revolutionary struggle in Mexico still centres in the city of Monterey. Since we last noticed the progress of the revolution, in our April number, this unfortunate

city has become the theatre of actual conflict, having undergone two assaults. It was reported as having fallen, on the 30th of May, into the hands of the Government troops, and as being held by Gen. Ochoa, while Gen. Carrello was said to be pursuing the retreating rebel Gen. Trevino. Later despatches state that the Government troops were dislodged after a sanguinary engagement on the 3d of June, and that they retired to Saltillo, pursued by the enemy. The city was sacked by the soldiers of both sides, and in addition to the plundering of property many persons were killed.

We now wait with anxiety to hear of the safety of our missionaries, Miss Rankin and Mr. Beveridge.

THE PRIESTS AND ELECTIONS IN IRELAND.—Recent British journals contain extended comments upon the flagrant interference of the Roman Catholic priesthood in the county of Galway, Ireland, with the freedom of election. Mr. Justice Keogh delivered, on the 27th of May, a decision upon the claims of two rival claimants to a seat in Parliament, which took nine hours in the reading. From this document (which is of more weight owing to the circumstance that Judge Keogh is himself a Roman Catholic) it appears to be judicially ascertained, that the priests slandered and denounced their political opponents by name from the altar, and threatened the supporters of the opposing candidate with being regarded as renegades. At their instigation the peasantry not only called voters from their beds and warned them against giving their suffrages for the liberal candidate, but resorted to more direct means of intimidation, trying to detain other voters from the polls by force, firing into their houses, etc. "One-third of the priests of the county of Galway," says the *London Christian World*, of May 31st, "are charged with being parties to disgraceful scenes like the above, and Judge Keogh said that he should report to the House of Commons the Archbishop of Tuam, the Bishop of Galway, the Bishop of Clonfert, and a great number of the priests guilty of undue influence and intimidation. Father Cohen had said that priests would use the confessional under the Ballot Bill, if necessary, and, while celebrating mass, told his flock that they were bound to vote for Nolan, and that even if they had previously promised to vote with their landlords, *they were bound* to break it [their word]."

The *Belfast Weekly News*, of June 1st, after rehearsing these priestly outrages at considerable length, well observes: "No wonder Judge Keogh, in virtuous indignation at the men who brought discredit on the religious faith he professes, spoke of one priest as 'this wretch, who could never have climbed a father's knee or embraced a mother's neck,' and of others as 'pandering to the passions of the vilest of the populace by terms which only might be more properly addressed to the debased fetishes on the coast of Africa.'"

The same paper adds : " So far as the learned Judge is concerned, he has done his part efficiently, and he will have the thanks of all friends of freedom of election."

THE FRENCH NATIONAL PROTESTANT SYNOD.—The first national Synod of the French Protestant Church held since the revocation of the Edict of Nantes, and of whose approaching convocation mention was made in an article in our April number, is at the time of this writing holding its sessions in the city of Paris. The elections for members of this body were, some time since, known to have resulted in the return of a majority of twelve members belonging to the Orthodox over the Liberal or Unitarian party. The only item of information that has yet reached us respecting the proceedings of the Synod, is contained in a cable despatch of June 14th, stating that an extremely animated discussion had that day taken place ; in which M. Guizot, as leader of the Orthodox party, maintained the authority of the Holy Scriptures, while Rev. M. Coquerel, in behalf of the liberal party, justified certain divergencies relative to the divinity and resurrection of Christ. We are happy to learn that the views of M. Guizot and the Orthodox wing were sustained by a majority of the Synod. The Liberals thereupon withdrew from its deliberations.

PRINCE BISMARCK ON THE RELATIONS OF GERMANY WITH ROME.—The insulting refusal of the Pope to acknowledge as representative of the German Empire the person selected by Prince Bismarck, gave the Premier an opportunity of expressing himself in the German Parliament on the general question of the relations of the Papacy to temporal powers. Cardinal Hohenlohe was not only a Roman Catholic, and a high dignitary of the Church, but a liberal in sentiment. This was, undoubtedly, one reason for his rejection by the Court of Rome. Prince Bismarck, in commenting upon the unexpected and unfriendly action of Pius IX., said : " I do not regard it as possible, after the dogmas which have lately been promulgated by the Catholic Church, that a concordat can be arrived at with any temporal power, *unless that temporal power to a certain degree be abdicated*, which is a position the German Empire at least cannot accept ; for, gentlemen, have no anxiety on this point,—we will not act the part of men hopelessly conquered either in the State or the Church." And he added this significant hint respecting his own future policy : " So far as Prussia is concerned, the Prussian Cabinet are determined to take measures which shall henceforth render it impossible for Prussians who are priests of the Roman Catholic Church to assert with impunity that they will be guided by canon rather than by Prussian law. We shall maintain the legislative powers of the State against all comers, so that those who choose to

obey a foreign law in preference to our own, will place themselves beyond the pale of the Prussian law."

THE GREEK PATRIARCH AND THE BULGARIANS.—The newly awakened spirit of resistance to hierarchical assumptions of authority seems to be manifesting itself in the Greek as well as in the Romish Church. The Bulgarians have thrown off the yoke of subjection to the Greek Patriarch of Constantinople, and have been recognized by the Porte as an independent Church. Recently the Bulgarian Exarch publicly officiated in Constantinople, and omitted from the liturgy all reference to his late ecclesiastical superior. The result was a formal excommunication hurled at him by the impotent Patriarch. Since, however, the Bulgarian prelate knows as well as any one else the futility of such churchly weapons, he appears not to have been greatly disturbed by it.

PROTESTANTISM IN SPAIN.—An absurd statement was telegraphed to the Associated Press from Europe a few weeks since, to the effect that "the last Protestant chapel in Madrid had been closed." It need scarcely be said that the story obtained no credit with those who knew that so far from there being but one such chapel in Madrid, there were a number of rapidly growing congregations of Protestants in that city. According to the Madrid Correspondent of the *London True Catholic*, of May, the false report was a deliberate fabrication of the enemies of Evangelical truth. These persons took advantage of the removal of a Protestant congregation from the building it had for two years occupied, and upon the site of which a spacious Protestant church is now to be erected, to spread the statement above referred to not only throughout Spain, but even in more distant lands. So far from the efforts to evangelize Spain having proved a failure, the *True Catholic* quotes from the *Genevan Semaine Religieuse*, a highly interesting account, in which these sentences occur:—

"It is three years since liberty of worship was proclaimed in Spain; and already we can reckon up twenty congregations of some size, in which are found a very encouraging proportion of souls really converted to the Lord. Madrid now possesses seven Evangelical chapels of different denominations, in which more than two thousand persons hear the Gospel every Sunday and several times in the week. Four of these churches have schools, in which three hundred children receive a Christian education; and on the 3rd of last September M. Carraseo opened a new chapel in the faubourg of Las Penueas, where there has also been opened a school which had twenty-five pupils on the books from the time of its foundation. Seville is to the south of the kingdom what Madrid is to the centre—a focus of Evangelical light. We have long known the zeal of its pastor, M. Cabrera, a converted priest, and the indefatigable activity of Mr. Tugwell, to whom is owing the formation of five congregations, and of schools frequented by more than six hundred children. There is here also a school of theology superintended by Mr. Black, a Scotch pastor, and a training school for female teachers."

Other flourishing congregations are to be found in Valladolid, north-west of the capital, and in Barcelona, on the Mediterranean. In the latter place the schools founded by M. Empeytaz, of Geneva, which a year ago did not contain thirty scholars, numbered in October last not less than two hundred and two children on the books.

Until recently the Protestants of Spain were divided between the adherents of the associations known as the "Reformed Churches of Spain" in the South, and the "Evangelical Church" in the North and West. Following the example of their brethren in Italy, these associations, together with a couple of independent congregations in Madrid and Carthagená, have united in a single body, with the appropriate title of the "Christian Church of Spain."

A ROMISH PREACHER'S VIEW OF TRANSUBSTANTIATION.—An impartial man will probably need no better proof of the falsity of the Roman Catholic doctrine of transubstantiation than the gross absurdities and horrible impieties to which an admission of its truths logically leads. This is well set forth in the following item, which appeared in the *Church and State* of May 22d :—

"A Dominican friar, Frater Burke, who has lately made some little sensation by his preaching in this city, [New York.] delivered an address at the consecration of the Roman Catholic Bishop of Providence. In the address he spoke of the magical power belonging to the priesthood, using language which carries one back to the days of Tetzels, and which is rather unusual in this country. For example, speaking of Bishops, he said :—'For such is a Bishop in the Church of God, embodying of necessity the three great attributes so far as man can partake of them—the unity, the sanctity, and the power of Jesus Christ. A man speaks a few words standing at an altar, holding a piece of bread in his hands, and all heaven is in commotion. Every angel prostrates himself in adoration, for the Almighty God rises from His throne, and in a moment, in the twinkling of an eye, annihilating space, He comes, obedient to the man's word, and places Himself by a wonderful incarnation in the omnipotent hands of him whose voice calls forth the praises of Heaven.'"

DECLARATION OF PRINCIPLES OF THE "OLD CATHOLICS."—The Old Catholic party, under the leadership of Father Hyacinthe and others, appears to be making progress both in numbers and in fuller apprehension of the true grounds of dissent from unchristian Rome. As an indication of numerical strength, it is reported by M. Caprera that when the census was taken in Palermo, Sicily, a few months ago, 11,000 persons inscribed themselves as "Old Catholics." Of substantial advance towards the truth, we find very distinct tokens, in the following declaration of principles published by the Committee of Old Catholics established in Rome, of which Father Hyacinthe is President. We quote from a letter of the Roman correspondent of the *London Times*, (May 15th,) published in the *N. Y. Times* of June 10th :—

"The Committee established in Rome for the defense of the Catholic faith against

the innovations of these latter times, and for the promotion of a disciplinary and moral reform in the Church, feels the necessity of proclaiming that it is on the divine foundation of Jesus Christ that it intends to erect its work. Any attempt at religious reform inspired by another spirit is, in its eyes, struck with impotence ; it confesses Christ to be the Son of the living God, the only redeemer of souls and of nations, and it is from Him that it expects the regeneration of which the world has need.

Firmly attached to the faith established in the Church by Christ and His Apostles, we accept, with the Holy Scriptures, all the traditions of divine origin and all legitimate decrees of the Catholic Church. But we absolutely reject the human traditions which have become mingled with the results of revelation, as well as the abuses of authority by which it has been sought to maintain and impose them. We particularly reject the Council of the Vatican as deficient in liberty and œumenicity, and the dogmas it promulgated as being the consecration of all the errors and abuses previously introduced into Catholicism.

We demand, as did our fathers in the faith, the reform of the Catholic Church in the persons both of the pastors and of the flock. We believe that reform to be now more necessary and more urgent than ever, by the very reason of the obstinate refusal to accomplish it, and of the intolerable excess of the evils we suffer from. Without disregarding salutary ulterior developments, we think it necessary to revert, in order to operate an efficacious reform, to the epoch prior to the separation of the East and the West, and that it is on the groundwork of the first eight centuries that the much desired union of the various Christian communities may be at first prepared and afterward effected.

At no price will we separate ourselves from the Catholic Church to form a new sect : we recognize the legitimate authorities that represent it, but we also affirm our rights and our duty to resist arbitrary prescriptions which are also iniquitous, and which can in no way bind the conscience of a Christian.

In the violent and essentially transitory state in which the Catholic Church now finds itself, the different committees organized throughout its extent are to combine to give a unity of direction to the movement of resistance and reform, and to prepare the meeting of a really free and Œumenical Council, and the choice of pastors faithful to the ancient faith and to the spirit of charity and liberty that ought to reign in the Church of Jesus Christ."

THE NEUCHÂTEL COMMITTEE FOR EVANGELIZATION IN FRANCE.—The first annual report of this committee, although made in October, 1871, appears from the date of its title page not to have been printed until 1872, and has only recently reached us. It is full of interesting news from France, all tending to prove that France is open to evangelical influence, as it never was before. Not only are the difficulties interposed by the government much lessened, but the *people* are far more ready to listen to the truth.

The labors of the Neuchâtel Committee originated in this way :—In the course of the late hostilities with Prussia, an army of more than 80,000 French soldiers was compelled to cross the Swiss frontier, to avoid falling into the hands of the enemy. In accordance with the laws of war, these soldiers were disarmed by the Swiss government, and remained in Switzerland until the restoration of peace in a sort of enforced neutrality. So kindly were the "*internates*," as they were

styled, treated by their hosts, that they returned to France with the most cordial sentiments of gratitude. Many, if not most of them, also carried back to their native land a Bible or a Testament, which they value highly both for its own sake and for that of the givers.

It was this state of things that led the Christians of French Switzerland, and of Neuchâtel in particular, to believe that they were called of God to follow their late guests back into France, in order to give the Gospel through their instrumentality to others also. Their means were not large, but they seem to have expended them to good advantage. Protestant French-speaking pastors—those settled in Switzerland were preferred—and other evangelical laborers were sent in various directions through France for as long a time as their duties at home would permit. They distributed Bibles and tracts, and on obtaining, as they generally did without difficulty, the permission of the civil authorities, held public religious meetings. One of these gentlemen, *M. Matthey*, could compare his work in Lyons to nothing else than “a triumphal march and a song of thanksgiving.” The *internates*, without exception, welcomed him as a friend. He distributed 1,500 tracts, and a like number of separate gospels, and only one hundred copies of the New Testament, “for almost all the *internates* he met with were already in possession of the precious volume since their sojourn in Switzerland.” At Gap, where Messrs. *Cassiquard* and *Naef* had been led to fear an unfriendly reception, on account of the clergy being reputed all powerful, they found the beautiful hall where they were to speak draped with Swiss and French flags intermingled, and adorned with friendly inscriptions. They were even urged to remain and accept a public dinner in their honor, that the people might have another opportunity of hearing them speak. From Dijon *M. Boulenez* wrote: “The people are so attached to Switzerland, that several infidels said to me, ‘Come always to my house! One may well say that there is a God, for in Switzerland the people are happy.’”

Still more important than any individual instances of friendliness to Protestants from beyond the Jura, was the growing feeling among the masses that what France needs is a purer and better faith than she now possesses. Thus *M. Bérard* is reported everywhere to have heard such remarks as this: “If France does not become Protestant in ten years, she is lost.” And *M. Bérard* makes this striking statement:

“This opinion of the necessity for France to become Protestant, was repeatedly expressed in my presence under various forms; and the fact that Protestantism has been able to fix the general attention to such a degree, is the most important symptom I have observed during my tour. The enthusiasm with which, contrary to the assertions of the priests, the Protestants exposed their lives on the battle-fields, the pastors tending the sick in Paris; the self-devotedness of the Protestants during the siege; their liberality towards the wounded; the fact that the ambulances were a creation of Protestant Geneva; the manner in which Switzerland treated the

internates (and Switzerland is generally identified with Protestantism): all these circumstances united, especially the last, have made a strong impression on the minds of the intelligent Catholics. They aspire above all to liberty, and liberty is a characteristic of the Swiss. And finally, is it not Protestant Germany that by science and might has vanquished Catholic Austria and Catholic France?" It is this that caused a simple man of the people at Lyons to exclaim: "God has become a Protestant!"

The work is a great one, and really above the pecuniary ability of the benevolent Swiss Committee which has undertaken it. This Committee now appeals, through its President, Prof. Godet, and its Secretary, M. de Pourtalès, to the Christians of other countries to supplement its slender resources.

RELIGIOUS PERPLEXITIES OF THE FRENCH GOVERNMENT.—The Abbé Jonqua, a priest of Bordeaux, for refusing to acknowledge the "dogma" of Papal Infallibility, was recently excommunicated by his superior the Archbishop, and has since been convicted in a civil court of illegally wearing the sacerdotal robes after excommunication. The Abbé naturally appealed from this decision, on the ground that the dogma had never been proclaimed officially in France, as the Concordat with the Pope requires that every foreign ecclesiastical decision should be, before obtaining the force of law. In trying to remedy this defect, the Roman Catholic dignitaries have involved the government in some embarrassment. For the Archbishop of Paris has ventured, unauthorized by the civil authorities, to promulgate the dogma in question, thus making a breach between the government and the clergy. What will the government do about it? "Consistency would require," remarks the *Nation*, "that its protest should be at least as sharp as in the case of the altered formula confirmatory of bishops, and as much sharper as the breach is a larger and bolder one, indicative of a settled purpose to take advantage of the anomalous condition of France to recover lost privileges.—Moreover, in the present instance, even if the Archbishop's action is condemned, its effect upon the faithful cannot be recalled or scarcely neutralized. It is reported, indeed, that censure has been privately administered, with a warning against a repetition of the offence; but this only reveals the Government's embarrassment. Whatever else happens, the occasion will probably not be improved to disestablish the church, as some Protestants recommend."

"THE SACRAMENTS OR DEATH."—Under this heading (*Sacramenti o Morte*) the "Eco della Verità" of Florence, recently published the text of an extraordinary letter of Cardinal Patrizii, Pontifical Vicar in Rome. From this document, which is dated April 16th, 1869, and is addressed to the President of the Tribunal of the "Consulta," it appears that the physicians of the late Roman States were forbidden, under pain of ex-

communication, to continue to attend any patient, however dangerously ill, who refused to receive the sacraments of the Roman Catholic Church! Well may the Roman journal "la Capitale" call attention to the "inhumanity" and "ferocity" of the pontifical court, and declare that court the most bitter enemy of Christianity.

After adverting to the circumstance that there had recently come to light not a few cases of persons under medical treatment who had died without receiving the holy sacraments, the Cardinal adds: "Hence it is that, in virtue of the obligation imposed upon him by his own office, and also by the Holy Father's command, he [the undersigned] finds it his duty to remind the physicians and surgeons of the canonical laws relating to the administration of the holy sacraments as applied to the sick, and particularly of the 3rd constitution of Saint Pius V., *super gregem*, in which it is prescribed: 'No physician can receive the doctor's degree, unless he swears to see to it that he will not visit a sick person beyond the third day unless the latter calls a confessor in, unless a reasonable cause excuses him.'" The Cardinal then proceeds to show that this prohibition was endorsed and renewed by Benedict XIII., in the Roman Council of 1725, who pronounced upon the disobedient physician a sentence of major excommunication. He concludes his letter by requesting the President of the "Consulta" to bring the matter to the attention of the individual physicians and surgeons of the Roman capital, either by means of a circular letter, or by a particular notice, according as he might deem most expedient.

PROCLAMATION OF RELIGIOUS TOLERATION IN JAPAN.—Few items of recent news have been received with greater satisfaction and with more devout gratitude to God by the Christians of Europe and America, than the announcement of the repeal of the intolerant laws of the Japanese Empire. It is but a few weeks since the American branch of the Evangelical Alliance was prayerfully considering the best method of bringing the subject of religious liberty before the Japanese embassy, then just arrived in this country. It was hoped that by calling the attention of these prominent officials to the beneficent working of our laws, they might be induced to exert themselves upon their return to Japan to secure for Christianity the same freedom from State interference which all forms of religion here enjoy. But the wheels of Divine Providence often move more rapidly than our faith anticipates. Before any of the springs of action which we hoped to touch could possibly be brought into play, the object we ardently desired has been effected. *The Mikado* has proclaimed the revocation of all edicts forbidding Christianity in Japan! But while rejoicing at the new door of influence opened to Christian exertion, let us not forget that it was the machinations of the propagators of a corrupt form of Christianity which three

centuries ago led to Japan's being so long closed against the truth. And while we send thither the pure Gospel of Jesus Christ, let us continue everywhere to battle with the error which sowed such pernicious seed in Japan.

Can the Greek Church be Reformed from Within?

BY REV. M. D. KALOPOTHAKES, M. D.

THE question of civil and religious reform is one that has of late engaged the minds of thoughtful and patriotic men every where. Among us, too, this question has been lately very much agitated, both in private circles and through the press, and the people seem to be very much interested in it. Setting aside its political aspect, I wish to state some facts which may seem to throw light on the question of policy in connection with the missionary work in Greece, and thus enable American Christians to decide aright about it.

Does the Greek Church need reformation? What kind of reform does it need, and how is it to be effected?

To answer these questions aright, one must know the doctrines and practices of the Greek Church, and be acquainted with the existing state of things in the nation. The peculiar doctrines of the Greek Church, as they are stated in Plato's Catechism, and the exposition of faith embodied in a letter written to the Archbishops and Bishops of Great Britain by the Patriarchs of Constantinople, Jerusalem, Antioch, and Alexandria, and other dignitaries of the Greek Church, in 1723, are the following :—

1.) That the Scriptures are the word of God ; but tradition and the acts of the first eight ecumenical councils being of the same origin as the Scriptures, are of equal authority with them.

2.) That all the faithful are permitted to hear the word of God, but only those who are qualified must read it for themselves, and that some portions of the Old Testament are not to be placed in the hands of youth, as being injurious.

3.) That the right of interpretation is wholly left with the Church, the right of private judgment being denied to individual believers.

4.) That there are seven mysteries, or sacraments, viz. : Baptism, Chrism, the Lord's Supper, Confession, Holy Orders, Marriage, and Unction.

5.) That in Baptism the person baptized according to the Greek form is regenerated and taken into the family of the faithful, becomes a child of God, and is entitled to an inheritance in heaven ; the only thing necessary for the pardon of his actual sins being confession, penance, the prayers of the Church, and alms-giving.

6.) That in the Lord's Supper, through the blessing of the priest officiating, the bread and wine are miraculously transformed into the body and blood of Christ, and this is called the *bloodless sacrifice*.

7.) That the Virgin Mary, the saints and the pictures must be worshiped, but not in the same way as God. (In practice, however, they are so worshiped, and in many instances more than He.)

8.) That the sinner is justified by good works as well as by faith.

9.) That prayers, alms-giving, and especially the performance of mass in behalf of the dead, are efficacious.

10.) That fastings, making the sign of the cross, visiting holy places, and all other kinds of penance are meritorious.

11.) That all graces flow from the Church through the bishops, who are regarded as the successors of the Apostles, and with them is deposited the power of binding and loosing.

Besides these, the Church holds and practices innumerable other things which engage the mind of the faithful in their worship more than God Himself. Now in view of this state of the Church, the necessity of a reformation, and a thorough one too, is obvious to every impartial judge. Let us hear what the church and the people think about it.

The Greeks in general may be divided, in a religious point of view, into three classes—the ignorant, the *philorthodox* [or devoted adherents of the Greek and Orthodox Church], and the infidel. The first embraces the great mass of the people, the common order of priests included, who blindly but sincerely believe in and practice all that the Church enjoins. The second comprises such as practically are in reality infidels, yet who, like the Pharisees of old, make a pretence of great veneration for and attachment to all the doctrines and practices of the Church to the very letter. In this class may be enumerated the enlightened portion of the higher clergy. The third consists of the educated men and women who openly reject every thing, and are either atheists or materialists.

All these classes agree, however, some from conviction, some from policy, some from personal interest, in this—that the church is the national bulwark—the bond that has kept the nation united, and that will ultimately effect its entire emancipation from the Turkish yoke. They all unite, also, in declaring that if there is any orthodox, apostolic Church, it is the Greek, which has saved the genuine faith amidst its shipwreck in all other countries; that it is the Mother Church, into whose bosom all other Christian churches must ultimately return!

With respect to the question of reformation in the church, these classes differ. The first declares that all is right; all is ordered of God, and not an iota should be changed. The second acknowledges the need of reformation, but says that it must be confined to some external types and trivial things. The third openly declares that the whole is a fabric made up for the sake of the masses, and that time, education, and the spread of civilization, will one day bring it, as well as all other forms of

religion, to the ground, and nations and individuals will then be united by the bonds of mutual wants and interests! It unites, however, with the two other classes in repelling every effort, either from within or from without, to effect a change in the *statu quo* of the affairs of the church; and in not a few instances it has been more violent in its opposition to the evangelical work than either of the other two classes.

Having stated these facts respecting the first two questions, and shown that the Greek Church has not only departed from the simplicity of the Gospel, but is totally corrupt and needs a thorough reformation, I come now to the third, viz. : How is it to be reformed?

On this the opinions of outsiders, even of the Protestant missionaries themselves who are in the field, working for the evangelization of the Greeks, differ materially from each other. One view, for instance, is, that the Church *can* and *should* be reformed from within; consequently that the chief business is to employ such means as may be calculated to enlighten the people in the Church without insisting upon a withdrawal from it. By this method they believe that the number of those thus enlightened will soon become such as to cause a reformation in the Church without the wear and tear of a rupture. Another view, which I myself hold, in common with the majority of the evangelical Greeks everywhere, is that a reformation of the church from within being impossible, it must be sought and effected from without, through churches formed of persons converted and withdrawn from it.

This opinion is supported, first, by the history of religious reformation in other countries, churches and ages. History does not give us a single instance of a Church being reformed from within as a whole; and what is now going on in Germany is a further proof in confirmation of this view. For while a few honest and good men desire a reformation, there are thousands upon thousands who find their worldly interests in the existing state of things, so that those who wish it have no other alternative than to withdraw and form separate organizations.

Second. By the fallacy of this opposite view itself, viz. : that enlightened and converted persons can and must stay in the Church till they become strong enough in numbers and influence to effect a reform. It would be presumption in me, and unjust to them, to suppose and insist that there are no converted persons in the Greek Church; for I believe that there are such, and that, behind all the forms and superstitions, Christ is found as the anchor of some souls; yet I do hold and insist upon saying that these persons are to be found mainly among the ignorant classes, and that the moment they are enlightened by the Gospel, they find that they cannot conscientiously continue in the church and conform to its practices. This is corroborated by the experience of all who have been converted and withdrawn from the church—all finding it utterly impossible to stay in it; and justly, too, for how can a conscientious person go to church and partake of the communion, for exam-

ple, at the hands of the priest who administers it in these words :—“ George, the servant of God, herein partakes of the precious body and blood of our Lord God and Saviour, Jesus Christ. In the name of the Father, and of the Son and of the Holy Ghost. Amen.” While *he* regards these elements as only emblems of the dying love of Christ?

Judging from my own individual experience, and that of all the Greek converts with whom I have met and conversed, I can with truthfulness assert that no really converted person who is conversant with the Gospel can remain in the church and conform with its usages ; and if I see one who claims to be converted and yet stays in and conforms to the usual practices of the church, I say that he must be mistaken.

Besides, this policy has been tried by several of the existing missionary societies, in some of the nominally Christian lands, and among the Greeks, too, these last forty years ; and thousands of persons who are now heads of families went through that course of enlightenment which was deemed sufficient to show them their error and bring them out of it. And the result has been that these very persons are as strenuously attached to the dead forms and superstitions and ceremonies of the church as the most ignorant of their brothers and sisters.

And now, in view of facts like these and our own personal experience, a few of us have organized an evangelical Church, formed a Greek branch of the Evangelical Alliance, and come into union with the evangelical brethren in various parts of Turkey. We have built a chapel, which, God willing, we hope soon to open for public worship, thus systematizing our movements and having a centre of action in common.

[NOTE BY THE EDITOR.—The Chapel at Athens was opened for Divine Worship on the 12th of May last ; as may be seen in our “ Missionary Intelligence.”]

How the Papal Temporalities were Secured.

[From “ Difficulties of the Day and How to Meet Them.” By Rev. E. S. Ffoulkes.]

It was “ *while men slept* that the tares were sown broadcast ;” it was in the darkest ages of Christianity, the ninth and tenth centuries, that the See of Rome was endowed with temporalities ; and he who claimed to be the representative of One who said, on the solemnest of occasions, “ *My kingdom is not of this world,*” assumed a badge to which his successors have been in the habit of making every consideration give way ever since, and from which this meaning is at all times inseparable, “ *My kingdom is of this world.*” To conciliate favor, to give color to this false position, it was antedated by five centuries, and by a forged instrument ascribed impudently to the piety of the first Christian Emperor, Constantine the Great. On no subject was there ever a greater mass of lies deliberately compiled and circulated ; while, to make the spiritual claims of the Pope correspond to his growing earthly great-

ness, another series was elaborated without loss of time, and most certainly by the aiders and abettors of this new order of things, well known to many of you, by name at least, as the False Decretals, attributing it all to St. Peter and his immediate successors—men who had laid down their lives for the Gospel. The outcome of all which has been the separation of the Eastern and the Western Churches, and the overthrow of the Eastern under pretence of helping it; the uncivilizing and unchristianizing of the East; the sack and ruin of Constantinople as a Christian power; interminable bickerings between popes and kings over worldly titles and emoluments: the preaching of crusades for the extermination of heresy: the all but entire cessation of missionaries to the heathen during the whole period of the Middle Ages, when the Churches in communion with Rome were richest, and never had more clergy to spare: and the slaughter of innocent men, women, and children by hundreds of thousands, for raising their voices in protest against these works of Satan. My brethren, I have occupied the greater part of my life in the study of ecclesiastical history; first as a member of the Church of England, then as a member of the Roman Communion; and the deliberate conviction to which I was constrained to come, while yet a member of the Roman Catholic body, was this: that if ever there was a system that deserved to have the words “man-slayer” and “liar” branded on the most conspicuous part of it in indelible characters, it is the existing system of the Roman Catholic Church. I say, the existing system; for this it is, after what has just been deified in and by the Pope; his existing Church has clothed him with infallibility; and he has thrown the mantle of his infallibility over the worst abominations of the Middle Ages. It is little to say that the decrees of the Vatican Council betray the profoundest ignorance of history; the saddest feature about them is that they deliberately sacrifice both history and Scripture to preconceived opinions founded upon fiction, besides stereotyping, with whatever authority they possess, principles and practices from which one civilized nation after another has long since recoiled in horror.

It is a lie for this further reason, that it affects in so many ways to be what it is not. Talk of the Popes, or even their Church, being the teacher of Christendom, why the very reverse is the fact! Not one of the creeds used in any Church, except that of Pope Pius, was drawn up at Rome, or by Rome, or under instructions from Rome, or the Pope. People talk of the Roman Missal and Roman Breviary with respect; be it so: but Rome composed neither. Her modern Breviary is due to the Franciscans: her earliest Breviary to St. Benedict. For her Missal I would undertake to show that she was more indebted to France than France to her. For the interpolation in the Creed I have proved her already to have been indebted to no Church at all, but to Charlemagne. Almost her whole ritual is mediæval, not primitive: copied from others, not self-originated. Plagiarist of Christendom she might well be called, not teacher.—*True Catholic.*

The Greek Bible at Sinai.

In the year 1840, Tischendorf published a critical edition of the New Testament in Greek. This publication created within him a strong desire to make a still more thorough examination of known ancient Greek and Latin manuscripts of the Old and New Testaments, and of the Apocrypha of the New Testament, and to compare these Greek and Latin manuscripts with ancient Syrian, Egyptian, Coptic and Arabic copies of the Bible. Also, if possible, to discover manuscripts until then unknown. He would thus be enabled to obtain a text of the Bible in Greek, as nearly correct as possible, and would thereby gain an accurate knowledge of the history of the Bible Canon.

For this purpose Tischendorf, patronized by the Saxon government, spent five years, from 1840 to 1845, in visiting the chief libraries of the world, in Germany, Holland, France, Switzerland, England, Italy, Egypt and the Holy Land.

When at the Greek Convent of St. Catharine, at Mt. Sinai, in May, 1844, he discovered, very unexpectedly, in a large waste basket in the library, some old parchments, once the bindings for books, and at that time destined to the fire, which, at a glance, he recognized as forming part of an ancient Greek Bible, hitherto unknown. The librarian told him that two basketsful of such parchments had already been burned. Tischendorf picked out 43 pages, and without difficulty obtained possession of the precious treasure. On his return to Europe he presented to the Saxon government the manuscripts he had gathered from various sources, and among them the fragments from Sinai, which were placed in the library at Leipsic. These fragments were published in a *fac-simile* edition at Leipsic in 1846. He took the precaution to conceal the fact that he had discovered these fragmentary manuscripts at Sinai, hoping to revisit that place, and to make additional discoveries.

He did not revisit the convent at Sinai until 1853, nor did he at that time secure any additional Bible treasures except one leaf of the text of Genesis. Tischendorf was now busied for several years in bringing out a seventh edition of his Greek Testament, and it was not until January, 1859, that he was found for the third time at the convent of St. Catharine. He spent several days, not without some success, in searching for valuable matter. But his grand success was yet to come. Just before he left the convent one of the monks invited him into his cell, and showed him, wrapped up in a red cloth, the whole of the Bible (except that part of it which Tischendorf had already obtained), both the Old and the New Testaments complete, and also the Apocryphal Epistle of Barnabas, and the Shepherd of Hermas. Tischendorf's joy was extreme, but he thought it prudent to conceal it for a time. He obtained permission to take the manuscripts to Cairo, so that he could copy them. This work he performed during the months of March, April and May, with the thermometer never lower than 77° Fahrenheit, in the shade.

To gain entire possession of this Greek Bible was his next step. A new Archbishop of Cairo had been elected, but not consecrated, nor recognized by the Turkish government, because of the opposition of the Patriarch of Jerusalem. With the Archbishop rested the authority to allow Tischendorf the possession of the manuscripts. Months passed away. At length, partly through his influence, the Archbishop elect gained his cause, and he accorded to Tischendorf permission to present the manuscripts to Alexander II., the Emperor of Russia.

This was done in October, 1862. The Emperor caused two hundred exact copies to be made, which he presented to the principal Universities of Christendom.

Honors flowed in fast upon Tischendorf. As early as 1842, when only twenty-seven years old, he had been crowned with the Doctorate from two Continental Universities. Now, he received from the Czar of Russia invitations to settle permanently in St. Petersburg. The Universities of Oxford and Cambridge bestowed upon him their highest academic degrees. Nor could the Pope refrain from expressing his congratulations, in a letter written by his own hand. The whole Christian Church, without distinction of creed, united in recognizing Tischendorf's discovery of the Greek Bible at Sinai a very important service.

The Greek Bible found at Sinai is older than any other similar MSS. These are four in number, *Alexandrian*, now in London; the *Vatican*, in Rome; the *Ephraemi*, in Paris; and the *Bezae*, in Cambridge.

The MS. of the Sinai Bible is thought to have been written at Alexandria, some time between 300 and 350 A. D., during the reign of Constantine the Great, and under the direction of the celebrated Eusebius of Cesarea, for the use of the Church of some large city.

It is written in *uncial*, or capital letters, without punctuation, or spaces between the words, paragraphs, chapters and verses. We have a *fac-simile* specimen before us. To give the English reader an idea of its appearance, we will write the beginning of Matthew, in a manner corresponding to that of the Greek manuscript.

THEBOOKOFTHEG
ENERATIONOFJ

ESUSCHRISTTHES
ONOFDAVIDARB &c

There are four columns on a page; forty-eight lines in a column, and about fifteen letters in a line. The writing is clear, distinct, and easily read. There are various corrections and interlineations, which have been made at different times, running through many centuries.

The New Testament part, with Barnabas and Hermas, is written upon 1471-2 leaves of parchment.

A beautiful edition of the Sinai Bible has been published in common Greek type, in Leipsic, 1863.

The facts stated in this article are drawn mostly from the writings of Dr. Tischendorf, and are entirely reliable.—*Rev. Mr. Reynolds, in Christian World, London, Eng.*

Letter from the Ex-priest Aguas to the Mexican Archbishop,

BEING A TRANSLATION OF EXTRACTS FROM THE ANSWER WHICH THE PRESBYTER
MANUEL AGUAS GIVES TO THE EXCOMMUNICATION THAT THE BISHOP PELAGIO
ANTONIO DE LABASTIDA HAS FULMINATED AGAINST HIM.

(Continued.)

The Holy Apostle continues his inquiries :—

“But what has become of all the ancient faithful? Because one can easily comprehend that with all your terror and threats men would pretend to believe all your lies and ‘humbug,’ but now that the people see themselves free from that yoke which oppressed them, I understand that you will not have many adherents.”

A NATION OF FREE-THINKERS.

“This is but too true, unfortunately,” you reply, “at the present day, the greater part of the population have no religion whatever, they have lost the faith, and have become free-thinkers, and those who still follow us are generally hypocrites and deluded, ignorant, and fanatical persons.”

“But who,” asks your questioner, “is to blame for so great a calamity if it is not you, who have deceived, cheated, and oppressed the poor people for so many years? This is a most lamentable misfortune! You have done all in your power that society should remain without any religion whatever, which is its fundamental basis. Alas for that nation which has lost the faith! I am sure that it would find itself quickly involved in the most frightful anarchy! What rivers of blood would be seen every where to flow, and how soon the law of the strongest would reign triumphantly over it!”

THE GLORY OF THE POPE AND HIS COURT.

“Tell me who are your rulers? Who established the Inquisition? Is there some one here on earth who is ordaining so many things contrary to what God has taught and revealed to us?”

“Yes, sir,” you ought to say, brother Bishop; “our ruler is the Roman Pontiff, to whom we owe perfect obedience from our childhood. This Pontiff is the Bishop of Rome, whom we highly venerate, who is not only holy, but *most* holy; who, a short time ago, when I was in Rome, before Victor Emmanuel reassumed the temporal power, might be seen in the Cathedral of Rome covered with precious stones and the richest robes, and carried about with great care, accompanied by Cardinals dressed in scarlet robes; by Patriarchs, Archbishops, and Bishops, domestic Prelates, who consecrate all their services to the Pope instead of to God; by Vergers, Beadles, Curates, Friars, Canons, and Apostolic Ambassadors; by Ministers of War, of Public Works and Industry; by the Tribunals, and by thousands of other worshippers. And this edifying ceremony was solemnly celebrated amid the melodies of the harmonious orchestra of the Opera and with the sweetest songs of certain unfortunate beings who are most sacrilegiously mutilated and made eunuchs in their childhood, so that their voices may please the ears of the Pontiff. What a magnificent spectacle was then to be seen in the Cathedral of Rome! What delightful hours I passed there! What august and splendid solemnities! The like can only be found in that passage of the Prophet Daniel, chap. iii., from the first to the seventh verse.

“With good reason has the Sovereign Pontiff sent all those to the flames of the Inquisition who would not obey his holy precepts, but preferred to obey the true God of heaven and earth! Let the ‘Liberals’ complain, let them raise their voices, exclaiming that the Roman Pontiff ought not to surround himself with such pageants bought with those alms which are collected throughout the world, and which, at the present moment, are being collected in Mexico. Let the ‘Liberals’ say that such a splendid show of the Pontiff cruelly insults the inhabitants of Rome, who are always

involved in the most dreadful misery, who are frequently in want of a piece of brown bread with which to sustain their innocent children, who are to be seen wandering about the city covered with rags and turned into real beggars, asking for alms from foreigners. Let them say what they like. It is no matter to us. We shall always venerate, respect, love and worship this illustrious and magnificent master, as all our lives we shall be his humble vassals and submissive slaves."

THE INFALLIBILITY OF THE POPE.

"Many Christians from all parts of the world have undertaken long and tiresome journeys to Rome, and have thought themselves very happy if they were permitted to draw near the Pontiff so as to kneel down before his holy Majesty full of fear and holy contrition and kiss even one of his sandals if they could not press their lips to his foot. And we Romans have reason enough to behave in this manner towards Pius IX., because God has revealed to him that he is His vicegerent here on earth ; that he is infallible ; that he cannot err nor deceive us ; that"

THE MAN OF SIN.

"I have had quite enough of this," the Holy Apostle would say, interrupting you ; "I know perfectly well who that man is ; he is the Man of Sin, the Son of Perdition. As a matter of course you oppose the Word of God, you are idolaters, superstitious, dishonest, and extortioners of the people. Read at once the Second Epistle which I addressed to the Thessalonians, and pay great attention to what you will find written in chap. ii., 3d and 4th verses, and you will be convinced that this wretched man has deceived you in the most miserable manner. For there you will find the relation of a prophecy of the Holy Ghost which has been literally fulfilled in this man whom you call the Roman Pontiff. The above-mentioned verses are the following : '*Let no man deceive you by any means ; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped ; so that he as God sitteth in the temple of God, shewing himself that he is God.*' Positively, this man, in being carried whilst entering the Cathedral of Rome, surrounded by so many worshipers, who, the moment he appears, chant in his praise the 24th Psalm, which, from verse 7th, reads : '*Lift up your heads, O ye gates ; and be ye lifted up, ye everlasting doors ; and the King of glory shall come in. Who is this King of glory ? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates ; even lift them up ye everlasting doors ; and the King of glory shall come in. Who is this King of glory ? The Lord of hosts, he is the King of glory.*' This man, I say, by this single act, commits a sacrilege, and is an audacious blasphemer. For he appropriates to himself divine honors by wishing to resemble the Almighty ; and when he calls and proclaims himself infallible, and despotically orders all people, under the penalty of excommunication, to believe that this decree was revealed to him by God, when Satan himself has inspired it, he calls himself God, and seats himself in the temple of God as God, for there is no doubt that infallibility is one of the attributes of our Lord.

THE ROMAN APOSTASY.

"Since I have found out these things, and since I have become perfectly convinced that the universal apostasy of the faith foretold in the Sacred Scriptures is being fulfilled, I am no longer astonished that you should be involved in so many errors, idolatries, and superstitions. You are going to perdition: Stop ! it is not too late. Open your eyes to the light of the faith, and forsake that Church of Rome—that city of the seven hills—against which church God has fulminated such terrible prophecies and threatenings.

"Bear in mind and read the whole of the 17th chapter of the Book of Revelation, wherein '*Mystery*' means the Host. '*And I saw the woman drunken with the blood of*

the saints and with the blood of the martyrs of Jesus.' This means frankly, brother Bishop, all that blood which the Romish sect caused to be shed in the Inquisition—the blood of men who committed the same crime that I have—that is, who opened the Bible and taught all its truths to the people. Tremble! For the chapter I recommend was dictated by God himself: '*And the ten horns which thou savest upon the beast, these shall hate the whore and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*' (With what measure ye mete, it shall be measured to you again. God is just.) '*And the woman which thou savest is that great city, which reigneth over the kings of the earth.*' Rome is the only city in the world which has pretended to reign, and has reigned for a long time over the kings of the earth.

"In chap. xviii. the narrative continues thus: 'And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth,' (who are the priests who sell relics, indulgences, and rosaries) 'are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you,' (how many tears have the nuns, friars, and priests shed on account of the vow of celibacy!) 'and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her.'

"From what I have explained to you, you must have learnt, brother Bishop, that you find yourself very far from Jesus Christ; that you belong to an heretical, idolatrous, and superstitious sect. And Jesus still loves you, notwithstanding all this. He still says that you belong to Him. He still calls you His people: He still addresses you this fond supplication (tremble, for it may be the last): 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'

"What ought you to do in such an affliction, brother Bishop? Whoever has even a little common sense, whoever lives in the fear of God and wishes to be saved, will say, that you ought immediately to separate from Rome, that you ought to abjure your errors and superstition, and become a true Christian; that you ought to take the same step as the Presbyter Aguas, whom you have excommunicated, even though you might suffer great temporal losses. For I cannot grow weary of repeating to you, that it is better to obey God than man. It is better to obey the dictates of one's conscience, than to deceive and rob the people, than to keep the tithes, the first fruits, the licenses for marriage bans, and other Episcopal immunities, because this is the will of God clearly demonstrated in the Sacred Scriptures."

ROME FOLLOWED RATHER THAN THE BIBLE.

But unfortunately, Brother Bishop, if you persist in following the doctrines of devils with your conscience hardened; if you wish to resemble the brothers of the rich man, to whom Abraham said that they had Moses and the prophets to study, so that they might be reformed, and that if they would not believe the holy Scriptures they would not believe anything even if one of the dead were to arise, you would be obliged to answer the Holy Apostle: "I cannot separate from Rome, for if an angel from heaven were to teach me a different Gospel from that which that city teaches, let him be accursed. So that if you, blessed saint, continue to point

out those truths which are found in the Holy Scriptures, and the same with which that Presbyter Aguas has so molested us, and so much embittered our minds, I shall be obliged to excommunicate you as I did this presbyter, whose name I have placed on the tablet, and against whom I have armed all my sacristans, that they may turn this accursed man out of my churches whenever he dares to present himself within them.

“And that you may not think, holy Apostle, that I merely threaten without carrying out my threats, ask that presbyter what happened to him on the 13th July of this year, when he presented himself in the Church of St. Hippolito. He was just entering that church, when the devotees ran at full speed to the vestry, to give due notice that this excommunicated reprobate had dared to present himself. The dauntless sacristan, armed with his gun, valorously presented himself in the church at the head of more than eighty women. Then the unfortunate presbyter remembered the threats that had been directed against him by the ‘*Voz de Mexico*,’ which paper is so called, but is really the ‘*Voice of Rome*,’ and he was obliged to retire with all his honors, thus avoiding a new kind of combat in which he would have come off second best.”

“Ah, unfortunate Bishop !” the Apostle would answer you much affected, “you make me recollect a certain text of my Epistle to the Galatians, chap. 1st, by which I strove to make several wretched persons return to the faith which they had abandoned, and which said : ‘I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel : which is not another ; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.’”

ST. PAUL HIMSELF MUST BE EXCOMMUNICATED.

Brother Bishop, on hearing that terrible curse, with entire justice issuing from the mouth of the Apostle, and so evidently fulminated against you, you would turn pale, you would become enraged ; you would lay aside all prudence, and you would at once order your subject, Diaz, to draw up an excommunication against the Apostle St. Paul, and to affix it to the screens of the Cathedral and of all churches, which mandate would be immediately and servilely obeyed.

The sacristans would then prepare themselves for the combat, seizing their guns, which this time would not be directed towards me, but would be pointed against the Apostle St. Paul himself. These vestry menials would be sorry, and with reason, to have so few arms for all the battles they may have to engage in. I understand that most of the guns are quite rusty old things, and the best of them are quite useless and out of order, and cannot therefore be fired off, as happened in the Church of St. Hippolito on that famous afternoon. I would advise you, brother Bishop, to arm my lord Huerta, who is the chief of all the sacristans, and who is just the very person to command the corps of gendarmes which you have formed of all your keepers of churches. Huerta being the chief, ought always to be armed, and ought boastfully to display, through the church with all due solemnity, the fine new arms you ought to purchase for him. These I should recommend to be a gun, a musket with its bayonet, a sword, a lance, and a good razor with a sharp edge. Because you run the risk, brother Bishop, when you least expect it, of finding that some excommunicated person has presented himself in the Cathedral who despises the threats of the Voice of Rome (of Mexico I was going to say, but I was afraid of writing a falsehood), and then such defenders will be very useful.

Your resolution would cause so great alarm among the faithful, that the Apostle

would hasten to take his leave, going out into the street and inquiring where he could find that Presbyter Aguas, who had taught the same doctrines he had, doctrines which may make you uneasy, but which are found clearly expressed in the Holy Scriptures, and for which sole object you have excommunicated him.

THE BIBLE CHRISTIANS OF MEXICO.

Fortunately our Apostle would soon find out who could give him the necessary information, for you and many of your faithful subjects, principally the 'Voice of Rome,' have made such strong efforts to publish so many calumnious articles against us, that the whole Republic already knows that the true disciples of the Lord assemble in the Church of San Jose de Gracia, to celebrate their worship, every Sunday at eleven o'clock in the morning, at half-past four in the afternoon, and at half-past seven in the evening. Many thanks, brother Bishop, and Roman Sirs, for such a great favor you have done us on this occasion. Continue to refute us even with the grossest calumnies, as we have the consolation that the people have already found out that you have deceived them, and thus the number of Christians will prodigiously increase every day. If we had expended a great deal of money in distributing notices every where, with the object of inviting the faithful to our church, we should never have seen our efforts crowned with the success we now see, to our great pleasure and gladness of heart.

But let us go and overtake St. Paul the Apostle, who, thanks to you, has nearly arrived at San Jose de Gracia without losing his way. His countenance immediately brightens with joy, consolation, and satisfaction on beholding our church, because he finds therein neither idols, nor altars, nor confessionals, nor disorders, nor profanations. He sees that we worship God in spirit and in truth, and not in matter and error. He sees that we assemble in the name of Jesus, and consequently this most loving Lord is with us, presides over us, and blesses our congregations; because He has deigned to promise all Christians that 'where two or three are gathered together in His name, there He will be in the midst of them,' and the Lord is faithful in his promises and incapable of deceiving Himself or of deceiving us.

Correspondence from Italy.

FLORENCE, May 30, 1872. 7

THE report of the Missionary Conferences, held by the Waldenses in this city, during last month, has just been issued. None but mission stations were embraced, and the design was to discuss subjects in their interest. Thirty-seven posts were represented, and the number of working delegates was sixty-four. They presented a fine appearance, showed much zeal in their cause, and awakened hopes for the regeneration of Italy. The Free Churches of Scotland and Italy were represented, and there were clergymen of various religious bodies present. The plan of procedure was to have a thesis read upon a given subject, and then permit discussion of the paper in the Conference. The topics and speakers were as follows:

1. The Waldenses and Evangelization, by Signor E. Comba, of Venice.
2. The Church and the School of Theology, by Sig. A. Revel, Professor in the Seminary here.
3. The best means of Evangelizing a City and founding a Church, by Sig. A. Mulan, who has preached with so much success at Reisi, in Sicily.
4. The best means of building and consolidating a Church, by Sig. B. Pons, of Turin.
5. The Sunday Schools, by Sig. A. Meille, the successful editor of our Sunday School paper.
6. The Form of Worship, by Sig. Ribetti, of Rome.
7. Prayer, by Sig. Tornio, of Milan.

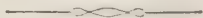
The discussions continued with great interest through four days. The course proposed was carried out, except that Sig. Ribetti was called away by illness in his family, and consequently could not take his place. A good spirit reigned in the assembly, and there was but one jar in the proceedings; when Sig. Prochet, the President, announced the great purpose of prayer "to bring our minds into conformity with the will of God, since we had no power to alter the mind of God." The sentiment, however, found no support in the Conference. It was denounced on all sides as contrary to Scripture, and discouraging to prayer. The meetings ended with the Lord's Supper, and have produced the happiest effects. Brethren who never saw each other before, have become united in spirit, and all must have gone home strengthened to enter with new ardor into Gospel work.

In the Free Church we have nothing new to report, except the establishment of a new paper, "*La Chiesa Libera*," edited by Sig. Lagomarsino, the veteran evangelist of Milan. It enters warmly into the defence of Church principles, and announces as its programme—1. To give the Free Church an organ; 2. To enlarge our relations with other Christians, and to strengthen those between the members of the Union; 3. To promote Evangelization; 4. To edify and console the Church; 5. To combat error in all forms; 6. To defend, on the one side, the Union of the Free Churches in the work of evangelization, and on the other hand the independence of particular churches.

We have been greatly cheered by the news of the kind reception given to our delegates in America, Revs. Alessandro Gavazzi and J. B. Thompson, D. D. We feel that we are laying the foundations of a glorious kingdom of Christ in Italy. Various are the instruments. One does one part, another has a different mission; but at present, there is no one man that has the same power in dealing with the masses as Gavazzi. You must be interested in him even in English; but it does give you a poor idea of his overwhelming eloquence in his own tongue. One of our oldest evangelists wrote over his great controversy with the priests at Rome in these terms: "It was a glorious event for the Protestant Church in Rome. Gavazzi gave the master stroke in the evening of the 12th. He crushed to atoms the last stone of the foundation, on which our most learned adversaries built their defences. When I looked on him that evening, I could not but compare the event with that of Paul on Mars' Hill. The whole of Protestant Christendom ought to be indebted to Gavazzi for that evening, when his great proofs were drawn from the inspired word of God, and delivered in an oration far surpassing that of Antony on the death of Caesar, and of which Cicero need not have been ashamed. I trust that all the friends of Italy may hear of this."

Now you are hearing him and helping us. Send us the means, and it will not take long before you will gather the results. They are even now gathering. Think of it! Thirty-seven stations under the Waldenses, and about as many of the Free Church; perhaps twenty Wesleyan and three or four Baptist. We can count up about a hundred churches, and one of our best helpers is Pope Pius IX. himself.

ARM. R. VAN NEST, JR.



A CLERGYMAN writes from Italy:—A Catholic priest said to me the other day, "These gentlemen have certainly simplified matters greatly. They have reduced the creed to a single article, 'I believe in the Pope'; the Bible to a single verse, 'Thou art Peter'; worship to a single observance, 'Thou shalt worship the Blessed Virgin'; and duty to a single rule, 'In every difficulty consult the Sacred Congregation at Rome, and obey it exactly.'"

MISSIONARY WORK, PROGRESS, Etc.

Greece.

Athens.—Rev. Dr. Kalopothakes.

Born by direct correspondence and by private letters which have been kindly placed at our disposal, we have advices from this mission up to May 16th, conveying the gratifying intelligence that the

OPENING OF THE GREEK EVANGELICAL CHAPEL

took place on Sunday morning, May 12th, 1872. The edifice, which is a tasteful one, is situated directly opposite to that well-known relic of antiquity, the "Gate of Hadrian," in an exceedingly convenient location. Dr. Kalopothakes writes: "At last our hopes are fulfilled! Last Sunday, the 12th instant, we were permitted to open our chapel. I published a notice in the 'Star of the East,' giving the name and object of the new building, and inviting all to attend the preaching of the Gospel if they chose. We had seats for only one hundred and fifty persons, and about *one hundred and ten*—half of whom were ladies—took their places, at half-past ten o'clock, according to announcement." Among those present were Hon. Mr. Francis, Minister Resident of the United States, and Mr. Brewer, U. S. Consul.

The services were of marked interest, and, although somewhat more protracted than usual, the attention was close even to the end. Dr. Kalopothakes took for his text, John viii. 32: "And ye shall know the truth, and the truth shall make you free." "I was alone," writes Dr. K., "and yet not alone, as I trust. God's Spirit was there animating and encouraging me."

GREEK BIBLE CLASS.

In the afternoon the customary Bible class was held. At this exercise Dr. K. reads and explains the Scriptures; and all present are permitted to ask questions. On the present occasion there were above forty persons present, several of whom took part in the discussion. Altogether the day was full of interest,

and the hearts of the little band of Evangelical Christians were much encouraged.

COMMENTS OF THE ATHENIAN PRESS.

"As the notice of the opening of our chapel had been published fifteen days previously, and had called forth no remarks or comments on the part of any of the newspapers, many supposed that it was all right, and that we were going to have a nice time over it. I thought differently. Still we all rejoiced in what we were allowed to enjoy, and left the rest with God.

"Monday morning came, and with it appeared an article in the 'Ethnophylax,' one of the dailies, a copy of which I enclose to you that you may see how they were affected by the above described proceedings of the 'Evangelicals,' or rather of 'Kalopothakes,' although my name is not mentioned at all in it.

"The following day, another article, of a rather personal character, appeared in the 'Alethia,' another of the dailies, which in previous times had repeatedly written against the 'Child's Paper.' Then, yesterday, the 'Æon,' [Age] reprinted the article of the 'Ethnophylax,' and accompanied it with abusive remarks against me.

"As you will see from the 'Star in the East' of this week, I have not attempted to answer these accusations, insinuations and abuses: but have simply said that, if I have done anything wrong, I am willing to be judged and punished by the laws of my country."

THE QUESTION TO BE SETTLED.

Thus it will be seen that the vexed question of religious liberty is likely again to come up, as we trust for a more favorable and final settlement. The constitution of Greece, while declaring the "Eastern Orthodox," or "Greek" religion to be the established religion of the kingdom, tolerates all other "recognized" religions.—At the same time all *proselytism* is expressly forbidden. Under cover of this constitutional provision and of the statutes en-

acted to carry it into operation, the late Rev. Jonas King, D.D., was subjected to repeated prosecutions, and was, as a foreigner, even condemned to expulsion from Greece. Although this last penalty is inapplicable to Dr. Kalopothakes, since he is a native-born citizen, the same spirit of opposition to vital Christianity may lead to the attempt to interfere with his work. Indeed, Dr. K. writes: "I hear that the Synod [of the Greek church] is going to take up the matter. If the subject is brought before the [civil] court, the question of religious freedom will be decided, and we shall then know where we stand."

A CHRISTIAN WORKER FOR ANOTHER FIELD.

"I had the pleasure recently," adds Dr. K., "of sending one of our sisters to *Magnesia* [in Asia Minor], to be a teacher in the mission school opened there for the Greeks by the American missionaries. I was glad to be able to furnish our brethren there with such an efficient co-laborer.—She gave up her more lucrative situation under the Government, for the sake of helping the work. She is one of the many who could not any longer remain in the Greek Church."

Hungary and Transylvania.

We fulfil the promise made in our last to lay before our readers extracts from the interesting quarterly report of Mr. *Riedel*, our Bible colporteur in Transylvania. A few general remarks of Rev. R. Koenig, of Pesth, who kindly superintends our work, were given in the June number. Of his labors in January, 1872, Mr. *Riedel* writes:—

"During this month I have labored with good results in the large Protestant community of *Jakobsdorf*. For some years past this was a missionary station of the Roman Catholics, whose emissaries drew away many to their faith, and sought by bribes and fair promises to prevent their return to Protestantism. The new converts were, however, soon made aware of the error of their ways. The hatred, jealousy, deception, and dissensions which they witnessed and had

daily experience of, hastened the willing confession, 'I will return to my Father's house, for then was it better with me than now.' During my stay, every convert had returned, save two who were in office and receiving high salaries. The Protestant pastor rejoices and labors with redoubled zeal. I went from house to house, a welcome visitor, disposing of my precious wares. The teacher is a man sound in the faith of the Gospel, with whom I spent many a profitable hour."

IGNORANCE OF THE ROUMANIANS.

In February, Mr. *Riedel's* tours were confined to *Bukowina*.

"Here I found an equal diversity and variety of confessions and sects, as in *Transylvania*. The Roumanians predominated here, but I was not particularly successful among them. Schools were doubtless to be found, and not a few in the several villages, but they were empty, or at best attended by a mere handful of children. In *Illeschesti*, for example, I took pains to ascertain that out of two hundred eligible school-children (Roumanians) only sixteen attended school. This fact explains the half-savage state of the inhabitants. I found also large Hungarian Catholic communities where the schools were in an equally desolate and cheerless condition; nor could I sell much to these Hungarians, as so few of their number could read. The priests, however, were good purchasers, especially in buying up my tracts. In *Andrashfalwa* the half of the community is Calvinistic. Here I found the teacher surrounded by a few scholars; he greatly regretted my not being able to supply him with primers. I readily accounted for the listless indifference of those poor children when I discovered that the teacher had but one primer for twenty-five pupils!

"My work among

THE GERMAN COLONIES

was much more interesting and profitable. By dint of unremitting industry and toil in this mountainous district, these Germans have become a wealthy people: they are also characterized by

intelligence, intellectual culture and deep religious feeling. They are much in advance of the Lutheran Germans in Transylvania. One peculiarity is, the absence of a stated pastor in the greater number of these Colonies. The teacher labors in week days among the children, and conducts the public services on Sundays. In Alfrantz, the teacher instructs two hundred and fifty scholars daily, and has besides catechumens preparatory to confirmation, with the care of Sunday services also. The pastor resides at Radantz, having charge of numerous small congregations, hence his visits to each does not exceed once in six weeks. Under these circumstances, where the people are so seldom privileged to see and hear their own pastor, it is matter of thanksgiving that these teachers are men of God, grounded in the Scriptures, having a good report of all around them, and 'zealous in every good work.' In Satulmare I found the Bible in every house, and the parents desirous to provide their children with the word of God. My experience in Bukovina is, that there is an

OPEN DOOR AMONG THE ROMAN CATHOLICS

for the entrance of that Word which giveth light. To them I have sold the largest number of Scriptures and tracts. In Iskane the teacher is an earnest, hard-working Christian man. He was requested by his father-in-law (a Roman Catholic who had bought his first copy of the Word of God from me) to come to him every evening for the sole purpose of reading aloud the sacred Scriptures. The good tidings of great joy were so eagerly received that it was near midnight on each occasion before these thirsting souls were satisfied.

GOVERNMENT OPPOSITION.

March. Mr. Riedel says: "I desire to record, as a wonderful mercy from the Lord, how signally I have been helped in traveling and colporting through Bukovina. The Government officials do their utmost to obstruct the good work. Regulations are issued, forbidding any one to travel with books, and in other ways they are ingenious in contrivances to circum-

scribe our line of action. However, by the good hand of God upon me, I have surmounted all hindrances. I generally placed my boxes in the school houses, and took with me as much as I could carry, thus eluding troublesome questions.—Great was my joy when I lighted upon such as valued and loved the holy volume, greater far than if the way of access had been broad and easy. My diary shows that the greater part of my sales this month have been effected among Roman Catholics. This refers both to Bibles and tracts. I have also numerous orders for Van Ess Bibles [i. e. the German Roman Catholic version, by the celebrated Leander Van Ess], and have promised, God willing, to return in summer, to visit all the villages and market-places where I am known, and to carry with me large supplies of Scriptures.

EFFECT OF THE DOGMA OF PAPAL INFALLIBILITY.

"The Catholics here are by no means edified by the new dogma of the Pope's infallibility, and as little prepared to receive it. They make no secret of their disaffection, and openly proclaim that the Pope is mortal as ourselves, brought into the world a sinner, and can only find salvation from sin, as ourselves, in the blood of the Lamb of God, who bears the sins of the world. I was surprised and rejoiced at such sentiments, and found that these people search the Scriptures and value them more than do their evangelical [Lutheran] brethren. M. Vasarhely was the last place visited. The inhabitants are Calvinists, and few of the older people can read. Lately, however, good schools have been established here. There are excellent teachers, with order and discipline strictly maintained. The dense population here will strike every stranger, and despite their poverty there is a beautiful church in every village. Every one that could read and was not already supplied, bought a Bible from me. My impression of these people is, that the fear of God is in their families, as is exhibited in their walk and conversation, also in the holy observance of the Lord's day. May

the Spirit of God be largely poured out upon this goodly field, that many more may hunger and thirst for the bread of life and be satisfied forevermore!"

Central Mexico.

THE following is a translation of an extract from a letter of Manuel Aguas, in which he writes of Primitivo Rodriguez, the President of the Young Men's Christian Association in the City of Mexico, a young Christian who takes a very active and important part in Christian work in Central Mexico.

"PRIMITIVO RODRIGUEZ is a youth of sixteen, of whom I took charge when he was only six months of age, adopting him as a son, and I have now the great consolation of seeing him a real Christian. He has concluded his first course of studies. He has also learnt Latin, French, and some Greek. Last year he gained the prize in the first course of mathematics; he is now studying the second course, and the English language, besides dedicating four hours a day to teaching classes in our boys' school; he is also the superintendent of a Sunday school that we have established. He has a good personal appearance and gentlemanly manners, and has given proofs of oratorical gifts; some nights since he made a speech before a large audience, which deeply moved those present. In the course of this speech he related an adventure which had just happened to him, which I will presently relate. This youth was in a Romish seminary. When I separated from the Roman Church it cost me great difficulty to persuade him to follow my example. I was already a Protestant, and he continued with great decision professing Romanism — going to confess himself every eight days with the Jesuits, with whom he deplored what he believed to be my perdition. I left him at liberty, but I influenced him to read the Divine Word of God, and as he acted with good faith, he found the truth and received it with great enthusiasm. I then persuaded him to separate himself from the seminary, and to enter a college, where he now is,

and has there worked in favor of the Gospel among his fellow students, of whom he has converted to Protestantism eighteen out of twenty-four who were in the same class with him. He did not forget his school-fellows in the clerical Romish seminary, but these are so fanaticized by the Jesuits that they refuse even to speak to him, with the exception of one virtuous youth, who has suffered very much from not knowing who were his parents. This youth, though also fanaticized by the Jesuits, is the only one who has maintained his friendship with my adopted child. — These two young men, who love one another like brothers, have secretly retired to pray, asking God for the assistance of the Holy Spirit, and have most earnestly conversed on the subject of religion. The Holy Spirit had commenced his work in the heart of this Roman Catholic youth. When this youth was not able to answer the Protestant arguments of his companion, he told him, 'I find myself in doubt. I do not know where the truth is. Come with me and have a conference with the clergyman who has charge of me, and if he cannot answer your arguments I will become a Protestant, even if I am turned into the streets for it. I will learn a trade. I will gain my daily bread by manual labor, and I will have the satisfaction of joining your worship on Sundays, and will try and be useful in the propagation of the Gospel.' He so expressed himself because he depends upon a Roman presbyter for his maintenance.

"Animated with these Christian sentiments, the two youths directed their steps to the Superior of certain Romish presbyters called Felipenses, who is a great preacher and theologian, and who appears to be so modest and humble that all the Romish society of Mexico believe him to be a saint. This presbyter received my adopted son with great amiability, as he thought his triumph sure. On addressing himself to him he said, 'let us pray that God may assist us in the conference that is going to take place.' The youth answered, 'I am quite willing that we should pray together, but I beg of you to allow that we each offer a pray-

er that shall arise from the innermost depths of our hearts.' He was answered by the Roman presbyter that there was no need whatever of making any extempore prayer, because our holy mother, the Catholic Apostolic Roman Church has enough formularies and prayers. The youth insisted on saying that each should say a prayer which should be dictated by the sentiments which each at the time possessed. Then the presbyter arose from his seat and said, 'Well, follow me,' and he followed him, accompanied by the Romish youth, and the two school-fellows of the Protestant youth who were ready to defend him in case any thing should be attempted against him. The Roman presbyter led them through a door which communicated with a Romish church, where he knelt down before an image of the Virgin, inviting his young antagonist to do the same, and asked him to repeat with him the Lord's prayer and an Ave Maria. The youth said, 'I will repeat the Lord's prayer, but not here.' 'How so!' exclaimed the presbyter, 'is not this a house of prayer?' The youth answered, 'No, it is a house of idols, and here and wherever I kneel I shall have one of them before me; therefore I cannot do so, as I should break the second commandment, which prohibits me from bowing down to them. As regards the Ave Maria to the image, it is useless repeating it, because it would be the same as praying to one of those pillars which sustain this church—it would not hear me, because it is mere matter, and incapable of comprehending our prayers.' At this answer the presbyter was filled with anger, and with a commanding and loud voice ordered the youth several times to kneel down! 'You shall kneel down by force, and if you have come here to persecute the Virgin I will defend her.' The youth, notwithstanding, did not kneel down, but remained standing. The Roman presbyter, more angry still, said, 'Who are you, daring youth? How have you the audacity to present yourself before me, and pretend to establish a discussion with me?' The youth answered, 'I am weak, trusting in my own efforts, but with God's protection

and with the assistance of the Holy Spirit and with the Holy Bible in my hand, I can present myself not only before you, but even before the so-called Pope himself.' The enraged Roman presbyter concluded by saying, 'You are a contumacious dog, and you will go to perdition when you die. Begone out of my presence.' The Protestant youth only added, 'Thank you, sir, this is the great charity you Romanists observe towards us Protestants,' and left the place, receiving the embraces and congratulations of his college mates. But the noble Roman Catholic youth who was the cause of this adventure, was obliged to remain there because he is under the presbyter's charge. On leaving the place the Protestant youth observed that his poor friend remained very sorrowful and afflicted, because perhaps he was going to receive a bitter and despotic reprimand. Since then we have not been able to find out where this youth is, because he was not allowed to walk out into the street, and we have only learnt that he was obliged to leave Mexico in one of the trains which goes from this capital to Puebla. Nevertheless, this persecuted youth already takes some truth with him in his heart, and as he searches after Christ in good faith, I think he is one of His sheep, and sooner or later will come to His fold. For the present we are almost sure that he is shut up in one of the many Romish seminaries which exist in our Republic, in order to oblige him to follow out the course of theology which he is studying. The name of the young man who presented himself to discuss with the 'Felipense' is Primitivo Rodriguez, that of the persecuted and vanished one Jose Jimenez."

Chili.

Valparaiso.—Rev. A. M. Merwin.

WE find in the Valparaiso *Record*, of April 27th, a notice of the continued interest attending the new meeting held in the Almendral, a populous district of Valparaiso. "From twenty-five to thirty persons are present every Monday night, and some of them are listening for the first

time in their lives to explanations of the Sermon on the Mount." The opening of this meeting seems likely to lead to the establishment of a free school under Christian influences.

"The man who occupies the house and pays part of the rent for the same, thought it a pity that the room where the meetings are held should remain useless six days in the week, and proposed to open a free school for small children in the same place. A young woman has been engaged

to teach four hours a day, on condition that her mother and self may occupy an apartment in the house free of rent. The good will which is displayed by these persons who make sacrifices in carrying on the school, is a most encouraging feature of the work."

The Valparaiso Bible Society has recently held its annual meeting, at which the sales of Bibles for the year 1871-2 were reported at over 6,000 volumes, as against 5,000 in the preceding year.

LITERARY NOTICES.

Books.

Corals and Coral Islands. By James D. Dana, J.L.D., Professor of Geology and Mineralogy in Yale College; Author of Reports, in connection with the Wilkes U. S. Exploring Expedition, on Geology, Zoöphytes, and Crustacea; of a System of Mineralogy; Manual of Geology, etc. New York: Dodd & Mead, Publishers, No. 762 Broadway. 8vo. 398 pp. \$6.00.

Th's volume is at once scholarly and popular; the production of a master mind, at home in all the technicalities of science, and at the same time both able and willing to adapt itself to the wants of the unscientific reader. It is, moreover, the result of special and careful investigation, under the most favorable circumstances. "The observations forming the basis of the work were made in the course of a cruise of the Wilkes Exploring Expedition, around the World, during the four years from 1838 to 1842." The results then obtained were published in the author's Report on Zoöphytes, treating at length of Corals and Coral Animals, and in a chapter on Coral Reefs and Islands forming a part of his Geological Report. The opportunities afforded by the expedition for investigations in this department were large. The author states: "We visited a number of coral islands of the Panmotu Archipelago, to the north of east from Tahiti; also, some of the Society, Navigator, and Friendly Islands, all remarkable for their coral reefs; the Feejee Group, one of the grandest regions of growing corals in the world, where we spent three months; several islands north of the Navigator and Feejee Groups, including the Gilbert or Kingsmill Group; the Sooloo sea, between Borneo and Mindano, abounding in reefs; and, finally, Singapore, another East India reef-region."

From such broad and diversified fields of observation, a mind like Mr. Dana's could not fail to gather results of a most satisfactory character. As a practical scientist, his examinations were careful and minute, and have been recorded with a conscientious fidelity which inspires full confidence in his statements. But while thus profound, the volume is also

full of beauty:—while furnishing food for the mind cultured in science, it possesses fascinating interest for the general reader.

The Publishers also have done their part well. The book has a colored frontispiece, and abounds in illustrations, finely executed, and admirably adapted to the explanations of the text. Also, at the close of the volume, are given an "Isocrymal Chart of the World," a "Map of the Feejee Islands," and a "Map of the Florida Reefs, and the Seas between them and Cuba." The letterpress, paper, and binding are all in keeping with the choice contents, and hence we have here a truly attractive volume—one that will not only find a place in the student's library, but will be gladly welcomed upon the parlor table, and everywhere will be sought to fill a niche among the most valuable and attractive books.

Systematic Theology. By Charles Hodge, D.D., Professor in the Theological Seminary, Princeton, New Jersey. Vol. II. New York: Scribner, Armstrong & Co., Successors to Charles Scribner & Co. London and Edinburgh: T. Nelson & Sons. 732 pp. 8vo. \$4.50.

No man has, perhaps, ever become more thoroughly identified with any subject than Dr. Hodge with that of which he treats in the work before us. Fifty years has he been teaching and carefully perfecting that system which is now published to the world. Fifty classes of young men have graduated under his eye, and have gone forth to their life-work in the ministry, impressed with his theological views; many of these pupils have become renowned, and many too have already grown gray in active service. Since the issue of the first volume noticed by us in November last, the semi centennial of Dr. Hodge's professorship has been celebrated at Princeton, in which a very large number of the most prominent theologians and men of letters of this land, and distinguished representatives from other lands, vied with each other to do him honor, and to testify of the immense service rendered by him to the cause of theological science.

This second volume treats of *Anthropology* and *Soteriology*. The former is divided into nine chapters, headed respectively: Origin of Man; Nature of Man; Origin of the Soul; Unity of the Human Race; Original State of Man; Covenant of Works; The Fall; Sin; Free Agency. The divisions under which Soteriology is treated are the following: Plan of Salvation; Covenant of Grace; The Person of Christ; The Mediatorial Work of Christ; Prophetic Office; Priestly Office; Satisfaction of Christ; For Whom did Christ Die? Theories of the Atonement; Intercession of Christ; Kingly Office of Christ; The Humiliation of Christ; The Exaltation of Christ; Vocation. In this volume, the distinctive views of theology held by Dr. Hodge appear more prominently than in the first volume, and are brought out with marvelous clearness, and with that rigid adherence to system so characteristic of the author; the objections which have been raised against any of these views are fairly stated and ably answered; the various systems of doctrine and shades of belief which differ from his are clearly stated, their supposed errors distinctly pointed out, and refuted with masterly argument. Every careful student of theology will desire to have this book in his library, and will derive profit from its pages, whether or not he is in sympathy with all the views advocated. All who have been privileged to sit under Dr. Hodge's lectures at the Seminary will welcome the work as an old friend, so clearly will they recognize their loved preceptor in every part of it. Dr. Hodge's theology is distinctively *Augustinian*, the order of decrees adopted by him is the *infralapsarian*, and he holds rigidly to the doctrine of *immediate imputation* both of Adam's sin and of Christ's righteousness.

A Dictionary of the Bible, comprising its Antiquities, Biography, Geography, and Natural History, with numerous illustrations and maps. Edited by William Smith, LL.D., Classical Examiner in the University of London, etc. (Hartford: J. B. Burr & Hyde, 1872.) 8vo. 776 pages. Price \$3.50.

Every literary man whose studies lie in the direction of classical or sacred history, is ready to admit the immense services of Dr. Smith to the cause of sound learning. His dictionaries of classical biography and mythology, of antiquities, and of geography, are far in advance of anything the world previously possessed. And this for the reason that Dr. Smith, in addition to being himself a laborious and accurate scholar, has known how to secure the coöperation of a large number of equally competent men, all highly qualified in their own special departments. It is, however, by his magnificent Dictionary of the Bible, in three volumes, that he has won his chief claim to the gratitude of the Christian public. Of this large and costly work we have in the single volume before us an abridgement made by Dr. Smith himself. It is a handsome and, on the whole, well printed volume, with illustrations not merely meant to please the eye, but of real utility. Above all, it is an accurate dictionary of the Book of books, full of information such as the devout Christian who wishes to read intelligently, as well as

with spiritual profit, will wish to obtain. For the use of the great majority of readers, it will be found even better suited than the unabridged work. Lengthy quotations, especially in the ancient languages, are omitted, together with all discussions which are of a strictly theological or antiquarian nature. At the same time, no article is left out; and there are actually in this volume some additions and some corrections of mistakes made in the larger edition.

The Life that Now Is: Sermons by Robert Collyer, Author of "Nature and Life." (Boston: Lee & Shepard, 1872.) 12mo. 351 pages.

The particular phase of religious belief of Mr. Collyer is pretty well known, and need not here be discussed. He belongs to that class of humanitarians who are content to use the expressions which in the mouth of Evangelical Christians attest their belief in a supernatural revelation and in a Divine Redeemer, without themselves attaching any such meaning to them. Not denying that there are many good sentiments in this book, we must yet characterize it as of a decidedly injurious tendency. If it is Christianity, it is Christianity with Christ taken away. Need we say more than that the author declares (p. 104): "I would shut the book [the Bible], and never open it again, rather than be compelled to acquiesce in the one hideous monstrosity of an eternal hell-fire." If compelled "to see in Christ mainly a sacrifice to slake the wrath of an angry God, or a being holding a relation to God, that contradicts every possibility of nature or numbers; or even were I required to bind myself over to believe what contradicted the best insight of my soul concerning his life, death, and resurrection," etc., etc.—"rather than be bound so to Bible, Intercessor, Church, Sabbath, or Sacrament, I would go back and range with good old Enoch, free, self-contained, subject to God alone, as He speaks to me through nature and the soul." Pages 105-7.

A Guide to Reading the Hebrew Text; for the use of Beginners. By the Rev. W. H. Vibbert, M. A., Professor of Hebrew in the Berkeley Divinity School. (Andover: Warren F. Draper, 1872.) 8vo. 67 pages. Price \$1.25. Sold by Hurd & Houghton.

As the title imports, this is not a *grammar* of the Hebrew language, but merely a help in that most difficult part of the study—the reading of the text. Knowing, as we do, the annoyances and discouragements which the student, especially if he has no teacher to explain puzzling points, is sure to meet with here, we welcome any intelligent attempt to render his path an easier one. We regard Mr. Vibbert's book as a very useful manual, and can heartily recommend it. At the same time we would have been glad to have found it brought into more exact conformity with the system of Prof. Green, whose Grammar and Chrestomathy have almost superseded all others in our Theological Seminaries. Why, e g., perpetuate the distinction between *Shureh* and *Kibboots*, long since abandoned by Ewald and other great Hebraists?

Illustrated Library of Travel, Exploration and Adventure. TRAVELS IN ARABIA. Compiled and arranged by Bayard Taylor. Fully illustrated. 12mo, 325 pp., \$1.50. New York: Scribner, Armstrong & Co.

Mr. Taylor has a wonderfully happy faculty of giving to his descriptions of travel and adventure a life-like reality and vividness, and withal of impressing the reader's mind with the idea that it would be very pleasant to be a traveling companion with him. Scarcely a boy or girl, between twelve and eighteen years of age, who has had ordinary educational advantages, could fail to be interested in the books of this series; and we venture to say that many a youth has had the desire to visit *Japan* awakened in him by the former volume issued, and will have a similar desire aroused in regard to *Arabia* by the volume now before us. We think these books are full of entertainment and instruction, and would advise parents to secure them for their children, if within their power. This "Library of Travel, Exploration and Adventure" should stand side by side with the "Library of Wonders" in every choicely selected set of books for the young.

Wonders of Electricity. Translated from the French of J. Baillie. Edited, with numerous additions, by Dr. John W. Armstrong, President of the New York State Normal School, Fredonia. N. Y.; with sixty-five illustrations. New York: Scribner, Armstrong & Co. 12mo, 335 pp., \$1.50.

This is another volume of the "Illustrated Library of Wonders," and like the *Wonders of Water* noticed by us in the *Christian World*, of January last, is full of instruction and interest, especially for the young. It is divided into four books, the first of which treats of the Electric Telegraph, giving the history of its origin and development, explaining its operation, describing the different instruments employed, showing how telegraph lines are constructed and how submarine cables are laid, comparing various telegraphic systems, etc.; and the whole so clearly illustrated with engravings as to render the explanations of the text easily understood. In a similar and equally interesting way book second treats of the Induction Machine; book third of Electrical Light; and book fourth of Electro-Plating.

We cannot too highly commend such publications as this. Placed in the hands of intelligent boys or girls, they will make the heart happier and the head wiser.

The Ancient History of the East, from the earliest times to the conquest by Alexander the Great: including Egypt, Assyria, Babylonia, Media, Persia, Asia Minor, and Phoenicia. By Philip Smith, B.A. Illustrated by engravings on wood. New York: Harper & Brothers.

One of the recent additions to Dr. William Smith's exceedingly valuable series of "Student's Histories." Its most striking merit is, that the reader here finds within a narrow compass the results of the labors of all the great investigators and explorers of the last twenty years. There are, besides the chapters on the history proper, some capital chapters on general topics, *e. g.*, that on the art and civilization of Babylonia and Assyria.

The Desert of the Exodus: Journeys on foot in the Wilderness of the Forty Years' Wanderings; undertaken in connection with the Ordnance Survey of Sinai and the Palestine Exploration Fund. By E. H. Palmer, M.A., Lord Almoner's Professor of Arabic, and Fellow of St. John's College, Cambridge. New York: Harper & Brothers, 1872. Price \$3.00. 470 pages.

This is really a fascinating book, and one of the most important additions made of late years to our means of illustrating the Old Testament. In fact, it is the first record of an attempt at a complete exploration of the scene of Israel's wanderings. As the author spent about five months and a half, 1868-1869, in exploring Sinai and the outlying districts, and five months, 1869-1870, in the desert included between Egypt, Sinai and Palestine, in company with other European investigators, his advantages were of an extraordinary character. Add to this that he is a finished Arabic scholar, and that he wields a facile pen, and no wonder will be felt that the result is a book of uncommon value. The descriptions of incidents of daily Bedouin life are extremely entertaining; for Mr. Palmer evidently has a keen sense of the amusing and ludicrous. But it is his antiquarian researches that are of greatest interest. Sixteen excellent full-page illustrations and a score of woodcuts, mostly taken from photographic views, add greatly to the attractiveness of this elegantly printed volume. Above all, we would call attention to the *five* large maps, any one of which by the student of the Bible will be considered almost worth the price of the book.

View of the State of Europe during the Middle Ages. By Henry Hallam, LL.D., F.R.A.S., incorporating in the text the author's latest researches, with additions from recent writers, and adapted to the use of students. By William Smith, D.C.L., LL.D. New York: Harper & Brothers, 1872.

Another of the Student's Series, and one of the very best. Hallam's original work is so generally recognized as a standard authority on the period of which it treats, that every well educated man wants to familiarize himself with it. What is worthy of remark about this volume is that it is not, according to the editor's preface, an *abridgment*, for he has practically, by the simple omission of Hallam's repetitions, and by incorporating his corrections in the body of the text, succeeded in introducing into one volume all the matter of the *three* volumes of the original editions.

The Song of the New Creation, and other pieces. By Horatus Bonar, D.D., Author of "Hymns of Faith and Hope." New York: Robert Carter & Brothers, 1872. 275 pp., 18mo.

Dr. Bonar has added to his reputation as a theologian by his poetical works. His religious lyrics have an established position as among the best contemporary compositions of the kind. More than one of his hymns is endeared to Christian hearts by its simple and touching expression of child-like devotion. The principal poem in this collection, and that which lends its name to the whole, is a radiant picture of the approaching day of Earth's redemp-

tion. Among the minor pieces, that entitled "Early Saved" is the more interesting, because of its unconscious similarity of tone to Dr. Bethune's "Early lost, early saved." The "Cross-Wearer," on p. 188, is not a new version of the legend of St. Christopher, but a more timely poem, on the *indecorum* of thoughtlessly employing the Cross of Christ's agony and shame as an ornament and a means of display.

The Kings of Israel and Judah: their History explained to Children. By the Author of "Peep of Day," etc. New York: Robert Carter & Brothers, 1872. 416 pp., 16mo. \$1.50.

The author informs us that this is not intended as a child's book, but as a help for Mothers and Teachers. As such we think that it will be found useful. Scarcely any other part of the Sacred narrative is so little read by the young as the books which give us the history of the rival monarchies of Judah and Israel; and this for the simple reason that, although exceedingly important, it needs an unusual amount of explanation and illustration. This explanation and illustration the present book is intended to give; and we consider it to be one of its great excellences, that it does this without superseding the continual use of the Bible as the chief, or indeed, the only text-book. It is unfortunate that the *map* promised in the preface has not been inserted.

Hunter and Tom. By Jacob Abbott, author of the "Juno Stories," "The Rollo Books," etc., etc. New York: Dodd & Mead, No. 762 Broadway. 16mo, 383 pp. \$1.50.

This is the second volume of "The August Stories." It will be remembered by the youthful

readers of the first volume, that Mr. Grant, a wealthy merchant of New York, had taken his delicate little boy, Elvie, a child of eight summers, into the country, up the North river, and had put him under the principal charge of August Rodman, a trustworthy and reliable lad of fourteen or fifteen. The summer and early fall thus passed had so improved Elvie, that Mr. Grant determined to send him on a horse-back journey to the White Mountains, still under the guardianship of August. Accordingly he purchased two fine small horses or ponies, for the boys, August mounted on "Hunter" and Elvie on "Tom." The names of the ponies furnish the title of this book, and the description of the journey affords its subject matter. Doubtless many a boy will be made happy, and will gain some information too, by following out the history of the young travelers.

Received too late for review in the present number:—

From the Presbyterian Board of Publication: "A Summer by the Sea;" "Among the Lilies;" "The Diamond in the Cage;" "Neither Rome nor Judah;" "Out of the Dark;" "Gaffney's Tavern, and the Entertainment it afforded."

From Lee & Shepard, Boston: "Humanity Immortal," by Laurens P. Hickok, D.D.; "Way Bills of an Expressman;" "Little Grandmother;" "Three Generations;" and "Spectrum Analysis Discoveries."

We omit our usual notices of Magazines this month, because pressure of other matter.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending
31st May, 1872.

NEW HAMPSHIRE.

Kingston. Rev. Jacob Chapman..... \$1 00

VERMONT.

Windsor. Collection \$4 37, Mrs. Adams
50c., Mrs. White 50c..... 5 37
Lyndon. Cong. Ch. and Soc..... 12 75
Lyndonville. Collection \$5.24, Miss Amy
Fish \$1..... 6 24
Storstead. Collection..... 5 35
Derby Centre. Collection..... 2 37
Barton. Collection \$4 69, J. K. Drew 75c.,
R. H. Little 50c..... 5 94
Barton Landing. Collection..... 4 67
Newport. Cong. Ch. and Soc'y..... 7 75
" Collection..... 1 82
52 16

MASSACHUSETTS.

Saxonville. Edward's Church..... 10 00
West Hampton. Mrs. Ansel Clapp..... 1 00
Royalston. Emily B. Ripley..... 6 00
Cliftondale. M. E. Ch..... 5 50
Maplewood. M. E. Ch..... 5 00
Byfield. M. E. Ch..... 5 00
Lynn. Common M. E. Ch..... 26 00
68 50

CONNECTICUT.

Canton Centre. Mrs. L. H. Foote..... 1 00
South Manchester. R. R. Phelps, for Northern Mexico..... 4 00
5 00

NEW YORK.

Schenectady. 1st Pres. Ch., Rev. J. Trumbull Backus, D. D..... 103 57
N. Y. City. Mrs. Stephen Griggs' semi-annuity..... 35 00
Albany. Mrs. Joanna Tweed Dale Carner..... 5 00
White Stone. Mrs. C. B. Attebury. \$25 for Central Mexico and \$25 for Miss Rankin's field..... 50 00
N. Y. City. Woman's U. M. Soc'y, for Miss Rankin's field, \$60 gold..... 68 32
" Hostwick Estate, in part..... 36 28 67
" Coll. at Anniversary for Italy and Mexico..... 115 83
Yonkers. 1st Pres. Ch., additional, H. M. Schieffelin, Esq..... 50 00
Y. Y. City. Am. Bible Soc'y grant to Central Mexico..... 2,270 00
White Hall. 1st Pres. Ch. \$16, J. H. H. Furke \$10..... 26 00

NEW YORK—Continued.

Geneva. Mrs. M. P. Squire.....	5 00
Brooklyn. Bedford Av. Cong. Ch., Rev. E. G. Hutchins.....	19 62
N. Y. City. St Paul's M. E. Ch., including A. V Stout, \$200 for Central Mexico; Miss White \$50, C. S. Manierre \$25. R. S. Anderson \$25, J. Haight \$20, Anonymous \$20, J. M. Raymond, C. H. Griffin, J. K. Place, Dr. Crooks, \$10 ea; R. Keeping, F. E. Trowbridge, J. R. Reese, J. E. W. Lordy, \$5 ea.....	575 24
Nyack. Union Meeting in Ref'd Church.....	64 15
Flushing. Union Meeting in Ref'd Ch.....	41 38
Geneva. Union Meeting in 1st Pres. Ch.....	70 60
	39,783 78

NEW JERSEY.

Jersey City. Judge J. F. Randolph.....	10 00
Johnsonbury. W. P. Vail.....	4 00
Hamilton square. Pres. Ch.....	18 82
Allentown. M. E. Ch.....	10 40
Elizabeth. Broad st. Bapt. Ch.....	25 0
	68 22

PENNSYLVANIA.

Philadelphia. Wm W. Harkness, for L.M. of Rev. A. V. C. Schenck.....	30 00
" 1st Independent Ch., for Italy and to constitute John C. Hunter, I. M.....	30 00
Duncansville. Union Prayer Meeting, through W. J. Gibson.....	3 00
	63 00

MARYLAND.

Baltimore. Ladies Aid Society, to constitute Rev. Wesley R. Davis L.D.....	100 00
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KENTUCKY.

Louisville. Messrs. Stump & Co. and Humphrey, \$5 ea.; Needham and Jackson, \$3 ea.; Fergot and Pirtle, \$2 ea.....	20 00
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ILLINOIS.

Chicago. A. G. Downs.....	4 50
Ontario. Henry M. Tupper, for Dr. Kalopothakes.....	5 00
Centralia. Pres. and U. Pres. Chs.....	24 90
" M. E. and Bapt. Chs.....	9 22
	43 62

INDIANA.

Newburg. M. E. Ch., per Rev. L. R. Cushman.....	10 00
Centreville. M. Onyett.....	2 00
Princeton. 1st Ref'd Pres. Ch., T. Mooney \$5, R. McCallough \$2.....	7 00
Evansville. Chas. H. McCarer, in part L.M.....	10 00
	29 00

OHIO.

Cincinnati. Storrs Chapel Cong Ch., Helen and Horace Hudson, 2 ea.; others, to constitute Geo. W. Oyler L.M., \$30.50.....	31 00
" J. S. Crawford \$30, J. Shileto \$25; Messrs. Miller Bros., Sallow Arne & Co., \$2 ea.; Morrison & Co. \$15; Baldwin, Mitchell, Gray, Torrence, Root, Gaylord, Groesbeck, McBurney, Este, Mrs. Swift, \$10 ea.....	250 00
" Messrs. McHenry, Woods, Harbaugh, Joubert, Davis, Murray, Howe, Newton, Jones, Griffith Thompson, Bullock, Williamson, Short, Barr, De Champ, Sayre, Lawa, Powell, Mrs. Harrison, Mrs. Burt, \$5 ea.....	105 00

OHIO—Continued.

Cincinnati. Mrs. Morton \$3, Messrs. Southworth, Crosby, Kidd, Burt, Mrs. Blondell, Culbertson, Galloway and Wilson, \$2 ea.; Hayward, Bradley, Huntington, Curry, Tyler, Misses Gayley, Harkins, Robertson, Burnet, \$1 ea.; R. Pomel \$50, Mr. Evans 250.....	28 75
" Meth. Preachers' Meeting, add., Rev. G. T. Weaver.....	1 00
Mansfield. Pres. Ch.....	23 74
" Luth'n Ch.....	4 45
" M. E. Ch.....	2 25
" Bapt. Ch.....	6 50
" "Wilder House".....	3 50
Lima. Central Pres. Ch.....	3 00
" Union Pres. Ch.....	14 50
" M. E. Ch.....	18 50
" Bapt. Ch.....	2 00
	494 19

IOWA.

Fort Madison. R. H. Sloan.....	10 00
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VIRGINIA.

Herndon. Mrs. M. A. Leonhardt, for the Free Church in Italy.....	50 00
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Receipts of the Italian Deputation for the Free Church, etc.

N. Y. City. Dr. Ormiston's Church.....	570 48
" Prof. P. Schaff.....	5 00
Somerville, N. J. Collection.....	49 07
N. Y. City. Church of the Disciples in Steinway Hall.....	202 54
" Dr. Ormiston's Church, additional.....	10 00
Harlem Collection.....	165 00
New Brunswick, N. J. Collection.....	2.1 21
Princeton, N. J. Collection.....	161 00
N. Y. City. Collection after the Annual Sermon of the Am and For Christian Union, by Father Gavazzi in the 8th Av. Pres. Ch., Rev. Dr. Hall's, May 5th—used to constitute Rev. John Hall, D.D., and J. D. Vermilye, Esq., I.D's. and A. R. Walsh, Esq., Robert Carter, Esq., Leonard Bangs, Esq., G. M. Vanderlip, Esq., Gen. F. T. Locke, Mrs. E. S. West, Dr. T. G. Waite, and Henry A. Oakley Esq., L.M's.....	493 27
Jersey City, N. J. Collection in Tabernacle Church.....	168 76
Metuchen, N. J. Addition to Collection.....	10 00
Newark, N. J. Cong'l Church.....	203 10
" 1st Pres. Church.....	94 68
N. Y. City. Scotch Pres. Ch., 14th st., Dr. Sapham's.....	580 00
Yonkers. 1st Pres. Ch., Rev. T. Ralston Smith, D.D.....	297 00
Elizabeth, N. J. 1st Pres. Church, Dr. Kempshall.....	125 87
Williamsburgh, N. Y. Ref'd Church, Dr. Porter.....	284 28
Rahway, N. J. 1st Pres. Ch.....	125 00
Brooklyn N. Y. Central Pres. Ch.....	200 72
Elizabeth N. J. 1st Pres. Ch. add.....	13 19
Washington Heights N. Y. Pres. Ch.....	80 13
N. Y. City. Broadway Tabernacle Ch.....	833 09
" Church of the Strangers.....	131 34
Englewood, N. J. Presb. Church.....	2.7 56
Brooklyn, N. Y. Dr. Cuyler's Church.....	374 23
Astoria. Ref'd Ch (of which J. D. Trask, M.D. for College, \$5).....	96 00
Brooklyn. Hansom Place Bapt. Church, Rev. G. F. Pentecost.....	249 69

6,007 20

Total Receipts as above.....\$46,786 67

THE CHRISTIAN WORLD.

Vol. 23.

AUGUST, 1872.

No. 8.

EDITORIAL NOTES.

THE ORANGEMEN'S ANNUAL PARADE.—A more striking and significant contrast could scarcely be found than that which is presented by the events of July 12th, 1871, and July 12th, 1872, as they transpired in this city. The former a day of rioting and bloodshed; the latter, a day of quiet and order. The former, the day in which imperilled liberty was sternly but justly defended, and the equal rights of all under our laws were successfully vindicated, although only by force of arms; the latter, the day in which the golden results of such a vindication of rights and such a defense of liberty were enjoyed.

Writing on the day after the parade this year, we have just turned back to see what we wrote in brief just one year since, and what, also, we said in our extended review of the whole matter published in the September number of the *Christian World*; and we are glad to find there nothing printed which we would wish to obliterate, no sentiment expressed which we desire to retract. A little common sense has at length been embodied in our laws respecting parades, and, under the pressure of public opinion, our authorities have let it be known beforehand that these laws would be executed; and hence the ignorant hordes which usually execute the behest of that *intolerance* and *fanaticism* on which we then commented, have easily been kept in check, and the parade has taken place without interruption. About four hundred Orangemen, attended by perhaps five hundred policemen, marched the prescribed route, with music and banners, and then quietly disbanded and returned to their homes. The *principle* having now been vindicated, we wish some amicable agreement could be negotiated by which no future parade of either Hibernians or Orangemen, as such, should take place.

BIBLE WAR AT HUNTER'S POINT.—DECISION OF THE SUPERINTENDENT OF PUBLIC INSTRUCTION IN THE STATE OF NEW YORK.—On the 5th of June, 1872, Hon. Abram B. Weaver, the Superintendent of Public Instruction in the State of New-York, rendered his decision upon the appeals grow-

ing out of the disturbances at Hunter's Point, of which an account was given in our January and February numbers. Mr. Weaver decides that "the action of the Board of Education of Long Island City in directing the reading of a portion of the Bible as an opening exercise in the schools under their charge during school hours, and in excluding pupils from those schools, or any of them, on the ground of declining to be present at such reading, has been without warrant of law." This view he bases upon past decisions of himself and of his predecessor. He suggests, however, that the Bible may be read by the teacher before or after school-hours in the presence of such of the scholars as may attend voluntarily or by direction of their parents or guardians.

This we regard as a virtual exclusion of the Bible from our Public Schools, in which the reading of a portion of the holy Scriptures has from their very commencement constituted an essential feature. We need scarcely say that we deeply regret the result ; for we have already spoken our sentiments very frankly. The assumptions upon which the decision of the Superintendent are based are, 1. that the Bible is *sectarian*, which we deny, and 2d. that this is not a *Christian* country, which we as strongly affirm.

We believe that no appeal is open to us from the interpretation of the law given by Mr. Weaver, save to the law-making power, which can give us clear statutory sanction for a usage which is in itself so eminently proper and sanctioned by such uniform observance that it ought to need no such statutory sanction. Meanwhile, if we cannot give the Bible to the young in the school, let us see to it that they become familiarized with its divine truths elsewhere. Let us not only train the children of our Protestant families to model their lives according to its precepts ; but let us by our missions reach (as we shall with God's blessing if we but make the earnest effort) those very children, the offspring of Roman Catholic parents, whom our priestly antagonists would seek to prevent us from instructing. If we thus work, the seeming rebuff in the public schools may prove the harbinger of a more complete success in the regeneration of our land.

THE MEXICAN REVOLUTION.—The telegraph brings the following items of news from Matamoras, July 8th, which we take from the *New-York Tribune*, of July 9th, 1872. We trust that they may prove to be correct, but in the uncertainty which invests all recent news from Mexico, we can only wait for their future confirmation.

“Telegraphic communication with Monterey was resumed to-day. It is announced that the Government forces under Gen. Cevallos entered that city this morning at 6, the revolutionists under Treviño and Quiroga having abandoned the place precipitately on the approach of two columns of Government troops under Gen. Rocha from Saltillo, and Gen. Cevallos, from the frontier. . . . The revolution seems to be practically ended. The chiefs are believed to be only keeping their men together t

secure terms of surrender from the Government. The merchants here appear relieved. Numbers repaired to the Custom-house and congratulated the authorities on the promised resumption of business at once."

Our readers will find in our Missionary Intelligence some extracts from a letter of Miss Rankin's, giving an account of her experience during the previous capture of Monterey.

A CORRECTION BY "THE CONGREGATIONALIST."—In its issue of July 4th this paper makes the following correction of some previously published statements by a correspondent in its columns :

"We are informed that the charges against the Rev. Dr. Riley, and the work under his charge in the city of Mexico, which were made by a correspondent in our paper of June 13th, were examined some months since by the 'Mexican Committee' in the city of New York, composed of Rev. Heman Dyer, D. D., William E. Dodge, Jr., and other gentlemen equally well known to the Christian community, and, after investigation, were judged by them to be utterly unworthy of belief."

THE RESIGNATION OF THE REV. GEORGE CONSTANTINE, as Missionary of our Society at Athens, Greece, has been accepted by our Board of Directors, and his term of service closed June 1st, 1872. This action on the part of the Board was deemed necessary in consequence of an expressed change of views on the part of Mr. Constantine, as to the modes of prosecuting mission-work.

PAMPHLET REPORT OF THE RECENT DISCUSSION IN ROME.—Realizing the importance of this event, both in its present and future influence upon the Church, those who had the management of it provided that the speeches should be taken down by "two sets of reporters ; for the Catholics those of the Œcumenical Council, for the Protestants those of the Italian Parliament." These reports were afterwards collated with each other ; and the full Report thus authenticated was published at Rome in pamphlet form. A translation from the Italian has since been made by William Arthur, A. M., and published in London, Eng., at the Wesleyan Conference office, under the following title :—" *Authentic Report of the Discussion held in Rome on the evenings of February 9th and 10th, 1872, between Catholic Priests and Evangelical Ministers, concerning the coming of St. Peter to Rome.*" The pamphlet is 16 mo., 102 pp.

One circumstance mentioned in Mr. Arthur's preface, as illustrating the immense importance of this discussion, may not be generally known. Shortly after its occurrence, the Pope appointed a *triduum*—or office extending through three successive days—with a view to "offer reparation for the horrible blasphemies with which, in these latter days, infidels have denied the presence and death of St. Peter in Rome."

PROSCRIPTION OF THE JESUITS IN PRUSSIA.—The historian Froude has conclusively shown that the severities of Queen Elizabeth to the Roman

Catholics, if they were not altogether excused, were yet palliated by the fact that every Romish priest in England was, by virtue of his very sacerdotal office, an enemy of her crown, if not an active plotter against her life. Prince Bismarck has for months been undergoing an experience analogous to hers in reference to the Jesuits of Germany. From many sources he has become convinced that for every member of the order of Jesus in Prussia, he can count on one traitor of Germany, one undisguised enemy of the political fabric to whose erection he has consecrated his life. And he has undertaken to measure swords with his avowed antagonists. The bill passed by the Reichstag on the 19th of June by a very decisive majority (181 to 93), does not absolutely expel the Jesuits from Prussia; but it may virtually amount to that. According to the *N. Y. Staats-Zeitung*, of June 26th, the text of the bill, as originally introduced, and which seems not to have been essentially modified, is as follows:—1. The members of the Order of the Society of Jesus or of any Congregation allied to this Order, even if they possess German citizenship (*Indigenat*), may be refused the right of residence in any place within the Federal territory (*Bundesgebiet*) by the authorities of the national police. 2. The regulations necessary for the carrying of this law into operation will be issued by the Federal Council (*Bundesrath*)."

THE FORTHCOMING PAPAL BULL.—THE VETO CLAIMED BY BISMARCK.—Reports reach us from Rome by way of Vienna, that Pope Pius the Ninth, having not only "seen the days of Peter"—that is, the twenty-five years which the Apostle is fabled to have occupied the Pontifical chair—but having even celebrated the *twenty-sixth* anniversary of his elevation, is wisely preparing for the contingency of his death. We are, therefore, told that the Pontiff has signed a bull revoking the privilege hitherto enjoyed by certain European Powers of a veto upon the choice of the Popes by the College of Cardinals.

Per contra, it is stated that the German Premier is resolved that the customary right of veto shall be exercised. Up to the time of our present writing, the latest item concerning this controversy is the following telegram, clipped from the *Daily Witness*:—

ROME, July 13.—There is considerable commotion in ecclesiastical circles over Prince Bismarck's recent circular inviting co-operation with Germany in arranging for the succession to the Holy See. Austria agreed to join in the exercise of the veto right, provided France did likewise. M. Thiers, however, refused his consent. The College of Cardinals are determinedly opposed to any interference on the part of the powers, and should an attempt be made to set aside their choice, they will hold the election in Malta.

TERCENTENARY OF THE MASSACRE OF ST. BARTHOLOMEW'S DAY.—We give up a considerable space in the present number to a paper discussing an

interesting topic appropriate to the three hundredth anniversary of the great Parisian tragedy, which falls within this month. At the same time, it may not be superfluous to remind our readers briefly of the leading incidents connected with that infamous transaction.

On Monday, the 18th of August, 1572, Henry, titular King of Navarre, and at a later date King of France under the title of Henry the Fourth, a Protestant, was solemnly married in the Church of Notre Dame, in Paris, to Margaret of Valois, sister of the King of France, Charles the Ninth. The event brought to Paris a great number of the Protestant nobility, and was supposed to cement indissolubly the peace that for two years had existed between the Huguenots and Papists. On Friday, the 22d, Admiral Coligny, the great Huguenot leader, while returning from the Louvre to dine at his own lodgings, was shot from a latticed window, and wounded in the right hand and the left arm. The assassin was undoubtedly an agent of the Duke of Guise. Whether the King was privy to the plot is doubtful ; but the best authorities are against the supposition. There is no doubt, however, respecting his participation in the massacre that soon followed.

Finding that Admiral Coligny's wounds did not, as they had hoped, prove fatal, the conspirators resolved on a more general execution. The King's reluctance was overborne, more by the personal influence of his Mother, Catharine de' Medici, than by her arguments ; and in his extremity he is said to have exclaimed with an oath, " Kill the Admiral if you will, but kill all the Huguenots with him, so that not one may be left to reproach me hereafter !"

Early Sunday morning, August 24th, before day-break, the signal was given by the bell of the Church of St. Germain l'Auxerrois. The houses where Protestants were lodged had previously been marked. The butchery began with the wounded Admiral, who, when the house was attacked, and his minister said to him, " Sir, it is God calling us to Himself," replied : " I have long been prepared to die. But do you all flee for your lives, if it be not too late. You cannot save me. I commit my soul to God's mercy." Coligny's body covered with stabs was tossed from the window into the court-yard, where the Duke of Guise, after convincing himself that it was he, gave it a contemptuous kick, and went to carry death elsewhere. How many Protestants shared in his fate will never be known, until the great day of account, nor need we here give the details which Dr. Henry White has so well set forth in his recent work on the subject, published by the Harpers. It is, however, safe to say that between 5,000 and 10,000 men, women and children perished under the assassin's hand, or were drowned in the Seine, at Paris alone : while a much larger number, variously estimated at from 15,000 to 100,000, were killed in the rest of France, where for several weeks the murderous work was unremittingly pursued.

EXTRAORDINARY INDUCEMENTS FOR SUBSCRIBERS TO A ROMISH JOURNAL.—We are indebted to the *New-York Daily Witness*, of June 26th, for a notice of the remarkable premiums offered by the “Ave Maria,” a journal published at Notre Dame, Indiana, “in the interests of the Blessed Virgin.” A life subscription to the “Ave Maria” is secured at the paltry price of twenty dollars. But the incidental advantages accruing therefrom far outweigh the possession of so valuable a periodical. “The Holy Sacrifice of the Mass,” so we are told, “is celebrated every Saturday, at Notre Dame, for life subscribers, and a certain number of communions offered for them; this Mass will be offered in requiem for them whenever it may please our heavenly Father to call them from our midst.” [“For the prompt payment of the latter clause,” observes the ‘Witness,’ “we suspect the publishers will not be subjected to the importunity which our subscribers manifest, naturally enough, for their promised chromos.”] Nor are yearly subscribers excluded from the benefits of this distribution of spiritual premiums; since even they “will share in the benefit of a Mass once a month.” Well may we say that the spirit of Roman Catholicism has not undergone essential alteration since the days of Luther and Tetzel!

LA CHIESA LIBERA.—We have received the first three numbers of this newly-established paper, the organ of the Free Italian Church. It is published at Milan, on the 1st and 15th of every month,—each number being a double quarto sheet. The editor is Signor Francesco Lagomarsino, an evangelist whom our readers will remember as having been one of the professors employed by our Society for a brief time in the training of Gospel laborers for the work in Italy. Mr. Lagomarsino is at present in the employ of the “London Evangelical Continental Society.”

We wish for this fresh instrument in the conversion of a great country the fullest success. The Rev. Dr. Van Nest, in a letter inserted in our last number, stated the plan which the editor and his associates have laid out for themselves. We need only add that the correspondence, which appears in the copies received, on the progress of the truth at the various missionary stations, is particularly interesting and instructive, and some portions of it will be found under our “Missionary Intelligence.”

CELIBACY RENOUNCED.—MARRIAGE OF ROMAN CATHOLIC PRIESTS AT ROME.—We venture to say that no more characteristic item of news, marking the altered condition of things in Italy, has recently come to hand, than the following, which we translate from the *Chiesa Libera* of Milan, of June 1st:—“We read in the ‘Capitale’ of Rome:—‘Yesterday at our Municipality there took place the marriage of a certain priest Dueci with Gaetana Fordoni of Rome. What will make it still more bitter for the *Voce della Verità* [a priestly organ] to swallow, is the fact that Miss

Fordoni is a member of the Evangelical community. This may be called succeeding in the propaganda itself. If the ladies take it in hand . . . ! Also at Girgenti a few days ago there was a marriage celebrated between a canon by name Gallo and a certain Resina Noto.—Farewell, celibacy !”

THE PROPORTION OF ROMAN CATHOLIC AND PROTESTANT CRIMINALS IN IRELAND.—The census often tells unpleasant truths. In our March number we incidentally referred to the vast disproportion between the number of Roman Catholics and Protestants, in the punitive institutions of this city and country. And we touched upon the argument, based upon this disproportion, that Roman Catholicism has failed as a remedial system, and is undeserving to be trusted in future in reclaiming the fallen. The census of 1871 proves that the same remarkable disproportion exists in Great Britain and Ireland. According to the figures in the “Monthly Letter of the (British) Protestant Alliance,” the Roman Catholic population of the last named country, for June 1st, is only about *three and a half* times as large as the Protestant,—4,141,933, as against 1,260,568,—yet the criminals in the prisons of Ireland were in 1870 at the rate of *six* Romanists to *one* Protestant,—or 27,475 to 4,684. Among the younger offenders the contrast was still more striking. Of the inmates of Reformatory and Industrial Schools in Ireland, 2,192 were Roman Catholic children, and 191 Protestant,—a proportion of about *eleven to one*. A disparity at once so great and so constant in countries far separated cannot be regarded as the result of any fortuitous circumstances ; but must necessarily be attributed chiefly, if not wholly, to the different systems of morality under which the Protestant and the Roman Catholic populations are trained.

THE DECISION IN THE BENNETT CASE, ENGLAND.—A new and important point has been reached in the solution of the sorely vexed question of the relations of the various parties in the Church of England to one another. Rev. W. J. E. Bennett, Vicar of Frome, has for years been one of the most pronounced Ritualists, one of the boldest promulgators of Romanizing views in that Church. For this reason he was prosecuted by the “Church Association,” representing the Evangelical wing of the English clergy and laity. Three points were singled out, upon which his teachings were charged to be inconsistent with the ecclesiastical standards :—1. He maintained “that in the Sacrament of the Lord’s Supper there is an actual presence of the true body and blood of our Lord in the consecrated bread and wine ;” 2. He consequently made the communion-table an “altar of sacrifice,” and the celebration an “offering” ; and, 3. He declared that “adoration” is due to Christ present upon the altar under the form of bread and wine.

The Judicial Committee of the Privy Council, of which the Lord Chan-

cellor, the Archbishop of York and the Bishop of London were members, has at last given its decision in this case. On all three points Mr. Bennett is acquitted. According to their Lordships, he has just kept within the letter of the law. He has not expressly spoken of our Lord's presence as *corporal*. It is not "clear" to them "that the respondent has so used the word *sacrifice* as to contradict the language of the Articles." And on the third point, "not without doubts and divisions of opinion," they have come to the conclusion that the charge "is not so clearly made out as the rules which govern penal proceedings require." Mr. Bennett has the benefit of the doubt.

The result of all is that the Protestant doctrine respecting the Sacraments is affirmed to be the doctrine of the Church of England, but that Church is proved impotent to protect itself against teachings in diametrical opposition to its true tenets. Never were the evils of the union of Church and State brought out in more glaring light. The burning of candles upon the altar, or the wearing of vestments similar to those of Rome, has been declared illegal; but a clergyman may be either Evangelical, or Romanizing, or may all but renounce the distinctive doctrines of Christianity, and as long as he abstains from overt *acts*, he may continue to proclaim his views without danger of losing his stipend. Coming after all the progress of the Romanizing tendency in England during the last twenty years or more, this result is simply frightful. The *Church Times*, the organ of Ultra-Ritualism, admits that it has gained all it wishes, that no "English Catholic" cares to go beyond Mr. Bennett, and that "any attempt to restrain our liberty up to that point has failed, once for all."

And what is the remedy for this disastrous state of things? Evidently nothing short of the speedy and entire separation of Church and State. The living Gospel cannot any longer be kept chained to the dead and putrescent corpse of Ritualism. Our English friends, too, are awaking to a recognition of this fact. These are ringing words from an editorial on the "Conflict in the Church" in our excellent contemporary, the *London Christian World*, of June 28th, 1872:—

"We know well that Churchmen and Churchwomen, who still are vigorously Protestant, look upon this state of things as appalling. We know that the bravest and best of them are beginning to admit to their own hearts, and to each other, that it is their duty—unless they are prepared to meet God in judgment for the sin of permitting the State Church to become Popish before their eyes—to demand disestablishment. But with an infatuation which is inexpressibly sad, an infatuation which really seems to suggest that judicial blindness has fallen on the Evangelicals of the Church, many of them still cling to the piteous delusion that the State connection is a blessing instead of a curse. On a fair field with no favor—with the English people to decide in the light of God's Word and the traditions of English history—we do not fear all the Jesuits of Europe. But if the Jesuits continue to avail themselves of the machinery of establishment, shall we not, ere long, have a proposal to declare the State Church formally in alliance with Rome, and will the English nation permit the question to be answered in a Popish sense without bloodshed?"

*How far was the Roman Church responsible for the
Massacre of St. Bartholomew's Day.*

BY REV. HENRY M. BAIRD, PH. D., PROFESSOR IN THE NEW-YORK UNIVERSITY.

JUST three hundred years ago, a stupendous crime was perpetrated in the city of Paris, then, as now, the capital of one of the most powerful and highly cultivated nations of Christendom. Although committed in an age when human life was held singularly cheap, and in a country where the law ruthlessly affixed death as the penalty for many trifling offenses—although preceded within a brief period by a series of cowardly surprises and dastardly murders—the Massacre that took place early in the morning of St. Bartholomew's Day, Sunday, August 24th, 1572, gained at once an unenviable notoriety, which it has ever since retained as the crowning iniquity of France and of the sixteenth century.

It is one of those great occurrences which we cannot forget if we would. It haunts the historical investigator whithersoever he directs his research. Like some sombre portrait incongruously hung up in a banquetting hall, and whose eye seems to follow the reveller in every movement and into every nook, this appalling event confronts us wherever we turn in that age of thoughtless frivolity. The secular historian sees in the barbarous expedient adopted to secure uniformity of creed and the undisputed sway of one political party, a blunder as great as it was criminal; and recognizes in the Massacre, more than in any other single event, the secret of the convulsions that have rent France for three long centuries, and have left her a fit object for the world's profoundest pity. The philanthropist recoils from the unexpected abyss of depravity that opens before his eyes, and shudders to see the flimsiness of the thin crust of civilization which prevented the world from falling into absolute barbarism. And the Christian observer sighs as he reflects upon the infidelity and the immorality to which the Massacre of St. Bartholomew's Day directly conducted France.

THE MASSACRE NOT FORTUITOUS.

If this Massacre had been the result of a sudden ebullition of popular passion, its consideration would have been of less importance; for other butcheries have rivaled, if not exceeded it in the number of victims.—Nor would the case have been materially different, had the murder of Admiral Coligny and his unsuspecting companions by Charles the Ninth and the Guises been strictly unpremeditated. It is the evidence of *design*, of long preparation, of cunning and unremitting instigation, that makes it peculiarly worthy of careful examination. Above all, it is the circumstance that the highest ecclesiastic of a Church which even now numbers many millions of adherents, is to be regarded as the principal accomplice, that gives to the Massacre of St. Bartholomew's Day its peculiar significance.

THE POPE IGNORANT OF THE APPROACHING EXECUTION.

There is, it is true, one point upon which the almost unanimous opinion of contemporaries, both Protestants and Roman Catholics, must now be reversed. That the Pope and Philip the Second were cognizant of a project to massacre the entire Protestant population of France, was in itself so likely that few doubted it. Both were inveterate foes of the Reformed faith, and both detested with their whole heart those half-way measures, those plans of conciliation to which Catharine de' Medici had, from time to time, been forced to resort. There was nothing more probable, judging from their well known characters, than that the Pope and the King of Spain should have been foremost in arranging the details of the stratagem for the destruction of those whom they hated as heretics. And yet there is the clearest historical proof that the current opinion was erroneous. Not only were the Pontiff and the Catholic King ignorant of any plan for the assassination of Coligny and his followers; but they had no confidence in the sincerity of the Queen Mother's professions of devotion to the Roman Catholic Church. Almost up to the very day of the Massacre, the Papal agents at the French court wrote to their master the most lugubrious accounts of the way in which public affairs were going. They believed that the alliance with England and the threatened intervention in Flanders would inflict a fatal blow upon the interests of the Romish Church. The Pontiff was, consequently, as much surprised as delighted, when, close upon the news of the wounding of Admiral Coligny on Friday, the 22d of August, came that of his murder and that of thousands of his fellow Protestants on the succeeding Sunday.

YET THE POPE AND HIS CLERGY SYSTEMATIC INSTIGATORS.

How, then, it may be asked, can the Roman Church be held responsible for a crime of the approaching commission of which the Pope was altogether ignorant? In so far, we reply, as the Massacre was the result of the systematic teaching of the clergy of the Roman Catholic Church, and of the recommendations of the Pope himself.

THE ROMAN CATHOLIC PREACHERS.

Respecting the drift of the preaching and teaching of the Roman Catholic priests and friars, for a number of years anterior to the Massacre of St. Bartholomew's Day we have unfortunately only too much information. Writers the most devoted to the Roman Catholic Church tell us of the extreme disgust expressed by the preachers whenever a truce was either formed or merely proposed with the accursed heretics. Such a writer as the bigoted *Claude Haton*, curé of Mériot, again and again dwells with satisfaction on the seditious sermons which *Vigor*, *Claude de Saintes*, and thousands of other ecclesiastics delivered under these circumstances. They did not hesitate to compare the Queen Mo-

ther to Jezebel, and her chief advisers to Ahab. They declared it to be asking cats and mice to live fraternally together, when a royal ordinance was issued prohibiting acrimonious disputes between "Papist" and "Huguenot." One of the great court preachers addressed the nobility who drew back from the fratricidal conflict, these words: "Since you will not strike the Huguenots, I tell you you have no religion. So then some morning God will avenge himself, and will permit this bastard nobility to be overwhelmed by the *commune*. I do not recommend that it be done, but I tell you that God will permit it." In short, it is an undeniable fact, that the professed teachers of a religion of peace were the most vehement advocates of war; that they commended the most bloodthirsty persecutors, that they reprobated all measures of conciliation, heaping upon their authors without stint the foulest insults both by word and by act.

POPE PIUS THE FIFTH.

It is, however, chiefly to the direct agency of Pius the Fifth in familiarising the minds of those who had the destinies of France in their hands with the idea of the necessity of utterly destroying the Protestants as an imperative duty to God, as well as an unavoidable necessity for their own protection, that we wish principally to attend at present.

PIUS SENDS MATERIAL ASSISTANCE.

After a brief period of peace, which was peace rather in name than in reality, the Huguenots had been compelled in the year 1568, for the third time to draw the sword in self-defence. A war much longer in duration, and far more destructive to human life than either of its predecessors now arose. The French court, in its eagerness to crush the Huguenots, resorted to the employment of foreign assistance. The Swiss Catholic cantons were subsidized, and Philip the Second and the Duke of Alva were not reluctant to have so good a pretext afforded them for interfering in the dissensions of a neighboring monarchy. And among those who willingly reinforced the French King was the Pope, who besides his general interest in the work, had a special interest in its success from the fact that a part of his temporal dominions—the "Comtat Venaissin," with the city of Avignon for its capital—was embedded in French territory and was likely to follow the fortunes of France. The aid he sent consisted both of men and of money. At one time, according to his biographer, *Gabutius*, the Pontiff sent 4,500 foot and 1,000 horse, under command of the Count of *Santa Fiore*. And he instructed the latter, the moment he should perceive the government to be negotiating for a peace or anything else that was disadvantageous to the Roman Catholic religion, to retire instantly into Flanders, or return to Italy.

THE LETTERS OF PIUS THE FIFTH.

The Papal assistance, moreover, was accompanied by perpetual exhortations to do the work of exterminating heresy thoroughly, and to avoid

the repetition of past mistakes. The letters of Pius the Fifth,* which contribute so much to a clear understanding of the events of the sixteenth century, show how fond he was of harping on this theme. To Sigismund Augustus of Poland he wrote, March 26th, 1568: "That heresy cannot be tolerated in the same kingdom with the worship of the Catholic religion, is proved by the very example of the kingdom of France, which your Majesty alleges for the purpose of excusing yourself. If the former kings of France had not suffered this evil to grow by neglect and indulgence, they would easily have been able to extirpate heresy and secure the peace and quiet of their realm."

COMMENDATION OF THE DUKE OF ALVA.

Of all the leaders of the day, the Duke of Alva alone earned, by his unrelenting cruelty to heretics, the Pope's unqualified approbation.—When the tidings of the successes of the "Blood Council" reached Rome, Pius could not contain himself for joy. He felt impelled to congratulate the Duke and exhort him to pursue the path upon which the blessing of heaven so manifestly rested. "Nothing can occur to us," he wrote, December 18th, 1568, "*more glorious for the dignity of the Church, or more delightful to the truly paternal disposition of our mind to all men, than when we perceive that warriors and very brave generals, such as we previously knew you to be and now find you in this most perilous war, consult not their own interest nor their own glory alone, but war in behalf of that Almighty God who stands ready to crown His soldiers contending for Him and His glory, not with a corruptible crown, but with one that is eternal and fadeth not away.*"

"PUNISH WITH ALL SEVERITY!"

With this express endorsement of Alva's merciless butchery before us it is not difficult to understand what Pius demanded of Charles the Ninth of France. Early in 1569, while sending the Duke of Sforza with auxiliaries, he wrote to the King (March 6th): "When God shall by His kindness have given to you and to us, as we hope, the victory, it will be your duty *to punish the heretics and their leaders with all severity*, and thus justly to avenge not only your own wrongs, but those of Almighty God; in order that, by your execution of the righteous judgment of God, they may pay the penalty which they have deserved by their crimes."

"TEAR UP THE VERY FIBRES OF THE ROOTS!"

After the battle of Jarnac, in which the Prince of Condé was treacherously murdered, Pius wrote with great promptness a congratulatory letter (March 28th, 1569) to Charles, in which he remarks: "But the more benignantly God has acted toward you and toward us, the more

* Apostolicarum Pii Quinti Pont. Max. Epistolarum libri quinque. Nunc primum in lucem editi opera et cura Francisci Goubau. Antverpiæ, 1640.

energetically and diligently must you strive by occasion of this victory, to pursue and destroy the remnant of the enemy that remain, and to tear up wholly (*funditus*) all the roots of so great an evil, and one which has gathered to itself such strength, *and even the fibres of the roots*. For unless they are entirely extirpated, they will again increase, and where your Majesty least expects, as we have so often before seen it to occur, again spring into existence. . . . This you will do, if respect for no human persons or things can induce you to spare God's enemies, who never spared either God or you. For in no other way will you be able to appease God, than by most severely avenging God's injuries by the merited punishment of most wicked men."

EXTERMINATION OF HERETICS.

To Catharine de' Medici, and to the Duke of Anjou, to the Cardinal of Bourlignon and to the Cardinal of Lorraine, similar injunctions were addressed. Again and again, when there is the least danger that mercy may be shown to captives, or that the bloody war itself may end without the extermination of the Huguenots, we find the Pope holding up the example of Saul who disregarded the commandments of the Lord through the prophet Samuel and spared the "infidel Amalekites," as a solemn warning against disobedience. To the Queen Mother he wrote : "*Under no circumstances, and from no considerations, ought the enemies of God to be spared.*" And he added : "If your Majesty continues, as heretofore, to seek, with right purpose of mind and a simple heart, the honor of Almighty God, and assails the foes of the Catholic religion openly and freely *even to extermination* (*ad internecionem usque*), be well assured that the Divine assistance will never fail you, and that still greater victories will be prepared by God for you and for the King, your son ; until, *when all have been destroyed*, the pristine worship of the Catholic religion is restored to that most illustrious realm."

A fortnight later (April 13th, 1569) the Pontiff wrote again in great anxiety to the Queen Mother. He had heard the report that some of the captives were likely to be spared. "Concerning which matter we have thought that we ought the more studiously and diligently to treat with your Majesty," he said, "because we hear that efforts are made there [at the French court] by certain persons in order that some of those heretics who were captured may be liberated and depart unavenged. That this may not take place, and that most wicked men may receive their just punishment, you must see to it with all zeal and industry." The very same day he wrote the King's young brother, the Duke of Anjou, to the same effect, urging him to incite Charles "*to punish his rebels with the utmost severity* (*et rebelles suos severissime puniendos*) ;" for, as they had "disturbed the public tranquillity" of the French realm, "*subverted so far as in them lay the Catholic religion, burned churches, most cruelly slain the priests of Almighty God, and committed unnumbered*

other crimes, they deserved to receive the penalties [suppliciis] established by law." He was supplicated to reject all prayers on the part of his nobles, and "to show himself inexorable to all." Following up these urgent requests, Pius wrote also upon the same day to the Cardinal of Lorraine and to Charles the Ninth himself, denouncing to the latter the certain change of God's patience into wrath should he defer to exact merited retribution.

ADMIRAL COLIGNY.

A few months later (September 13th and 28th, 1569) the Parisian Parliament published a couple of infamous decrees attainting the eminent Admiral Gaspard de Coligny, and offering a reward of 50,000 gold crowns to any person, whether Frenchman or stranger, who would kill him. Scarce had the welcome tidings of this judicial instigation of murder reached Rome, when Pius again addressed the young King of France (October 12th, 1569). "Among so many illustrious proofs of his [Charles's] goodness and devotion," he said, "*that does not certainly hold the most insignificant place, that he has caused that execrable and detestable man, if even he ought to be called a man, who claims to be Admiral of that kingdom, the minister of diabolical fraud, the leader and ensign-bearer of all the heretics, the exciter of dissension and intestine war, to be publicly condemned by the most just sentence of the Parisian Parliament (Concilio), despoiled of all honors,*" etc.

NOTHING MORE CRUEL THAN PITY TO HERETICS.

The victory of Moncouth furnished the occasion for fresh exhortations to pursue relentlessly the utter extermination of the defeated heretics. "Do not suffer yourself to be so deceived by the suggestion of the empty name of pity," calmly wrote the professed head of the religion of the peaceful Jesus, October 20th, 1569, "as to seek to obtain the false praise of compassion by condoning injuries done to God; *for nothing is more cruel than that pity and compassion, which is shown to the impious and those deserving the most extreme punishments.*" ("Nihil est enim ea pietate misericordiaeque crudelius, quæ in impios et ultima supplicia meritos confertur.") As the panacea for all the ills of France he had but one prescription to offer—punishment of heretics, and, to secure that, the establishment in every city of Inquisitors of the faith. ("Supplicium sumere, et hæreticæ pravitatis Inquisitores per singulas civitates constituere.")

PIUS THREATENS CHARLES WITH DETHRONEMENT.

As often as rumors of negotiations for peace reached him, Pius was in anguish of soul, and wrote to one and another of his French correspondents. He protested that, as light had no communion with darkness, so no compact between Catholics and heretics could be other than feigned and treacherous. As the prospect of peace became more distinct, his prognostications of coming disaster grew darker, and sounded

almost like threats. Even should the heretics have no intention of treachery in concluding the peace, God, he said, would put it into their minds as a punishment to King Charles. "Now how fearful a thing it is to fall into the hands of the living God, who is wont not only to chastise the corrupt manners of men by war, but, on account of the sins of kings and people, to dash kingdoms in pieces, and to transfer them from their ancient masters to new ones, is too evident to need to be proved by examples."

HIS ANGUISH WHEN PEACE WAS MADE.

When the Peace of St. Germain's was definitely made, Pius denounced the unholy compact, as he styled it, and expressed his paternal fears lest Charles and his advisers "should be given over to a reprobate mind, that seeing they might not see, and hearing they might not hear."

BLOODTHIRSTY ACTS.

Pius the Fifth did not live to see the Massacre of St. Bartholomew's Day; but he retained to his last breath, the same thirst for the blood of the French Protestants. He violently opposed the marriage of Margaret of Valois to Henry of Navarre, which he spoke of as a measure of "conciliation fatal to Catholics."

Meantime his acts corresponded with his words, and left no one in doubt respecting the value which the self-styled Vicegerent of God on earth set upon the life of a heretic. For when the town of Mornas was on one occasion captured by the Roman Catholic forces, and a number of prisoners were taken, Pius—"such," his admiring biographer, Gabuti-us, informs us, "*was his burning zeal for religion*"—ransomed them from the hands of their captors, *that he might have the satisfaction of ordering their public execution* in the pontifical city of Avignon! And when the same "Holy Father" learned that his general Santa Fiore had accepted the offer of a ransom for the life of a distinguished Huguenot nobleman, he wrote complaining bitterly of his disobedience to his orders, which were "*that every heretic falling into his hands should straightway be put to death.*" As Pius, however, wanted not Huguenot treasure, but Huguenot blood, with more consistency than at first appears, he ordered the nobleman whose life had been spared to be released without ransom!

POPE PIUS THE FIFTH CANONIZED.

These are the words and the acts of Saint Pius the Fifth—the only Pope, if we mistake not, who has been canonized since Saint Celestine the Fifth, near the end of the 13th century! By the solemn act of canonization, the Roman Catholic Church has unequivocally set the seal of approval upon his entire conduct. But lest this should be too little, she has gone further. She has made the 5th day of May an annual feast in his honor, as "Pope and Confessor." And in the Roman Breviary, which every priest is bound daily to read, she has inserted appropriate prayers and readings. There the suppliant addresses the throne of

grace in these words : " O God, who didst deign for the casting down of Thine enemies, and for the repairing of divine worship, to choose the blessed Pius as Supreme Pontiff : cause that we be defended by his guard," &c. And then the priest reads his encomium :—" He long sustained with inviolable courage of mind the office of Inquisitor. . . . There was within him a perpetual zeal to propagate religion, untiring labor in restoring ecclesiastical discipline, assiduous vigilance in extirpating errors unconquered strength in vindicating the rights of the Apostolic See."

GREGORY THE THIRTEENTH.

Pius died on the 1st of May, 1572. It was to his successor, Gregory the Thirteenth, that the tidings of the Massacre were brought some four months later. It only remains to be seen how the perfidious blow which was intended to effect precisely what Pius had urged with so much pertinacity—" to tear up not only the roots, but the very fibres of the roots " of heresy—was regarded by Gregory.

Gregory had received the frequent protestations of the French court with as much skepticism as Pius had expressed on similar occasions. His astonishment can well be imagined when couriers sent by the Guises brought the first news of the Parisian massacre, and when their verbal statements were speedily confirmed by letters of Charles the Ninth, and by despatches of Salviati, Papal Nuncio at the French court. After the despatches had been read in full consistory, on the 6th of September, Pope and Cardinals resolved to go at once in solemn procession to the church of San Marco, there to render thanks to God for the signal blessing conferred upon the Roman See and all Christendom. A solemn mass was appointed for the succeeding Monday, and a " Jubilee " published for the entire Christian world. In the evening, the cannon booming from the castle of San Angelo, and fire-arms discharged here and there throughout the city, proclaimed to the whole population the joy felt by the Roman hierarchy. Cardinal Orsini appears to have been upon the point of starting for France as a special legate to urge Charles to abandon the policy of toleration : he now received altogether different instructions, and was ordered to congratulate and encourage him in the path he had just entered upon.

It was natural that the Cardinal of Lorraine, who chanced to be at Rome at the time, should act as the most interested recipient of the news. He not only made a present of a thousand crowns to the fortunate bearer of the glad tidings, but invited to the church of San Luigi de Francesi (Saint Louis of the French) the Pope and the entire court, to joy with him, as a flaming inscription over the door intimated, that Charles the Ninth, " inflamed with zeal for the Lord of hosts, had, like a smiting angel divinely sent, suddenly and by a single slaughter destroyed almost all the heretics and enemies of his kingdom."

So did the hierarchy of the Roman Church make proclamation to the world that it had no qualms of conscience in indorsing the traitorous deed of Charles and Catharine. Yet more unequivocal proofs were not wanting.

THE FAMOUS MEDAL.

Before long a medal was struck at the Pontifical mint, bearing on one side the head of the Pope, and the words "Gregorius XIII., Pont. Max. Ann. I.," (Gregory XIII., Supreme Pontiff, in his first year,) and on the other, an angel with cross and sword pursuing the heretics, and the superscription "Ugonottorum strages (slaughter of the Huguenots,) 1572." The Jesuit Bonanni, in his great work on the Papal Numismatics, gives a faithful delineation of this remarkable medal, whose authenticity some singularly venturesome critics have of late presumed to doubt. No one, however, has yet appeared to question that the illustrious painter, Vasari, was commissioned by the Pope to decorate the walls of the "Sala Regia," in the Vatican Palace, with several

PAINTINGS REPRESENTING SCENES IN THE MASSACRE ;

upon one of which the apposite words were traced, "Pontifex Colinii necem probat,"—"The Pontiff approves of Coligny's Death." The paintings themselves (although the inscription has been obliterated) are yet to be seen in the magnificent apartment which serves as the vestibule to the Sistine chapel. They are three in number. Pistoletti reproduces one, and describes all three, in his magnificent work, "Il Museo Vaticano," Rome, 1838. The first represents "the King of France sitting in Parliament, approving and ordering that the death of Gaspard Coligny, grand admiral of France, and declared to be head of the Huguenots, be registered." The second portrays the wounded Admiral carried by his friends to his home ; while the third is a general view of the Massacre of St. Bartholomew's Day. It is really wonderful that, in so small a compass as the last of these paintings, the artist has succeeded in including so many of the most odious features of the shameful transaction—the body of Coligny cast by assassins from the window of his room, the murder of defenceless men, and the butchery of unoffending women and innocent children in the streets of Paris.

CONCLUSION.

And here we shall rest the case of Papal complicity in the tragic events of the 24th of August, 1572. Enough has been said to enable us to trace the ghastly deed to the very doors of the Vatican. The Pope, certainly, did not massacre the Huguenots with his own hands ; neither, indeed, did Catharine de' Medici. But if any one deserved to be styled the author and prime mover of the bloody orgies, it was the Head of the Roman Catholic Church. He it was that never wearied of warring a carnal warfare against the Huguenots. He it was that thirsted

for their *blood*—that spurned a ransom, and would be satisfied only with their lives. When others raised their voices for peace, he was never drawn aside from his purpose, but still hoarsely shrieked for war. When an accommodation was made, it was he that untiringly plied one and another in his machinations for its abrogation. It was he, again, who when the glad, but unexpected tidings came, that his advice had been followed to the letter, sang loud *Te Deums*, and strove to perpetuate by the employment of the graver's tool and the pencil of the painter the memory of an event which history would gladly consign to oblivion.

Whom shall we hold responsible for the stupendous crime, if not the Pope and the Papal Consistory of Cardinals?

[From the N. Y. Evangelist, July 11th, 1872.]

The Revolutionary Condition of Mexico,

ESPECIALLY of the northern portion of the country, still continues, and naturally attracts public attention. We dare not cherish the hope that the present state of things is only temporary and transient. The popular elements of the State are such as to excite apprehension rather than inspire confidence. For nearly two generations, with but short intervals, these elements have been restless and disorderly. Yet the changes that have taken place have really prepared the way for hopeful efforts in behalf of a people that has largely freed itself from bondage to the priesthood, and the incubus of an established Church. We feel that the time has come when such evangelical effort as can be put forth through the agencies of Christian charity should be earnestly made in Mexico, and we rejoice in what has been accomplished through the efforts of the American and Foreign Christian Union, and in such reports as those contained in Mr. Bryant's letters some time since published in our columns.

It is gratifying to us therefore to find that the account, so depreciative of the labors of our missionaries in Mexico, which appeared from the pen of a correspondent of the *Congregationalist* some weeks since, is quite unfounded. The editors of that journal state that they are informed that the charges contained in the letter of their correspondent were examined some months since by the "Mexican Committee" in the city of New York, composed of Rev. Heman Dyer, D. D., William E. Dodge, Jr., and other gentlemen equally well known to the Christian community, and, after investigation, were judged by them to be utterly unworthy of belief.

The time is not distant when our relations to Mexico, which are constantly becoming more intimate, will render her condition, social, moral, and religious, a matter of special interest. Already, in some quarters,

we hear the inconsiderate cry for annexation ; and arguments analogous to those which were employed to justify French interference in the case of Maximilian, are urged to show that we must assume the tutelage and control of a people incapable of self-government. But to say nothing of the dangers to ourselves which annexation, or attempts to effect it, would imply, the moral and religious regeneration of the country would still remain the essential matter to be considered and promoted by us. Already this object begins to assume the aspect of domestic rather than foreign interest.

Letter from the Ex-priest Aguas to the Mexican Archbishop,

BEING A TRANSLATION OF EXTRACTS FROM THE ANSWER WHICH THE PRESBYTER
MANUEL AGUAS GIVES TO THE EXCOMMUNICATION THAT THE BISHOP PELAGIO
ANTONIO DE LABASTIDA HAS FULMINATED AGAINST HIM.

(Continued.)

NO UNITY AMONG ROMANIST WORSHIPERS.

The holy Apostle observes that the people do not assemble in the Romanist churches with the one idea of worshipping the Lord for there they worship Him in matter and falsehood, as we have already proved, because the images are matter, and it is a great falsehood to assert that the saints hear us or can listen to us. The people assemble in those idolatrous churches, one to count his beads, another to pray the "via-crucis," another a novenary, another a "bendito," and another to the departed souls, this person to read some religious book, the nuns to pray in Latin—a language they do not understand. Clergymen, friars, and even the most learned canons, do the same, who although they may possess great talents and may perfectly understand the language of Cicero, which rarely happens, yet pray with such haste on account of the great number of psalms which are set to them daily, that it is impossible they should understand the meaning of those hymns which David used to chant, and which can only be understood by serious meditation, and praying humbly for heavenly grace.

The very persons who are assembled to hear the same mass are far from uniting in the name of Jesus for we find that each person has a different object ; because the books, prayers, and private devotions are distinct, which separately call the attention of each person. And if this happens with pious persons, whose souls are really not united as I am proving, what happens, brother Bishop, with the greater number of your subjects who only enter the churches to profane them and scandalously to offend the faithful ? Do you venture to tell me that Jesus Christ is among so many disunited and wrongly styled Christians ? Assuredly such an assertion will never part from your lips, unless you wish to tell a barefaced falsehood.

UNITY OF TRUE CHRISTIAN WORSHIP.

The Apostle St. Paul would see the truly faithful in our church, with devotion and decent mien, praying all together in Spanish, chanting the same hymns, lifting up to heaven the same supplication, and listening with religious silence to the word of God. During our worship, one can easily hear, the frequent and simultaneous repetition by more than a thousand persons at a time of the following sentence : " O Lord ! grant this our prayer, we beseech Thee, in the name of Jesus Christ our

only mediator and intercessor." As the Lord has taught us : "Hitherto ye have asked nothing in my name : ask and ye shall receive, that your joy may be full," we believe without any doubt whatever, that the Lord hears our prayers, appears propitious towards us, and most palpably blesses and protects our evangelical works.

On seeing us in the church of San Jose de Gracia, the holy Apostle could not for a moment doubt that we were Christians. He would find with us many copies of the Holy Bible. He would observe that, whilst we employ the greater part of a Sunday at prayer in the church, many idolatrous Romanists occupy themselves in profaning the day dedicated to the Lord, amusing themselves in wandering about the public places, in the theatres, and perhaps even passing their time in sinful actions. For it is a fact, that many of your subjects occupy themselves on a Sunday in dissipation and sin.

THE APOSTLES LIABLE TO ROME'S EXCOMMUNICATION.

With all that I have stated, I think I have shown you, brother Bishop, that if I have deserved your excommunication, St. Paul has also deserved it, as well as all the other sacred authors, who were the living pens that the Holy Ghost chose to write the Bible—that heavenly and divine Book which almost in every page condemns you, and ought to fill you with shame. All really sensible and impartial persons are fully persuaded that you were unjust in fulminating against me that excommunication which is my greatest glory, my most pleasant consolation : because the more you separate me from that heretical and idolatrous sect of Rome, the nearer shall I draw to that sweet Jesus, who does not hate me, who does not calumniate me, who does not urge on my brethren to assassinate me, who does not wish to see me burning in the flames, but, on the contrary, loves me most affectionately, has given his life for me on Mount Calvary, and anxiously desires my eternal salvation.

Blessed art thou, thousands of times adored Jesus, thou who art the true priest, the true bishop, the true high priest of all the souls who believe on Thee and didst invite men to follow Thy sacred steps and obey thy sweet and gentle commandments.

THE ARCHBISHOP OF MEXICO NO TRUE SHEPHERD.

You, brother Bishop, hate me. You believe you are my shepherd, and you say that I am your lost sheep. But what? Are you indeed a good shepherd? I have heard you are not, for Jesus Christ, in the 10th chapter of the Gospel of St. John, teaches us that "the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth : and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep."

From all that has been stated, one can judge with certainty that you are not a true and good shepherd. For he that is not a hireling when he loses a sheep does not send his sacristans armed with guns against him, does not incite the other sheep by excommunications to hate and persecute the lost sheep, even to such an extent as to take from him his life. But, on the contrary, he leaves the ninety and nine sheep in the fold, and runs hastily to search after the unfortunate one which is exposed to fall over many a precipice. And he does not cease his loving solicitude, nor rest until he finds the lost sheep, which he places on his shoulders and joyfully returns to the fold with it, so as to celebrate his good fortune in having liberated the lost one from so many perils.

A FRIENDLY DISCUSSION PROPOSED.

May I ask you, Has this been your conduct? Are you really my true and good shepherd? Well, then, why have you not taken a single step to convince me, and to eradicate what you call an error, and I a consolatory truth? For my part, I

invite you to reason with me, quietly and conscientiously. The discussion is still open, *as to whether your Church is idolatrous or not*. Let us enter into this important question with the Bible in our hands. You are bound to accept this invitation for the sake of charity and justice as you reckon yourself my superior. This most powerful reason leads me to hope that you will accede to my petition. If, on the contrary, you deny my just petition, and if up till now so great a responsibility has weighed upon you on account of the indolent conduct you have observed towards me, greater will it be on account of this denial of what I ask. I really do not know how you will answer to such a terrible charge which the just Judge may make you at the hour of your death. Moreover, with the sole fact that you keep silent and do not answer this letter, you will prove that you are afraid of being defeated, that you have no faith in your own cause, and the sensible public will thus have a certain basis on which to found their opinion, that you defend an error, and that I proclaim and defend the truth.

HOW TO FULFILL THE DICTATES OF CONSCIENCE.

This question which I propose is of the utmost importance, since the tranquillity of many consciences depends upon it, as also the salvation of innumerable souls and the happiness of the country. Let us elucidate, by means of a kind and loving discussion, whether you or I follow the true religion. For my part, I protest, on my word of honour, that the very instant you convince me that your Church is not idolatrous, and that you have not opposed the holy Scriptures, I am ready to return quite humbled at your feet, and to submit myself to any penance you may think fit to impose upon me. But I, at the same time, exact from you that, in case you should be defeated, and I should demonstrate that the Church of Rome has despised the Word of God—in case I should prove that, in spite of the express command of the Lord, you worship images in your churches—you shall boldly separate yourself from Rome, even if it costs your own life. This is the only way of fulfilling the dictates of your conscience, you will be happy, and you will thus contribute to the happiness of the country.

For, tell me, brother Bishop, is it not true that I have an unquestionable right to demand that your future conduct should be such as I have stated, supposing you really are my shepherd? Nevertheless, I demand nothing: but I do beg of you most earnestly to abandon so wrong a course as that which you have adopted respecting me. For, to speak frankly, your way of acting on this occasion and that of your followers, have been entirely contrary to the precepts of the Gospel. Jesus Christ said in Matthew's Gospel, chapter 7, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Verily, sad and discouraging are the fruits which you and your subjects have presented to the world, in making war against me in such an ignoble and unworthy manner, so little becoming to loyal gentlemen.

COWARDLY ATTACKS.

Many of your subjects, trusting to your protection, have, in a cowardly manner, hidden themselves to attack me anonymously with impunity, so as to ridicule my most innocent acts. The periodical, called the "*Voz de Mexico*," for instance, has laughed and scoffed at me, because its editor happened to find out that I prayed privately when I retired into my house; that heedless and hypocritical writer not remembering that one of the signs by which Ananias recognized the conversion of St. Paul was that he saw the Apostle at prayer.

Lastly, brother Bishop, I must tell you that, notwithstanding that you and many of your subjects have embittered my life with your calumnies and insults; notwithstanding that you have made me appear before my fellow-citizens as a rascal and a traitor; notwithstanding that you have done all in your power that daggers should

be drawn against me, and notwithstanding that you have tried to rob me of my honor, which is the only treasure a poor man like me can have ; nevertheless, you have not been able to snatch from me the sweet power of being able to forgive. For I really do forgive you. I love you for Jesus Christ's sake. I desire your happiness, and although I should be thrown into the cell of a prison through your calumnies, and although you may oblige me to suffer on the scaffold, which is not improbable, (for the Jesuitical adage assures that the end justifies the means,) even then I would pardon you. For I have forsaken your unfortunate sect, and I follow with joy, tranquillity and courage, the consolatory religion of Him who said : " Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.

CHRISTIAN FORGIVENESS.

Innumerable witnesses have been present in the Church of San Jose de Gracia, when many and repeated times I have raised my supplications to the Almighty for you and yours ; and this happened at the very moments when you made me feel all the animosity, all the anger you retained in your hearts, with all those calumnies with which you so horribly hurt my feelings.

I have not taken a single step to avenge myself, because on opening the Bible, that holy Book which is all my consolation, I see that the Lord says unto us through St. Matthew, chapter 5th : " Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." This has been the cause of my silence.

Since I wrote my first letter, I had not taken up my pen to address the public, until your subject, Mr. Aguilar, obliged me to accept a public controversy which he proposed, and then it was impossible I could remain silent. I should have continued to observe the same silence, and I no longer would have occupied public attention if you had not published that excommunication which you in your wrath, and as a means of revenge against me, ordered to be fixed on all the churches of your diocese, because I accepted the religious disputation which was proposed to me. With this step which you have taken, you have compelled me to answer you by the press, to declare to you that the said excommunication, in which I glory, is entirely inefficacious and illusory, altogether unjust, as I have already proved.

Confess ingenuously, most beloved brother Bishop, that you have been cruel, despotic, arbitrary, most terrible, fierce, and frightful ; that on this occasion your bile overflowed ; that you have great animosity against me, and that in your fury and indignation you have transcended all bounds, choosing me as your victim.

THE MISERY OF MEXICO DUE TO THE ROMAN CATHOLIC CHURCH.

Considering what your Church is, brother Bishop, what it has been, and the great evils it has inflicted upon us, every friend of Christianity, every liberal man must feel full of bitterness and sorrow. Unfortunately, the most frightful misery has actually invaded all classes of society. Who has reduced us to such a lamentable state ? Your Church, brother Bishop, that heretical and idolatrous sect, availing itself of its immense wealth, has long since raised and maintained the spirit of discord amongst us, robbing us of all peace, and obliging us to tear one another in pieces with fratricidal wars.

If, in the year 1821, we had established a Mexican independent Church, instead of a foreign and Roman one, how different would the lot of the country have been !—The Church which follows Christ and not Rome practically elevates the morals of the people, instructs the multitude, endeavors to teach them to read that they may study the word of God, in which are clearly defined what is true liberty, holy equality, the condemnation of the sacerdotal class, the obedience to civil authorities, and above all the sublime law of love to God and love to our fellow-men.

MISSIONARY WORK, PROGRESS, Etc.

Chili.

Valparaiso.—Rev. A. M. Merwin.

In a letter, dated May 4th, Rev. Mr. Merwin notices that it is one of the most encouraging features of the work that there are earnest working members in the newly-planted Evangelical churches. —As one illustration of the truth of this remark, he instances the circumstance that the same brother who opened on his own account a small free school for poor children, in the building where the religious meetings are held every Monday night in the Almendral, (as mentioned in the last two numbers of the *Christian World*), has instituted a weekly gathering for religious reading. "This is a most important step, as you are doubtless aware that many of the artizan class have no opportunity to read quietly in the midst of their families, and some of the women are unable to read. Just now they are listening to readings from Seymour's 'Evenings with the Romanists.'"

Mr. Merwin also mentions the fidelity and decision of another brother, who was called upon to watch over the remains of a friend awaiting interment. The deceased had attended the Evangelical services constantly during several months, and had hoped soon to be permitted to make an open profession of his faith in Christ; but he had been suddenly struck down by disease, and continued speechless for several days, and until his death. Not only did the brother who watched with his remains absolutely refuse to permit the superstitious women who flocked into the chamber to offer prayers to the Virgin Mary to deliver the soul of the dead from Purgatory; but he took advantage of the opportunity to open the Bible, and to read to those who had congregated in the house the parable of the Prodigal Son. He answered their inquiries respecting Protestantism, and endeavored to point them to Christ. "They

were so much interested in what he said that they remained several hours in his company, hearing and asking questions."

Central Mexico.

THE following translation from another letter of Manuel Aguas speaks of Primitivo Rodriguez, an account of whose conversion was given in the *Christian World* for July. The picture given in this extract of one of our Christian congregations in a small fanatical Roman Catholic country-town is beautiful, and will be read with deep interest and sympathy:—

"Primitivo Rodriguez left the City of Mexico on Wednesday, the 27th March, accompanied by our brother, Tejeda. They were received by our brethren in Capulhuac with joy and true spiritual pleasure. In less than half an hour after their arrival at that place, several of our brethren and sisters there had gathered to practice and sing our hymns, Tejeda accompanying them upon the guitar, which he plays very well. They then got ready for their Christian services in the evening. Primitivo Rodriguez preached to them, preparing them to celebrate the Lord's Supper on the following evening. The account that Primitivo gave me of what passed during those days has deeply moved me. Picture to yourself those brethren in the midst of an intensely fanatical Roman Catholic population, intolerant and madly furious against Protestants, whose curates have just attempted to poison one of our loved brothers for no other motive than that he is a Protestant.

"The brother, against whose life this attempt was made, is a young man, eighteen years of age. He is well educated, writes a beautiful hand and correctly, and is at present the secretary of the Judge of the District of Tenango del Valle. He is the preacher of the congregation of Capulhuac, having embraced the Gospel with enthusiasm.

"He had some little time since a con-

versation with the curate of Capulhuac, on the subject of religion, the youth letting the curate know the nature of his faith. The curate was not able to answer this young man's Protestant arguments, and only proposed that at some future time they should have a real controversy on the subject. The challenge was accepted, but before the time for the proposed discussion had come, several curates and notable persons met in that town, and this young man was among the number. Some refreshments having been offered there, one of the curates presented this young man with a glass of water which had been brought from without; and, very soon after drinking it, he began to suffer violent pains in the stomach, and an entire prostration of his system. His friends at once brought a physician, who declared that he was poisoned, gave him an emetic, and brought him to again. The young man has since remained in broken health, and with his reason somewhat darkened. At the time when he was most ill, the curate of the place mounted his horse and hid himself, and did not again make his appearance until after the young man had recovered and had been heard to say that, as a Christian, he from his heart forgave the curate, and would not prosecute him. Precious fruit which the tree of Christianity bears!

"Primitivo was walking about with this young man in the town of Capulhuac, when they met the aforesaid curate. It was the first time that the victim and the prisoner had seen one another since the terrible event that had just passed. The curate turned pale and became very much agitated, while, on the other hand, this true Christian youth lifted his hat and saluted him with calmness and without showing the least sign of rancor or ill-will.

"But let me speak of the Christian services celebrated in Capulhuac on the Thursday and Friday evenings of the week of Primitivo's visit. It was necessary for the members to meet with caution and prudence. They were notified

to meet in an isolated and retired house. In little groups of two or three persons they approached the building at intervals and by different paths, so as not to attract attention. They met in an interior room, and at first in the dark. When the little congregation had gathered together, they lighted the lamps, and prepared for their Christian worship. In thus assembling at night for fear of their enemies, they imitated the example of the primitive Christians.

"On Friday evening the Lord's Supper was celebrated, thirty-two persons being present. Primitivo preached on both Thursday and Friday evenings, and all were full of devotion. Many tears and sobs spoke of the deep feeling that pervaded that little congregation of Christians. Primitivo had to interrupt his discourse several times, as his eyes filled with tears. In a word, all mutually edified one another. Noble Christian congregation! They only think of loving one another with Christian affection, and of loving and forgiving their enemies. They even envy the young man who has so deeply suffered for the faith, and say that they have not suffered anything for the holy cause of Jesus!

"The young man continues to suffer from the hatred of the Romanists. He has a store, where he formerly sold a considerable amount of goods daily. But since it has become known that he is a Protestant, his sales have diminished until they scarcely reach one-fifth part of their former amount. In spite of all this, he is firm in his faith, and says if all his pecuniary resources, fail him, he will take a hoe and work as a laborer in the fields."

Northern Mexico.

Monterey.—Miss Rankin.

In a letter from Miss Rankin, dated Monterey, June 5th, 1872, we have the welcome news that our mission has passed safely through the perils of the siege, whose occurrence was alluded to in the *Christian World* for July. "An express," says Miss R., "is just now starting for the frontier, and I hasten to write, to let

you know that we have escaped the imminent danger with which we have been threatened for some time past. The Government troops have been making advances towards Monterey, and the city has been in a state of siege for some weeks. On the 27th the Revolutionary troops left Monterey to meet the enemy, and on the 30th a severe engagement took place about two leagues from the city. The consternation of the people was very great, as, in case of failure of the Revolutionary party, it was feared that the enemy would rush into Monterey and commit great outrages. The firing of the cannon ceased, and soon squads of soldiers came pouring into town."

Miss Rankin next describes at greater length than our limits will allow us to do, the scenes which she herself witnessed. Having placed her niece in a less exposed part of the city, Miss R. herself remained with a single other person in the mission-house; and when it became evident that the life of this person would be taken should he be found by the soldiers, advised him to escape while it was still possible by scaling a high wall in the rear of the house. When thus left alone Miss R. spoke to a number of soldiers, who had ridden up and were knocking violently at the door demanded "money or life." The former she could not give them, but having good experience of the wonderful effect of "kindness as a means of conciliation with the Mexicans," she proceeded to dispense to her unwelcome guests such things as she had providentially laid by in view of such a contingency. Through the barred windows she was able to pass them some refreshments, but when they asked for water she was in a sore dilemma, because she could not pass a tumbler between the iron bars, which were only three inches apart. Then one of the soldiers proposed that she should pour the water from the pitcher into their mouths upon the other side, "which," says Miss R., "I did, as one after another came up."

Miss R. saw General Treviño's house, which was on the opposite side of the street, entered and plundered, and a man

killed before her own door. After waiting in fearful suspense for four hours, she was able, at considerable risk, to reach a friend's house.

"The Revolutionists retained the field, and part of the Juarez party returned to Saltillo, and about a thousand came into Monterey. These held the city for two days, and then Treviño and Quiroga drove them out and took possession. The Revolutionary party claim a great victory, having taken many prisoners, a great quantity of arms, and all the baggage trains, besides a considerable sum of money. Of course, however, nothing is known positively, as all the information we obtain in the city is derived from the Revolutionary party. We seem to be quiet, the General [Treviño] having returned, and he and his family having to-day resumed possession of their house." In a postscript, Miss R. adds that one of our colporteurs, of whose safety serious doubts had been entertained, had just returned in safety.

Italy.

We find in the *Chiesa Libera*, of Milan, of May 1st and 15th, and June 1st, 1872, a number of interesting letters from evangelists supported by our "Union" in various parts of Northern Italy. From these we cull such items as we have room for.

VERONA.—Our good brother *Luigi Signorelli*, until lately stationed at Treviso, has been transferred to Verona, to resume the work which had been interrupted for some time. On Sunday, the 5th of May, a new place of worship was opened at No. 7 *Via Amanti*. At first the number of hearers was extremely small, but a regular scheme of services was laid out, comprising two preaching services for the Sabbath, with four others during the week. It was not long before these systematic efforts met with success. The hall became full of attentive worshippers. "We have had the customary visits of the intolerant," says Sig. Signorelli. "Stones were thrown into the entry during the preaching of the Gospel; but all the damage done consists of a broken pane of

glass. We are accustomed to such acts of prowess."

CARRARA.—The Evangelist, *Ercole Volpi*, reports the progress of the work of the Lord in Carrara as satisfactory, and alludes in particular to efforts made by the church to evangelize the neighborhood. "Before closing this first letter of mine, I ought to add that on the Sunday of Pentecost, there united with the church one brother and three sisters, partaking for the first time of the Lord's Supper, each one having proved himself as the apostle St. Paul instructs us to do."

BERGAMO AND EDOLO.—Our Evangelist at Treviglio, Sig. G. B. Zucchi, has, as we have previously mentioned (in the Appendix to our March number), extended his labors to various neighboring places in Lombardy, among which are Edolo and Bergamo. In the latter city, the present necessity is that of a place of worship for the use of the little band of believers who have grown up. A singular difficulty, however, has here been experienced, arising from the peculiar division of the city into a lower and an upper city. In consequence of this, great embarrassment has been experienced in finding a suitable location convenient to the brethren in both sections of the city.

"When on the steamboat which crosses the lake of Iseo," says Sig. Zucchi, "I not only bore testimony, but going up on deck I held there a real service of evangelization, and notwithstanding the cold obtained much attention. The Captain in place of hindering such an evangelization, encouraged me with manifest approbation. Among the travelers and hearers there was a priest, who did not dare to open his mouth among so many approving persons. When we reached shore he sought to avoid continuing the trip in the same vehicle, but necessity constrained him to be my next neighbor. During three hours' ride in a carriage, I talked with him continually, and there arose between us a true peaceful discussion. We could not conclude it because he left at Breno. The evening after my arrival at Edolo I held a re-union.

In the six days that I remained there I held six readings, at which I always had a respectful auditory of brethren and strangers."

"In general the country is well disposed for the preaching of the word of God, and gives rise to flattering hopes. I went with Cossu [another Evangelist] into the small hamlets around about Edolo, and in each found some testimony of Jesus Christ. In all the religious sentiment is very deep, and there is the spirit of investigation of the sacred Scriptures."

FOIANO DELLA CHIANA.—Our Evangelist, Sig. Emilio Zati, gives an account of two interesting cases of conversion. "If we have our trials," he writes, "we have nevertheless reasons for joy. In these last months the Lord has converted two new persons—a lady 61 years of age, and her son 39 years old. They were taught the Gospel for an entire year, by means of almost daily visits. At length the Lord has recompensed me superabundantly, by bringing these two souls to Himself, by freeing them from the slavery of sin, and by making them a part of the family of God.

"Nine miles distant from Foiano in the country is a dear man whom I have known for a couple of years, and who is the head of seventy laborers. He often comes to visit me with some of his men; he persuades them to read the Gospel, and occasionally is present at our worship. Since I have known him he has disseminated many New Testaments among his workmen, and lately he has begged me for others.—This also is a work of the Lord which will one day bear its fruit!"

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We have a recent letter from the Rev. John R. McDougall, A. M., Chairman of the Evangelization Committee of the Free Italian Church, to which the supervision of our mission in Italy is entrusted according to our new arrangements.—Writing from Brescia, June 22d, 1872, Mr. McDougall says:—

"The first thing required was to visit all the churches. I took Central Italy, a fortnight ago, Dr. Van Nest Western Italy

last week ; and here I am in the North, going from station to station. You shall hear all our news in detail by and by. It is quite apostolic work. You would enjoy greatly seeing these dear primitive Christian churches—more so than seeing galleries, churches and statuary.”

Greece.

Athens.—Rev. Dr. Kalopothakes.

In the *Christian World*, for July, we gave an account of the opening of the Greek Evangelical Church at Athens, and pointed to the probability that this event might be the occasion of bringing the question of religious liberty in Greece to an early settlement. A letter from our missionary, Dr. Kalopothakes, dated Athens, June 15th, 1872, shows that the first step toward this settlement has been taken, the “Holy Synod” of the Greek Church having made a formal accusation to the Minister of Ecclesiastical Affairs, a translation of which he forwards to us. The document raises so important a question that we here insert it. It will be noticed that the schools of Messrs. Constantine and Sakellarios share with the missionary operations of Dr. Kalopothakes in the Synod’s denunciations.

“KINGDOM OF GREECE.

“Athens, 19th of May, 1872.

“The Holy Synod of the Church of Greece to

“The Minister of Ecclesiastical Affairs,
“Concerning the heterodox teaching which has long been practiced here in Athens by the Missionaries, M. Kalopothakes, Sakellarios and Constantine.

“It is now five full years since the Synod, by its paper of April 6th, 1867, No. 7107, accused before this minister, the said M. Kalopothakes; yet, unfortunately, against all expectation, nothing was done about it.

“Now having been informed that in the house he has recently built, in the Placa Ward, he has set up a church for the purpose of promulgating his heterodox doctrines, and every Sunday he does, in the full light of day, spread these doctrines, for the purpose of proselyting ; also that the two others, Sakellarios and

Constantine, have established schools or meetings, in which they teach Greek children of both sexes ; being likewise notified of the same by the enclosed papers—viz. No. 1780 of the newspaper called the “Age,” published in Athens, and secondly by an extra sheet also, recently published : The Holy Synod is constrained, by its sacred and binding duties, to arraign once more the said Missionaries, and to implore the Bureau to hasten and render the authority of Greece respected ; at a time especially when the Church suffers such trials in the East by various agencies, open and secret, and to execute with severity the laws against those who attack the integrity and the peace of the Orthodox Apostolic Church, that henceforth these infernal scandals and unlawful proceedings, which shake our holy religion to its very foundations, may be stopped. Otherwise there is great danger lest an irreparable damage, both religious and social, be done by these Missionaries, who without shame and without molestation, break the established laws and openly and fearlessly injure the most holy things.

“The Synod bringing these things to the notice of the ministers within, as before said, the bounds of its sacred duties and of the law, is persuaded that the Government will discharge immediately and with severity its own duties, and inform the Synod in due time of its proceedings.”

HOME WORK.

Cincinnati.—Miss Purlier and Miss Schiller.

THE twelfth anniversary of the Industrial schools, under charge of our devoted Bible-women, Misses Purlier and Schiller, was held in the Vine-street Congregational Church, on Saturday, June 8th. In addition to a large and appreciative audience, there were present some three hundred boys and girls, pupils in these schools. After an interesting exhibition, in which the scholars both of the English and German schools took part, the report was submitted by the Rev. Wm. D. Rosseter, District Secretary of the American and Foreign Christian Union. From

this report we make the following abstract :—

Miss Purlier, during the year, has made 1800 calls to families, 40 visits to the hospital, 200 visits to the sick, besides a large number of visits to the Jail, Children's Home, Work-House, House of Refuge, Infirmary, Orphan Asylum, and Home of the Friendless.

In the sewing school are 130 girls, while the Sabbath school has 300 youth. One hundred and eighty garments of all kinds were made by the children, and the distribution of religious books and papers has been : 12 Bibles, 58 Testaments, 9 Testaments and Psalms, and aside from this fifteen hundred people have called at the home of Miss Purlier seeking relief.

Miss Schiller during the same period visited 1,370 families, and made thirty-eight visits to the Cincinnati Hospital, eight visits to the Home of the Friendless, and nine to the Jail.

This lady has distributed 7,350 tracts, 1,860 religious papers, 124 Scriptural cards, 6 Bibles. She has in her school 180 children, who made 150 garments and 3 bed-quilts.

"It will be observed," remarks the *Cincinnati Commercial*, of June 9th, "that there are two schools—English and German—the former under the superintendence of Miss Purlier, and the latter taught

by Miss Schiller, both maiden ladies, who have been self-sacrificing and untiring in their work of love for the past eight years. They have had under their charge three industrial or ragged schools in which poor girls, mostly foreigners, have been taught industrial pursuits and habits, moral science, singing, &c., and through which several hundred such girls have been thus taken. These missionaries have averaged during these years about three thousand visits annually, to the cellars, garrets, attics, tenement buildings, hospitals and jails, where the adults of this population are generally found—reading the Bible and praying with the people, and pointing them to a purer, higher and holier life. The result has been the purification of many souls, their introduction into the better walks of life, their salvation from pauperism, vice, sin and crime."

Louisville.—Rev. J. M. Sadd.

On account of impaired health and the infirmities of age, our esteemed missionary, Rev. Mr. Sadd, has been obliged to leave his post of duty for a time. We have a pleasant letter from his wife, dated July 1st, from which it appears that she is, as far as possible, carrying on his work during his absence, and meets with very encouraging success.

LITERARY NOTICES.

Books.

The Diamond in the Cage; or, Hours with the Children. By the Rev. J. E. Rockwell, D.D. Philadelphia: Presbyterian Board of Publication, No. 1334 Chestnut St. 16mo, 238 pp. Price 90 cts.

These "Hours with the Children" are full of pleasant intercourse, at once entertaining and instructive. Dr. Rockwell knows how to talk with the young, in a great degree, doubtless, owing to the fact, that, as he tells us in his preface, he "has, as a pastor, always endeavored to keep himself in communication with the youth of his flock, by visiting them in the Sabbath-school, and holding frequent Sabbath or weekly services with them, and adapting his addresses to their capacities and wants." The volume is made up of short and well-told anecdotes

and illustrations, from which profitable deductions of truth are drawn, without excessive and tiresome prolixity.

Neither Rome nor Judah. By Earnest Hoven, Author of "The Man with Two Shadows." Philadelphia: Presbyterian Board of Publication, No. 1334 Chestnut St. 16mo, 251 pp. Price 90 cts.

A story laid in the first century, immediately after the crucifixion of our Saviour. Philip, a young Jew, and Lucretia, a Roman maiden, find their way from Rome to Jerusalem, where they are both led to understand and embrace the truth as it is in Jesus, and are afterwards married to each other. Lois, the cousin of Philip, and daughter of a Jewish Rabbi, also embraces Christianity, and becomes the happy wife of Eleus, a Roman centurion, who had been

a companion of their voyage from Rome to Palestine, and had afforded them the protection of his escort from Joppa to Jerusalem. One of the chief merits of the book is its clear unfolding of the fulfilment of prophecy in Christ, as developed by the earnest search of these several inquirers after the truth.

Out of the Dark: The Story of Alice Leith's Experience. By the Author of "Harold," "Jennie Graham," etc., etc. Philadelphia: Presbyterian Board of Publication, No. 1334 Chestnut St. 16mo, 300 pp. Price \$1.10.

A book which we can commend to the young, as ably and interestingly written, and calculated to exert a wholesome religious influence on the reader. It is an account of domestic life, and its principal character is a young girl, who had great struggles to find the Christian path, and oftentimes difficulty in walking in it, yet it was to her a path of joy and comfort. At the opening of the story, the mother alone was a Christian; but before it closes, the whole family have found the Saviour, and one of the sons is a student of theology.

A Summer by the Sea: or, Lilian Howard's Choice. By the Author of "Forgiveness," "Honor Bright," "Marion and Jessie," etc. Philadelphia: Presbyterian Board of Publication, No. 1334 Chestnut St. 16mo, 304 pp. Price \$1.10.

This book is well written, and may justly rank among the best of books for the Sabbath-school library. It is an account of the manner in which two little city girls, cousins to each other, passed the summer upon the sea shore, in the home of a truly religious family. The days spent there were happy ones, and the lessons learned were profitable. Lilian, one of the girls, was an orphan, and she became so attached to the family, and the family to her, that she was adopted as a permanent inmate of the household, and found there a lovely Christian home.

Gaffney's Tavern, and the Entertainment it afforded. By Mrs. Mary J. Hildeburn, Author of "Money," "The Craythorns," etc., etc. Philadelphia: Presbyterian Board of Publication, No. 1334 Chestnut St. 16mo, 214 pp. Price \$1.10.

Mrs. Hildeburn has acquired quite a reputation as a writer of Sabbath School books, and in this volume she has again manifested her power to interest and instruct the young. As its title indicates, this is a tale of intemperance and of woe; ending, however, in the rescue and salvation of the drunken husband and father, largely through the instrumentality of his little daughter, "Dot," who had been instructed in Mr. Strong's Sabbath School. Gaffney's Tavern and all the taverns of the vicinity were closed by a vote of the neighborhood to grant no licenses.

Among the Lilies and Elsewhere, with Jesus. Pleasant Talks with the Young on Passages of Scripture. By the Rev. Charles A. Smith, D. D. Philadelphia: Presbyterian Board of Publication, No. 1,334 Chestnut St. 16mo. 210 pp. Price, \$1.10.

These "Pleasant Talks" are short sermons, which both boys and girls will find to be written in such plain and simple language as to be easily understood, and so full of thoughts just suited to the

young that their reading will be a real pleasure. Profit will come with the pleasure also. For the "Pleasant Talks" are full of instruction. A good book for the family circle as well as the Sabbath-school library.

Waifs from the Way Bills of an Old Expressman. By T. W. Tucker. Boston: Lee & Shepard, Publishers. New York: Lee, Shepard & Dillingham, 1872. 143 pp. 16mo.

This volume contains practical information furnished by one who is conversant with his subject. The writer is thoroughly acquainted with the express business, having passed the most valuable years of his life in its routine; and he here presents us with an entertaining account of its origin and development, and makes us acquainted with its present magnitude and importance. The book abounds, also, in racy, well-told, live anecdotes, such as a genuine old expressman would pick up by the way and become familiar with as part of his own experience. It is a small volume, convenient for the hand or the pocket, and would afford pleasant entertainment for a summer excursion.

Little Grandmother. By Sophie May. Author of "Little Prudy Stories," "Doty Dimple Stories," "The Doctor's Daughter," etc. Illustrated. Boston: Lee & Shepard, Publishers. New York: Lee, Shepard & Dillingham, 1872. 202 pp. 18mo.

This is another of the "Little Prudy Flyaway Series." It is written in a fascinating style, and almost any child who is permitted will read it eagerly. But, nevertheless, as we have had occasion to say about a previous book of the series, it is not such a book as we should like to put into the hands of our own little ones. It is marred seriously by the introduction into it of injudicious talks about witches, intended perhaps to do good to children by ridiculing out of them the folly of such beliefs, but really calculated to suggest imaginary terrors not before thought of, and to excite nervous fear rather than to allay it. We cannot recommend the book to judicious parents.

Three Generations. By Sarah A. Emery. Illustrated by Miss L. B. Humphrey. Boston: Lee & Shepard. Paper cover. 8vo. 244 pp.

This is one of the "Library of Modern Novels," and to its praise we can say it is far less harmful than the majority of novels which belong to the modern school. It is not unduly sensational; its language is not impure, nor its tone demoralizing. Yet, on the other hand, there does not seem to be any high purpose or aim in the book, and nothing more will seemingly be gained by its perusal than the successful idling of an hour which might otherwise hang heavily.

Humanity Immortal; or Man Tried, Fallen, and Redeemed. By Laurens P. Hickok, D. D., LL.D. Boston: Lee & Shepard, Publishers, 1872. 8vo. 362 pages.

An exhaustive review of this handsomely printed volume would demand twice as many pages as we can here give it lines. Dr. Hickok's well established reputation as a thinker will secure a respectful

reception of everything he writes; and no subject is more worthy of his pen than that of which he here treats—the temptation, fall and redemption of man. The great defect of Dr. H. as a writer has been a want of clearness arising in great part from an irrepressible propensity to coin new and strange forms. We think there is far less of this in the present work than in the “Rational Psychology” or in “Creator and Creation.” Of the last named volume “Humanity Immortal” is the sequel. “In closing the work of ‘Creator and Creation,’” the author remarks in his preface, “it was noted that the full Idea of Humanity could be comprehended only in a history of man through his trial, fall, redemption, and resurrection to eternal Life; and the design to give, in an anticipated opportunity, such a history was intimated. That history, as then contemplated, is here accomplished.” We regard “Humanity Immortal” as not only valuable, but as likely to interest any thoughtful reader. The last few sections introduce topics of undying importance—the Resurrection, the Final Judgement, and the Mediatorial Reign.

Quarterly Reviews.

The Presbyterian Quarterly and Princeton Review.
Editors: Lyman H. Atwater, Henry B. Smith,
New York: Published by J. M. Sherwood. \$3.50
per annum.

Contents for July, 1872:—1. The Primitive Greek Religion, by Tayler Lewis, LL.D. 2. The Labor Question in its Economic and Christian Aspects, by Lyman H. Atwater, D.D. 3. Evolution as advocated by Herbert Spencer, by Prof. John Bascom. 4. Assyrian Cuneiform Inscriptions, by Prof. W. H. Green, D.D. 5. The Order of Salvation, by Rev. Robert E. Wilson. 6. Preaching Christ, by Lyman H. Atwater, D.D. 7. “The only True Likeness of our Saviour.” 8. Allibone’s Dictionary of English Literature, by Henry B. Smith, D.D. 9. Tenure of the Elder’s Office, by A. T. McGill, D.D. 10. Contemporary Literature. 11. Theological and Literary Intelligence.

The Bibliotheca Sacra and Theological Eclectic.
Edited by Edwards A. Park and George E. Day.
Andover: W. F. Draper. \$4 per annum.

Contents for July, 1872:—1. Lecky on Morals, by Rev. Dr. J. R. Herrick. 2. Darwinism, by Frederic Gardiner, D.D. 3. What is Truth? By J. C. Murphy, LL.D., T. C. D. 4. The Christian Law of Service, by Samuel Harris, D.D. 5. The Three Fundamental Methods of Preaching; Preaching Extempore, by Edwards A. Park. 6. Notices of Recent Publications.

The Christian Quarterly. Editor: W. T. Moore.
Cincinnati: W. T. Moore, Publisher. \$3.00 per
annum.

Contents for July, 1872:—1. The Doctrine of the Atonement. 2. The Status and Relations of the Christian Church. 3. “Judaic Baptism.” 4. The Representative Import of “Ekklesia.” 5. Have Human Speculations obscured the Once Plain Way?

6. The Office of the Presbytery. 7. The Worshiping of Jesus. 8. Peter and Paul on Baptism and Justification. Literary Notices. Foreign Literature.

The Methodist Quarterly Review.—D. D. Whedon, LL.D., Editor. New York: Carlton & Lanahan. \$2.50 per annum.

Contents for July, 1872:—1. Homer and his English Translators, by Rev. Henry M. Baird, Ph. D. 2. Richard Rothe, by Rev. J. P. Lacroix. 3. The Higher Educational Institutions of New England (Second Art.), by Rev. D. Dorchester, A.M. 4. Conservatism, Correlation, and Origin of the Physical, Vital, and Mental Forces (Second Art.), by J. I. Jewett, M.D. 5. Is God cognizable by Reason? By Prof. Alexander Winchell. 6. The Republic of Liberia: its status and its field. 7. Synopsis of the Quarterlies. 8. Foreign Religious Intelligence. 9. Foreign Literary Intelligence. 10. Quarterly Book Table.

Magazines and Papers.

Harper’s Magazine.—The July number comes to us with the usual abundance of instructive and readable articles. M. Castelar gives the second of his remarkable papers on the Republican movement in Europe. Lyman Abbott has an entertaining article on the City of the Saints—that is, Rome; to which we would commend any reader who may have entertained admiration of the ecclesiastical government with which the Romans were “blessed” until Victor Emmanuel’s entry by the Porta Pia. We are sure that a perusal of Mr. Abbott’s article will prove nearly as effectual in dispelling any illusions of the fancy, as would a personal inspection of the laziness and filth which the priestly rulers have fostered. Mr. Hitchcock’s account of Di Cesnola’s Explorations in Cyprus, which has no less than twenty-two illustrations, is a deeply interesting description of antiquarian researches which have been crowned with wonderful success.

Our Monthly.—The July number seems to us superior to its predecessors—more full of life, more many-sided, so to speak. Francis Copcutt contributes an article on “Forty-Eight Hours in Palestine,” a rapid and lively sketch of what two days accomplished in the way of sight-seeing in and about Jerusalem. Mrs. Laing in her “Sketches in Rome,” writes of the Castle of St. Angelo and the Dome of St. Peters, treating of the former more fully than we have seen it elsewhere described.

The Mother’s Magazine.—We have before us the July number, with its usual variety of articles, all tending to the object to which the publishers have kept this magazine true for more than an entire generation.

Home and Health.—Among the great number of short and pithy articles it will be next to an impossibility for any one to fail of finding some practical hint of value both to “home and health.” And this

information is given, too, without attempting the absurdity of teaching medicine to every one.

Sunday School Teacher.—We need scarcely say that teachers will find much to stir and incite them in this periodical. Mr. C. H. Richards' article describes only too faithfully, we fear, the cold frame and slipshod performances of many Sunday School teachers.

Missionary Magazines, for July, 1872:—

The American Missionary—(Congregationalist.)
Home Missionary—
Missionary Herald—
Spirit of Missions—(Episcopalian.)
Foreign Missionary—(Presbyterian.)
Presbyterian Monthly Record
Reformed Presbyterian and Covenant—(Ref. Presbyterian.)

Women's Missionary Magazines, for July:—

The Missionary Link—(Union.)
Woman's Work for Women—(Presbyterian.)

Papers for the Family:—

Hearth and Home.—Very carefully conducted, and unexceptionable in the tone of its articles.
Harper's Weekly.—The "make-up" and illustrations of the number before us are hardly up to the usual high standard.
Illustrated Christian Weekly.—One of the most deserving of patronage of all our weeklies: as its professed aim is to displace in the homes of our people the vile literature which has crept into so many.

Children's Magazines and Papers, received for July:—

Our Young Folks.
Nursery.
Morning Light.
Child's Paper.
Young Folks News.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
29th June, 1872.*

NEW HAMPSHIRE.

Keene. A friend.....\$1 00
Hollis. A friend, through Mr. Geo. Swain, 1 00
2 00

VERMONT.

Irassburg. Union Meeting of Cong. and
Bapt. Chs.....15 15
Charlotte. Cong. Ch. and Soc'y, by Rev.
C. C. Torrey.....20 00
Westford. Cong. Ch. and Soc.....13 00
West Rutland. Cong. Ch. and Soc'y \$11 45,
Cyrus Johnson \$1, Chas G. Boardman
\$1, Capt Wm Gilmore \$2, W. R. Gil-
more sec., F. Parker \$1.....17 05
Underhill. Collection \$4 50, Rev E. F.
Stone \$5—in part of L.M. for Rev. E. P.
Stone.....9 50
74 70

MASSACHUSETTS.

Boston. Rev. Jos. Emerson in settlement.. 1 77
Winchester. Dr. A. Chapin.....1 00
Dorchester. Mrs. E. J. W. Baker, for
Church Edifice in Athens, Greece.....100 00
Boston. E. D. Goodrich, Esq., for Hungary, 325 00
Charlestown. Winthrop Ch., per H. S.
Doane, for Bible work in Miss Rankin's
field.....100 00
Brookfield. Rev. Danl. Waite.....5 00
Top field. M. E. Ch., in part.....4 00
Southbridge. M. E. Church.....5 00
" Bapt. Ch., in part.....5 00
Chester. Walnut st. M. E. Ch., in part.....45 11
Marblehead. M. E. Ch.....11 80
" Bapt. Ch.....5 62
Hudson. M. E. Ch., add.....4 00
Mansfield. 1st M. E. Ch.....3 90
" Centre M. E. Church.....12 50
Swampscott. M. E. Ch., in part.....10 00
Webster. Bapt. Church.....1 52
" M. E. Church.....9 75
Oxford. M. E. Church, in part.....18 00
" Rev. Wm. Newton.....5 00
Southbridge. Bapt. Ch., add.....9 00
Lynn. South st., M. E. Ch., in part.....5 20
690 07

CONNECTICUT.

Trumbull. Annual Collection in Cong. Ch.,
by Rev. N. T. Merwin.....17 00

NEW YORK.

Homer. Cong Church. Mrs. E. Root, per
Geo. W. Bradford, Tr.....100 00
Camden. Mrs. Esther Loomis.....5 00
Poughkeepsie. Mrs. Margt. Jane Myers.....30 00
New Berlin. J. L. Fuller.....3 00
Rochester. Mrs. Mary B. Allen King.....5 00
N. Y. City. Donation from a friend for Italy
\$150. for Mexico \$150.....300 00
" A friend.....1 00
Rochester. Thos. Broxholm for Bible work,
Geneva Sab. School, per G. E. Seeley, for
Greek S. S. papers in Greece.....20 00
York. U. Pres. Ch., per J. Van Eaton.....17 00
Clifton Water Cure. Collection.....59 00
Goshen. Pres. Ch.....49 66
Cortland. Union collection in Pres. Ch.....36 05
Oswego. Collection.....120 00
Owego. 1st Pres. Ch., add.....5 00
Rochester. M. H. Merriam.....1 00
Staten Island. Summerfield M. E. Church,
in part.....11 50
" Grace M. E. Ch.....13 67
N. Y. City. Edwin Mead \$10, Judge Burns
\$10, M. A. Kuland \$10.....30 00
Brooklyn. DeKalb Av. M. E. Ch., Jas.
Pratt \$5, B. Wilson \$2, others \$6.....13 00
N. Y. City. W. 13th st. Pres. Church, Dr.
Burchard.....196 31
" 25th st. M. E. Ch., in part.....243 10
Middletown. M. E. Ch., in part.....45 57
" 2d Pres. Ch., in part.....21 00
1,342 76

NEW JERSEY.

Montclair. Union coll. in Pres. Ch.....42 27

PENNSYLVANIA.

Philadelphia. Jas. McCauley.....1,000 00
" Bequest of Mrs. Mary K. Mitchell, for
home work and which constitutes Miss
Mary K. Mitchell a L.M.....50 00
Germantown. Dr. Weaver.....5 00

PENNSYLVANIA—Continued.

Honey Brook. Mrs. Lewis.....	5 00
Philadelphia. Collected by Miss Gano.....	69 00
	1,129 00

KENTUCKY.

Louisville. 5th Meth. S School South, for Miss Rankin's field, \$60; Messrs. Bradley and Biddle, and Mrs. Judge Ballard, \$5 ea.....	65 00
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MISSOURI.

St. Louis. Mrs. Sarah Collier \$50, Mrs. C. O. Fallon \$40; H. Hitchcock and L. Garnett, \$20 ea.; H. D. Waterman, Orr & Lindsley, Moore & Co., G. F. Plant, S. T. Glover and Mrs. Eugene Jaccard \$10 ea.; Dr. E. Montgomery, J. W. Southerland, L. A. Bennis, C. B. Fisk, M. M. Manning, B. Stickney, C. Holmes, N. Cole, C. W. Barstow, H. B. Graham, D. C. Chapman, C. L. Thompson, J. G. Keady, T. H. Ludington, T. W. Hort, S. H. Loughlin, J. H. Gibson, D. H. Bishop, H. Kennedy, C. C. North, C. C. Fuller, W. Patrick, G. L. Archer, E. Hamil, E. H. Smith, \$5 ea.; M. L. Gray, Thos. Avery, M. Drew, A. Van Syckle, W. N. Benton, \$2 ea.; Messrs. Teasdale, Cameron, Scudder, Wallbridge, Hood, Chapman, Ferguson, Digby, White, Hood, Waters, Warren, Hudson and Betts, \$1 ea.....	339 00
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ILLINOIS.

Lebanon. Mrs. E. W. Marshall, additional for her son's L. M.....	10 00
DuQuoin. Rev. E. F. Fish.....	5 00
Cottleville. 1st U. Pres. Ch., in part of L. M. for Rev. J. Bratton.....	24 35
" Ref'd Pres. Ch.....	7 15
Eden. Bethel Ref'd Pres. Ch., to make their pastor, Rev. W. J. Smiley, a L. M.....	32 20
" Mrs. Margt. Willie.....	5 00
Elkhorn. U. Pres. Ch., to make their pastor, Rev. J. M. Henderson, a L. M.....	40 00
	124 30

INDIANA.

Lafayette. 1st Pres. Ch.....	9 00
" 2d Pres. Ch., per Rev. W. C. Dickinson.....	39 50
" Trinity M. E. Ch., in part of L. M. for the pastor, Rev. S. A. Brooke.....	27 00
" 9th St. M. E. Ch.....	4 75
" Others.....	2 25
	82 50

OHIO.

Toutogany. Rev. Henry Warner.....	2 00
Gustavus. Elam Linsley.....	1 00
Chillicothe. 1st Pres. Ch., additional, Mrs. Isaac Burkitt.....	150 00
" Memorial Pres. Ch., additional.....	11 00
College Hill. Pres. Ch., additional.....	1 00
South Salem. Pres. Ch., add.....	75
Cincinnati. 6th Pres. Ch., additional, Miss Main.....	1 00
" St. John's M. E. Ch. S. School, to constitute Rev. Robt. R. Meredith a L. M., \$30; Messrs. Munroe, Asher, Gladden, \$5 ea.; Junius & Atkin, \$2 ea.; Fugh, Wilson, Hidden, Swormstedt, Moore, Murray, Swormstedt, \$1 ea.....	56 00
" Christie M. E. Ch. Sab. School, to constitute itself a L. M., \$30; J. T. Johnson \$10; Messrs. Graveson, Peck, Ramp, Miller, \$5 ea.; T. Asbury \$4; W. Weltsee, Mrs. Brown \$3 ea.; Mr. and Mrs. DeCamp, \$2 ea.; Messrs. Ferree, DeCamp, Stelley, Mrs. Blum, Carney,	

OHIO—Continued.

Hornbeck, \$1 ea.; Mr. Curry \$1.10; Miss Preselle 75c.; Messrs. Hays, Robinson, Hardin, Cash, and Johnson, 50c. ea.; Mrs. Cary, Matthews, Hartley, Griffith, 25c. ea.; Mrs. Troxell and Wrench, 35c. ea.—which constitutes Rev. W. A. Robinson a L. M.....	86 05
" Asbury M. E. Church, Mrs. Dale \$10; Messrs. Nye, Dale, Harper, Mrs. Brent, \$5 ea.; Sowders, Royce, Gates, White, \$2 ea.; Bigney, Boon, Workman, Rex, Ware, A friend, \$1 ea.; Mrs. Thomas 50c.; Mrs. Raymond, Wilson and Russell, 25c. ea.—which constitutes Rev. Chas. W. Ketchum a L. M.....	45 25
" Wesley Chapel M. E. Church, Messrs. Larkin, Robertson, Tooker, Shorter, Reynolds, \$5 ea.; Maddux, Spahr, Kistner, O'Connell, Campbell, Hopple, Carson, Maxwell, Mrs. McCracken, Wilson, Esner, Davis, \$1 ea.; Mr. Filmore 50c.; Mrs. Kerman 25c.—which constitutes Rev. Albert N. Spahr L. M.....	37 75
" Various friends for poor and work of the Cincinnati Mission \$112; C. Davis & Co. \$25; Messrs. Strader, Barker & Co., Davis, McKeechan, \$20 ea.....	217 00
" Lane Seminary Pres. Church, for Miss Rankin's field.....	50 00
" Messrs. Fisher, Butler, Phipps, Burton, Glenn & Sons, \$19 ea.; Corson, Kemper, Harvey, Davis, Webb, Hay & Loyd, \$5 ea.....	85 00
" Messrs. Easton, Hancock and Moss, \$3 ea.; Robinson, Johnston, Nelson, Freeman, Mrs. Hooker, Shultz, Walton, Shilleto, Butler, Fletcher, Fox, \$2 ea.; Hill, Price, Bogart, Turner, Montgomery, Tholhamer, \$1 ea.....	37 00
" Messrs. Nettleton, Allison, Findlaker, Bosworth, Hunter, Johnson, Park, Mrs. Gove, More, Avery, Findley, Allison, Grover, Smith, Miss Mitchell, \$1 ea.....	15 00
Columbus. Mrs. Judge Bates.....	5 00
	800 80

MICHIGAN.

Birmingham. Pres. Church, per Rev. A. E. Hastings.....	7 50
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IOWA.

Oskaloosa. 1st M. E. Church.....	12 50
" Simpson M. E. Church.....	10 25
" Pres. Church.....	9 15
" U. Pres. Church.....	30 25
Newton Cong. Church.....	16 35
" M. E. Ch.....	15 00
" Pres. Church.....	11 50
" Lutheran Church.....	2 00
Iowa City. Meth and Pres. Churches.....	56 00
Eddyville. Union collection.....	11 00
	174 00

VIRGINIA.

Appomattox. Rev. G. W. Leyburn, special for Dr. Kalopothukos.....	5 00
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Receipts of the Italian Deputation for the Free Church, etc.

N. Y. City. Broadway Tabernacle, add.....	300 00
Brooklyn. Central Cong Church.....	312 00
Harlem. Additional, J. H. Browning, per Rev. Dr. Mandeville.....	50 00
	662 00

Total Receipts as above\$5,567 89

THE CHRISTIAN WORLD.

Vol. 23.

OCTOBER, 1872.

No. 10.

EDITORIAL NOTES.

CLOSE OF THE MEXICAN REVOLUTION.—It is with the most fervent satisfaction and thankfulness that we chronicle the close of the unhappy revolution which for nearly a year wasted some of the finest portions of our sister republic, and interfered so seriously with her religious as well as civil regeneration. The death of President Juarez, regretted as it was by the best part of the population, was nevertheless the occasion of a return to peace, since it removed the pretext for war—the alleged illegality of his election to the presidential chair. And the conduct of his successor, the Provisional President, M. Lerdo de Tejada, is admitted on all sides to have been eminently judicious. His manifesto has conciliated all parties by the temperate and manly policy which it announced, while his proclamation of amnesty has been accepted by all, or nearly all the revolutionary leaders. A private letter from Matamoras, of the 22d of August, received at this office, confirms the intelligence that Gen. Treviño, the most active fomentor and leader of the revolution in Northern Mexico, has surrendered to the government with all his forces under the armistice—an act which definitely terminates the struggle. The principal danger is now that the more desperate of the soldiers that have fought under the revolutionary standard—fugitives from justice, etc.—may through fear become banditti, and for a while occasion annoyance to the government, as well as to the people. But this can hardly last long.

SAFETY OF OUR MISSIONARIES IN MEXICO.—ARRIVAL OF MISS RANKIN.—Our readers will be glad to learn that, in the kind providence of God, all our missionaries in Mexico were safely preserved during the revolution which has just come to a close, and especially those who being domiciled in and around Monterey, the chief seat of the revolution, were exposed to peculiar dangers. Not only were the lives of our brethren and sisters from this country spared, but our native colporteurs and evangelists, and, as far as we are informed, the members of their flocks,

though temporarily dispersed, are all safe. None of the churches have been destroyed, and, on the contrary, a new church has been recently organized in the vicinity of Cadereita, with twelve members.

Our esteemed missionary, *Miss Rankin*, finding her health seriously impaired by her continued labors, and particularly by the anxiety incident to the exciting scenes through which she has lately passed, has been compelled to ask a leave of absence from her post, and is now in this country. We trust that bodily and mental rest will confer the needed relief, and that we shall before long be able to chronicle her return to the chosen field, where for so many years she has striven with the blessing of God to bring the Mexicans to a saving knowledge of Jesus Christ. She left the mission in charge of Rev. John Beveridge, who is still at Monterey.

DEATH OF ONE OF OUR DIRECTORS.—George D. Phelps, Esq., a member of the Board of Directors of this Society, departed this life, after a long and painful illness, on Saturday, the 31st of August, 1872. At the stated meeting of the Board held on Thursday, the 12th of September, F. H. Wolcott, Esq., John Robinson, M.D., and the Rev. Dr. Van Cleef, having been appointed a committee to prepare a suitable notice respecting Mr. Phelps' death, presented the following minute, which was unanimously adopted by a standing vote :—

"The Board of Directors of the American and Foreign Christian Union hereby express their profound sorrow at the death of George D. Phelps, Esq., who has been associated with them during the past five years in the management of this Society.

"His deep interest in the work of the 'Union,' his faithful attention to his official duties as a Director and a Member of important Committees, his uprightness and vigor of character, and the courtesy which marked his intercourse with his brethren, combined to constitute him a valued and beloved counselor. His death leaves vacant a post of duty not too easily filled, and creates a void in the hearts of his sorrowing associates.

"While the Board, humbly and reverently bowing to the Divine will, thus record their sense of the loss sustained by the Society, and by the cause of Christian benevolence in general, through the death of Mr. Phelps, they desire to express to his afflicted family their tender sympathy, and to invoke, in their behalf, the richest consolations of Divine grace."

DEATH OF ONE OF OUR MISSIONARIES.—With sincere sorrow we announce the death of the Rev. J. M. Sadd, city missionary of our Society in Louisville, Ky. He died on Friday, September 6th, at Madison, Indiana, in the 71st year of his age. One who knew him for many years,

writing to inform us of Mr. Sadd's removal to the better life, well describes him as a "most exemplary, devoted and faithful missionary." The Christian serenity which marked his character did not forsake him at the close; he died as he had lived. For some time his advanced years and failing health had excited the apprehensions of his friends that his course was almost run; but he had himself hoped, after a brief season of rest, and medical treatment during the past summer, to have again resumed active duties this fall. But God willed it otherwise, and for toil substituted reward. While we deplore the loss of a beloved and trustworthy minister of the Lord Jesus Christ, and tender our heartfelt sympathy to his afflicted widow, we commend his example of humble faith and great usefulness to the imitation of all who knew and loved him. We trust that Mrs. Sadd, who has always been an active co-worker with her husband, will be able to continue the city mission work in Louisville.

ITALIAN CHRISTIANS AND POLITICS.—Some unmerited abuse has lately been cast upon the ministers and members of the Wesleyan Methodist and the Free Italian Churches in the City of Rome for an alleged improper intrusion into the domain of politics. It was based upon their recent participation in a funeral procession in honor of the celebrated Mazzini; and capital was sought by their enemies to be made of this circumstance in Great Britain among those who hold the Italian patriot's political views in great abhorrence. We are happy to find in the Milan *Chiesa Libera*, of August 1st, a card signed by the sixty-four members of the Free Church, and the forty-five members of the Wesleyan Church, as well as by their pastors, Rev. Lodovico Conti and Francesco Sciarelli, denying the slanderous accusations. They show that the funeral procession was not a republican demonstration, but one in which the friends of the present government equally took part, and that the Protestants were there not as such, but as simple citizens, and as members of a society for mutual relief. And they make the satisfactory declaration as Churches that they have nothing to do with workmen's societies, nor with politics, that they rest on no basis but Jesus Christ and the Word of God, and that they desire to know nothing but Jesus Christ and Him crucified.

A ROMISH CHANGE OF BASE.—Although the Romish Church never changes her principles nor abandons her one great aim of attaining complete supremacy, there is none so ready as she is to alter her tactics when the times require it. The most remarkable illustration of this pliant adaptability is offered by the sudden reversal of the position of the Italian clergy to the government of Victor Emmanuel. The moment the triumphant king set foot in the former Papal States, he was

denounced as a usurper and intruder, and the clergy not only themselves refused to take part in the elections, either as voters or as candidates for office, but strenuously forbade members of their flocks from recognizing in any way the national government. Even so late as in June last, three priests who, with the permission of their bishop, accepted seats in the municipal councils of their villages, were summarily suspended, and threatened in case of contumacy with excommunication.—Such an attitude of continued opposition, it was hoped, might induce the Italian government, which was not unacquainted with the extent of priestly power over the superstitious masses, to recede from its position, and thus facilitate the recovery of Rome by Pius IX. But the failure of the manœuvre to produce the desired effect has occasioned its discontinuance. The cable some weeks since brought the unexpected intelligence that the Archbishop of Naples had issued a circular exhorting his inferior clergy to employ their influence to have as many devoted friends of the Church as possible returned in the municipal elections.—A similar circular, we are told, has since been promulgated from the city of Rome by the Cardinal Vicar. The object in both cases is the same—to obtain control of the local offices, and be in position to impede yet more the progress of Italian liberty. Whether the infallible Pope is yet brought over to this policy is doubtful. If he has been persuaded, it is more than probable that it has only been by earnest remonstrance and the exertion of that pressure to which even infallible popes (and none more so than the one who first made a dogma of his infallibility) are occasionally subjected. For it is not unlikely that the telegram of the *London Daily News*' correspondent, to the effect that Cardinal Antonelli has lately had a "violent discussion" with Pius IX., is entirely correct. The wily Cardinal may well have informed the Pope "that he could not continue to hold office if his Holiness persevered in his hostile policy toward the Italian Government, and that unless the Papacy came to terms with that Government, the Church must suffer even more severely than she had already suffered." Pius will doubtless hesitate to reject the counsels of the diplomatist to whose superior astuteness he has so long been wont to subordinate his own views; and we may expect a respite from those peevish utterances to delegations of Roman Catholics from all parts of the world which have become of late almost too numerous to chronicle. At least, we are assured that Cardinal Antonelli has requested the clerical journals to abstain from publishing the Pope's speeches—an admission of the venerable octogenarian's imbecility hitherto unparalleled in ecclesiastical history, and difficult to reconcile with his infallibility.

THE POPE'S FIRST RESORT TO THE ELECTIVE FRANCHISE A FAILURE.—Our late lamented President's famous remark about the danger attending a barter of horses while crossing a river, has had a new exemplifica-

tion in recent Italian events. Between the Pope's obstinate refusal to recognize the logic of the *fait accompli* and his sudden conversion to a belief in that peculiar institution of modern times—the popular ballot—his “Holiness” has certainly met with a most ignominious downfall. The “loyal” children of the Church, who, we are told, felt such inexpressible satisfaction in the patriarchal government of the Pope as their temporal sovereign, have, by signal majorities repudiated his paternal authority. This would have been bad enough under any circumstances. But when they had been graciously permitted, nay, urged to vote—when instead of being excommunicated for using their right to the ballot, they might actually have obtained a heavenly, or at least a priestly blessing by voting for the Papal candidates, this was really too much! And such treatment to an infallible Pope, who had deigned to outlive, for their benefit, the years of St. Peter, and actually to ask for their suffrages! The plunge into the cold river must have been too sudden to be at all pleasant. Can it be that those ungrateful Romans have not forgotten the broken promises of the first year of Pius the Ninth's Pontificate, and the patriotic blood that flowed in the streets when Neapolitan bayonets brought back the runaway from Gaeta, and the years of oppression during which a system of espionage and denunciation to the Inquisition chilled their hearts and robbed life of half its happiness? Who knows? It must be that the Romans, like the rest of their countrymen, most unreasonably have long memories.

ROMANISM IN THE BRITISH CABINET.—We are from time to time informed, on what seems to be questionable authority, that this or that member of the British Cabinet has joined or is about to join the Roman Catholic communion. Such reports in the end prove to be erroneous, and we lose our faith in every thing of the same nature that reaches us from abroad. But there can be no doubt that either partiality for its tenets or fear of its power just now exerts a great influence in behalf of the Romish Church both on Cabinet and Parliament. Can we on any other hypothesis explain the utter absence on the part of Mr. Gladstone and his colleagues of any whole-souled commendation of *Judge Keogh* for his fearless exposure of the perversion of priestly authority in connection with Irish elections? Notice, too, the supineness of the Government in the case of the priest *O'Keefe*, who having been suspended by his Bishop for bringing an action in the courts of law against a fellow-priest, was, apparently for no other reason, removed from his office of manager of the parish schools by the Commissioners of National Education. (London *Christian World*, August 9th, 1872.) More than all, the recently developed determination of Mr. Gladstone to maintain diplomatic relations with the Pope, even since the loss of all his temporal power, deserves attention. The subterfuge by which it was attempted

to smuggle in a grant of £1,000 for keeping up the mission of Mr. Clarke Jervoise, a Foreign Office clerk, to the Pontifical Government, among appropriations of a totally different character, was in itself highly discreditable. And the pretence of the Attorney-General that the Pope was still the "Sovereign of the Roman States" (according to the meaning of the act of 1818, establishing diplomatic relations) because he still had jurisdiction over the Vatican and the so-called Leonine city, only exhibits the paltry shifts to which the Government are driven in their anxiety to propitiate the Roman Catholics.

CHURCH DISESTABLISHMENT IN GREAT BRITAIN.—Mr. Miall, the indefatigable advocate of the separation of Church and State, not discouraged by the ill success of his recent motion in the British House of Commons, has given notice that he will again bring up the subject when Parliament re-assembles. Convinced as we are that the union of Church and State is a most serious detriment to the spirituality of the former while exerting no perceptible influence in purifying the latter, we rejoice in these persistent efforts to enlighten the public mind and create a public sentiment in favor of the inevitable result. Mr. Miall's motion, as noticed in the Order-Book of the House of Commons, is in the following terms :—

"MR. MIALl.—Established Churches (England and Scotland)—That, in the opinion of this House, the establishment by law of the Churches of England and Scotland involves a violation of religious equality ; deprives those Churches of the right of self-government ; imposes upon Parliament duties which it is incompetent to discharge, and is hurtful to the religious and political interests of the community, and, therefore, ought no longer to be maintained."

While the ultimate success of this movement cannot be for a moment doubted, it will be well if the English and Scotch study attentively the lesson of the Irish Disestablishment, with the view of avoiding the errors committed on the neighboring island. The *London Christian World*, basing its remarks in part upon an excellent article in the *British Quarterly Review*, maintains that the Romanizing party in the Irish Episcopal Church, so far from losing ground, has actually gained the ascendant by means of the disestablishment. Although "there is unquestionably a large majority of really Protestant laymen in the Church," their voice will be overborne by that of the Bishops and of the Clergy, in consequence of the fatal error committed in consenting to vote by orders. Besides, we are told that the expression "disendowment of the Church of Ireland" is a misnomer. "Re-endowment is the only word which justly describes what has taken place." If we are to credit the *Quarterly Review*, the Irish Church is actually much wealthier since than before disestablishment, and the clergy in Belfast actually receive £6,623 a year, whereas they formerly had but £851. How this came about may be seen from the following extract :—

"Vested rights were to be paid for, and the rush of persons to invest themselves in what could be represented as rights, and taken out in hard cash, would have been exquisitely comic if it had been the device of a dramatic genius. Immediately after the Act became law, the Irish Church woke up to the necessity of strengthening her clerical staff; long lists of deacons were published in the newspapers; the bishops in every diocese had their hands full for months, giving titles to orders to a very promiscuous crowd of applicants. These candidates for orders consisted, in many cases, of 'literate' of the lowest grade, some of them as ignorant of theological science as destitute of general culture; of students whose prospects were not encouraging; of old Presbyterian probationers who had long lost the hope of obtaining a settlement; of young men who had been gardeners, and could not spell; of bankers' clerks who had never been in a college; and, in one case, of a youth who had passed six months of imprisonment in a county gaol. Some of the vested interests thus created were so preposterous that the Commissioners disallowed them, but, on the whole, the success of the Church in extending her claims for commutation was conspicuous. The effect of the Act has been to add no less than 400 to the already existing body of Irish curates, at an expense of £40,000 a year to the nation."

STATE ENDOWMENTS IN GERMANY.—A correspondent of the *Baptist Union*, (Mr. T. Harecourt Pattison,) writing from the Continent under date of August 5th, 1872, calls attention to a complication in Prussia which threatens there also to bring into question the propriety of State endowments. The King of Prussia was for some years in the habit of bestowing 100,000 thalers a year on the society of Protestant missions. The new constitution of Prussia, however, has curtailed the monarch's personal powers in more than one respect, and there is a considerable party in the Parliament that refuses to endorse the annual grant. The correspondent writes:—

"At the next meeting of the Prussian Parliament, the matter will come up for settlement. I trust the government will show the missionaries to the door without scrip or purse from them; and if so it may lead to a divorce between Church and State in Protestant countries nearer home one of these days. The history of Protestantism in Europe is one of melancholy uniformity: in every case the stage has been reached where the State, finding it advisable to control the new religious forces, offered her money, and was not deceived in its confidence that the gold would carry the day. In Switzerland, from whence I write, the liberal party will not suffer religion to run on its own feet, independent of their silver slippers, justly reckoning that there is no passion so universal or deep-seated, so potent as that roused by spiritual truths. So religion is yoked to the civil chariot wheels by State endowment."

WHAT THE ROMAN CATHOLIC CHURCH IS DOING FOR EDUCATION AND LEARNING IN THE UNITED STATES.—Some statistics have lately been in circulation through the press which are calculated to convey very erroneous impressions respecting the part of Roman Catholicism in American education. Of 303 colleges and universities in this country, it is said that the Roman Catholics have 54, the Baptists 48, the Methodists 32, the Presbyterians 25, the Congregationalists, Lutherans and Episcopalians 16 each, while the remainder are distributed among the less influen-

tial and numerous denominations. Now any one who has even a superficial knowledge of our educational institutions knows that these figures mean little or nothing; that many, if not most of the colleges here enumerated are little more than high schools, and that it is pre-eminently true of the Roman Catholic "colleges" that of the fifty-four there is not one that is a first-class institution worthy to be named by the side of Harvard, or Yale, or Princeton, or the Universities of Virginia and Michigan, or a score of other institutions under Protestant influence in and around our own city. In fact, any one who will take the pains to examine their curriculum, will find that, save in the single branch of the Latin language, that they are scarcely above Phillips' Academy, at Andover, or the Boston High School. Now, it is in the very nature of things; that such institutions can exert only an insignificant influence upon the community in the way of promoting the higher education. And it will be noticed that in the following extract from a significant article in the June number of the *Catholic World*, entitled "The Church and the Press," this marked inferiority in the power exerted by the Romish institutions of learning is freely admitted, in connection with a similar avowal respecting the comparative feebleness and lack of influence of Romish newspapers:—

"It is high time for us to apply to our own publications a little of that free examination which we have bestowed upon others, and to let argument among Catholic writers be something more than the foolish wrangling of ambitious rivals. In the article to which we have alluded, we said that few of the Catholic papers had a circulation of more than 10,000; and some people found fault with us for that. We wish we could give them 25,000 or 50,000 apiece; but it will not mend matters to say that all Catholic papers are powerful organs of public opinion, when we know that they are nothing of the sort. Most of them are doing excellent service within their own sphere; but why affect to deny that their sphere is a narrow one and their means are small? We have tried to impress upon the Catholic public the duty of supporting the Catholic press to the utmost of their ability. We have shown that where Protestants attack us in a million printed sheets, we give a feeble answer in perhaps ten thousand. We number 8,000,000 souls, yet our newspapers with very few exceptions languish for want of readers, and our colleges are not creating a literary class among the laity."

THE "CATHOLIC WORLD" AND DR. BUTLER'S "LAND OF THE VEDA."—The temper of our contemporary, the *Catholic World* seems to be sadly disturbed. Something has certainly gone wrong. Now when a periodical of so great pretensions succumbs to such a paroxysm of indignation, the result should be one to appal the beholder. Is not the *Catholic World* the heaviest piece of ordnance in the Papal Arsenal in these United States? Has not the publisher taken pains to display to us on the cover of his magazine such a store of ammunition, in the form of recommendations, as ought to render effective the veriest Quaker gun, and *ipso facto* disperse the troops of the enemy? Do we not there read

that, on the 30th of December, 1863, the editor was honored with a letter from Pope Pius IX. in person, and are we not permitted to see two lines from the precious missive itself, in which he says : " We congratulate you upon the esteem which your periodical, *The Catholic World*, has, through its erudition and perspicuity, acquired even among those who differ from us" ? Have not the [Roman Catholic] Archbishop of New York and the Cardinal Prefect of the Propaganda in Rome united in giving it their hearty endorsement ?

The particular matter that so excites the *Catholic World* is the work of Dr. Butler on the Land of the Veda. Surely there is nothing to find fault with in the external appearance of this very handsome volume, nor would we expect a book treating of the manners and customs of a heathen land to call forth such ostentatious anger. Whence comes it then ? We are at no loss to discover. It is because the author is a returned Protestant missionary, and his work is in great part a description, accurate and detailed, of the origin and growth of Protestant missions. This is the author's unpardonable fault. To this cause are we indebted for an article which confirms the good judgment of his " Holiness" in confining his praise of the *Catholic World* to its " erudition" and " perspicuity," and saying nothing of its charity, its candor or its honesty—qualities " conspicuous for their absence," as the Irishman said. The article is certainly " perspicuous" enough, for it clearly expresses its meaning, which is to malign all Protestant missions in India and all connected with them. And there is also a certain measure of one kind of cheap erudition, displayed solely in culling from a number of authors passages which, in themselves, or because they are taken out of their proper connection, derogate from the extent or thoroughness of Protestant work.

Into the personalities in which the writer sees fit to indulge we have no desire to follow him. To us that style of reviewing has no attractions which turns into subject for amusement the terrors of the Sepoy rebellion, or which covertly sneers at the recourse to prayer to the Almighty when wife and children were exposed to fall into the hands of a merciless enemy, and then at their remaining in a " comfortable shelter," while the missionary's " brother missionaries were exposed to all sorts of dangers," or which needlessly bandies charges of " cowardice," " mendacity" and " hypocrisy." Nor shall we stop to criticise a composition in which the *Mohammedan* Emperor of Delhi is spoken of as a " heathen," or " filthy lucre " as the " root of all evil," or in which such phrases occur as " How far such men as Dr. Butler is justified in claiming three hundred and fifty thousand native Christians (Protestants) as the result of sectarian teaching and zeal in India, is not easily determined."

The substantial accuracy of Dr. Butler's tables, even in regard to

Romish Missions—and this it is important to note—is conceded by the author of the article, though with evident reluctance. We have reason to believe that these tables will stand the test of the closest scrutiny. The chief aim of the magazine writer is to impair the effect of the comparison between the work done by the Romanists during three centuries, and the Protestant missionaries during scarcely more than a half century. But while he cites a number of inconspicuous or partial authorities in his favor, he has no inclination to summon as witnesses such statesmen, soldiers and magistrates as Lawrence and Napier, McLeod and Wylie, Edwards, Durand and Tucker. It would hardly do to let the readers of the *Catholic World* hear their testimony based upon a long and thorough knowledge of Protestant missions.

We cannot say that the review in the *Catholic World* has done any damage save to the periodical which unwisely admitted a paper so intemperate and abusive.

We again commend Dr. Butler's "Land of the Veda" to the attentive perusal of our readers. It will be found an eminently readable book. Its sketches of life in Hindostan give a clearer insight into the manners and customs of the various races that inhabit the peninsula than any work with which we are acquainted. Much of the matter treats of objects of nature or art with which the general public has hitherto been little acquainted. Dip in it where he will, the reader will be led on to read its pages with interest and profit. We need not say that the Statistical Tables of Christian missions, on pages 528-540, are particularly valuable and important. The work may be procured from Messrs. Nelson and Philips, 805 Broadway, New York.

The Gospel in Spain and Spanish America.

ARTICLE I.

BY REV. H. CHAUNCEY RILEY, D. D.

THE New York *Herald*, of the 19th of last June, had an article headed "Spain and her troubles—the disease chronic—what is to be the cure?" In that article,

THE NEW YORK HERALD SAYS ;—

"After many hopeful signs, and after many great failures, it is impossible to say that Spain has found the light likely to lead to the end of her troubles. . . . Why has this great nation so fallen, and what is the cause of the hopelessness of her condition? When we think of Spain, as Spain once was, and look at the Spain of to-day, the exclamation involuntarily escapes us, 'How are the mighty fallen!' Full of energy and daily adding to her strength in the days of Ferdinand and Isabella ;

magnificent, aggressive and resistless in the days of Charles the Fifth, and powerful as no nation and people had been powerful since the fall of Rome, in the days of Philip the Second, it is a question which has puzzled the philosophers why such a nation and people should have sunk so low.

“For at least one hundred and twenty years, from 1478 until 1598, the history of Spain, in almost all that belongs to material progress and prosperity, was one of the greatest on record. At the first of these dates Castile and Aragon had each princes of their own. Before 1590 Spain had become a unit; and in addition to her territory proper, Portugal, Navarre and Roussillon, Artois, Franche-Comté and the Netherlands, the Milanese, Naples, Sicily, Sardinia, the Balearic Islands, and the Canaries, all recognized the authority of the Spanish monarch. During the interval, one of the Spanish kings was Emperor of Germany, and another for a brief space was virtually king of England. Such at this period was the power of Spain that the independence of Europe was in danger. Out of Europe the Spanish dominions were great. In America, sixty degrees of latitude, which covered both the tropics, marked the extent of her sway. Mexico, Central America, Venezuela, New Granada, Peru, Chili, with Cuba, St. Domingo, Jamaica, and other islands—all were Spanish. In Africa, Spain really had no rival. In Asia she had settlements on each side of the Deccan. She owned part of Malacca, and had found a solid foothold in the Spice Islands; and finally, by the conquest of the Philippines, was completed that connection which girdled the world and justified the boast, first made by the Spanish monarch, that the sun never set on his dominions. Since 1598, the career of Spain has been ever downward. In spite of the tremendous vantage position which she fortunately had won, and in spite of her enormous natural resources, to this day undeveloped, she has gradually lost ground, until we see her as she is to-day. Rich in what at one time seemed a noble race, rich with a glorious history, rich in mineral wealth, and rich in a splendid soil, Spain has nevertheless sunk so low that recovery seems to be impossible.

“It is fair to say that Spain, in the misfortunes of these late years, is reaping the bitter fruit of misused success. The wealth of the Indies demoralized all ranks and classes of the people. The nobility, in proportion as they grew rich, grew selfish and indolent. The Church, pumpered with gifts, grew rich, and in proportion as it grew rich, it became corrupt, and sought to accomplish by tyranny what it ought to have tried to do by education. Attempts have again and again been made to put life into the dormant and dying race. In 1812, 1820, 1836, and repeatedly in later years, all has been done that ardent spirits could do to resuscitate the nation; but all has been in vain; the downward tendency has remained, and hope seems to-day as far distant as ever.

"There are many who think that Spain is suffering now because, in the day of her opportunity, she abused her power; and when we reflect on the harsh policy of Charles the Fifth, and on the cruel policy of Philip the Second, and recall the memories of the Inquisition, it is difficult to resist the conviction that the sins of the fathers are being visited upon the children beyond even the third and fourth generation. Spain has still need to repent and to reform."

DAWNING RAYS IN THE HORIZON.

Such are the dark clouds that the *New York Herald* sees hanging heavily in the night of Spain's misery. But are there no stars shining through any of those clouds to relieve the gloom and inspire hope? Yes; and besides rays of light begin to dawn in Spain's horizon, harbingers of a bright future, when the "Sun of righteousness" shall fill that fair land with heavenly beauty. The Gospel is being preached in several of the leading cities of Spain by evangelical Spanish Christians, who are struggling to win their loved native land for Jesus and His precious truth. The preaching of the pure Gospel by these earnest evangelical Christians has been listened to by multitudes in Spain. There still lingers throughout Spain a Christian sentiment that has gladly responded to the noble efforts of these Protestant Spanish Christians, and many of their fellow-countrymen are uniting with them in Christian work. Evangelical congregations have, within the last few years, been gathered in several cities of Spain, as Seville, Madrid, Malaga, Granada, Saragossa, Camuñas, Valladolid, Cordova, Huelva, Cadiz, Cartagena, Barcelona and Melon. In Seville—where, during the sixteenth century, so many Spanish Christians died for their Christian faith in the fires of the Inquisition—a magnificent former Jesuit church has been secured for the evangelical congregation that now meets in that city.—The pastor of this congregation in Seville is J. B. Cabrera, a former Roman Catholic Presbyterian of high education, who to-day is an earnest, valiant, noble disciple of Jesus and faithful preacher of His precious truth.

TRUTH, ONCE CRUSHED, HAS RISEN AGAIN.

In spite of the errors and idolatry that the erring Roman Church has since the eleventh century introduced into the ancient Christian Church of Spain—in spite of that Inquisition which, having been first established in France, was afterwards forced upon the Spanish nation, and which startled the world as it there loomed up into view amid the glare of the flames into which it cast multitudes of Spain's noblest Christian sons and daughters who preferred to die rather than deny their loved Saviour,—in spite of all that Rome has done in late years to keep the precious Bible, when translated into their own noble language, from the Spanish people,—in spite of all of Rome's murderous efforts to crush out the pure truth of the Gospel in beautiful Spain—a Christian sentiment still lingers throughout that fair land which has, during the last

few years, gladly welcomed the preaching of the pure Gospel and the circulation of the Holy Scriptures among the people, and there, as elsewhere, truth, though crushed to earth, has risen again.

The Spanish Christian Church, reflecting the heavenly beauty and love of Jesus, again shines brightly over the ashes of its noble martyrs. Their testimony and their heroic deaths have not been in vain. The precious, glorious Gospel has again triumphed in Spain, and many of her sons again uplift the blood-stained banner of the cross as an emblem, not of Rome's tyranny and cruelty, but of "the truth as it is in Jesus."

THE GOSPEL EARLY PLANTED IN SPAIN.

The Gospel was firmly planted in Spain at an early date. Paul, the Apostle, early had his attention earnestly turned towards Spain, and in his Epistle to the Romans, wrote about his purpose to visit them on his way to Spain. In the year of our Lord 305, a Spanish Christian Church council was held in the city of Elvira, now named Granada, in Southern Spain. A Spanish historian states that there were present at this council "forty-three bishops, and twenty-six presbyters, the deacons (their number is not given), and the people," that "to deliberate on ecclesiastical subjects, the presbyters sat with the bishops, and the deacons and people remained standing," that "the second signature affixed to the resolutions that had been approved by this council, was the signature of Osio, bishop of Cordova."

This council of Elvira, by its thirty-sixth canon, ordained that there should be no pictures in the Spanish churches, wanting to avoid everything that might tend to idolatry. The eighteenth canon of this council allows—"the bishops, presbyters and deacons to engage in commerce," with the view of their thus aiding towards their own support.

The sixty-sixth canon of this same council shows that the early Church in Spain was an utter stranger to the thought of a forced celibacy being imposed on its ministers.

The bishop of Rome had nothing to do with this council.

OSIO, A SPANISH BISHOP, PRESIDES AT NICE.

Twenty years after the holding of this Spanish Church council at Elvira, the three hundred and eighteen bishops assembled at the general Church council convened at Nice, selected, not the bishop of Rome, but this same Spanish bishop of Cordova, Osio, to preside at their assembly. As we in thought look in upon this august Christian council at Nice, we see in that assembly aged and brave Christian men, some of whom have suffered cruel persecutions for the faith. There is one who bears the marks of chains; there are others who carry the scars of deep wounds, that remind us of those persecutions. On a throne-like stand that rises above them, all that is to be seen is a copy of the Holy Scriptures. The noble form of that tried champion of the faith, the Spaniard Osio,

attracts our attention, as that of the Christian who so greatly aided in preparing that Christian symbol of the faith—the Nicene creed.

These brothers in Christ who had assembled at the Council of Nice after having unanimously agreed that the ancient customs should prevail in the church, separated for their different homes and countries. Years come and go ; but the bishop of Cordova, Osio, bearing the marks of four score years, still travels far and wide throughout Europe in defense of the Christian faith.

EARLY SPANISH LITURGIES.

Different Spanish liturgies were used in different parts of Spain down to the seventh century, when the fourth council of Toledo passed a decree enjoining that one uniform liturgy should be used in all the Spanish Churches. The Latin mass and liturgy were not used in Spain until towards the close of the *eleventh century*.

The Christian Church in Spain had to struggle at times against heretical errors. Some of the kings of Spain, from taking an earnest part with the church in the defence of the Catholic or orthodox faith, were honored with the title of "Catholic," a title which the Spanish monarchs have since retained and used even after the Roman Church has so grievously separated the Church in Spain from the purity of the Catholic faith.

EARLY CHRISTIAN WRITERS IN SPAIN.

During the many centuries that passed before the ancient Church of Spain was subjugated by the Roman Church, several Spanish Christians wrote able works illustrating the Holy Scriptures. Prominent among the names of these Spanish Christian authors is that of Claude, bishop of Turin, who wrote in the ninth century. Claude was very emphatic in his condemnation of the worship of images and of the veneration paid to the relics and sepulchres of the saints. He was very clear in teaching "that man is justified by faith in Christ, and in no wise through the works of the law," and also in asserting that "heresies consist in departures from the exact interpretation of the Holy Scriptures."

Prudentio, bishop of Troyes, a Spaniard and contemporary of Claude, was also specially clear in teaching the pure doctrines of the Gospel.

SPANISH CHRISTIAN CHURCH SUBJUGATED BY ROME.

It was not until the latter part of the eleventh century that the Roman church succeeded in subjugating the Spanish Christian Church. The account of how this was done must be reserved for a future article, as also the history of the heroic struggle made by many Christians in Spain during the sixteenth century to try and free the Spanish Church from the Church of Rome, a struggle which, had it not been for the fires of the Inquisition, would, even in the opinion of Roman Catholic historians, have been successful. That same effort for the truth of the Gospel has been revived there within the last few years. The Inquisition cannot

now do its cruel work in that land. The Gospel shall yet triumph grandly in Spain.

Many of her sons, with deepest joy, are searching the Scriptures, and have found their way to Jesus, our Saviour, whose precious blood is the remedy for our sins, whose sympathizing love is the balm for our sorrows, whose service is perfect freedom, and who has said, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life."

Letter from the Ex-priest Aguas to the Mexican Archbishop,

BEING A TRANSLATION OF EXTRACTS FROM THE ANSWER WHICH THE PRESBYTER
MANUEL AGUAS GIVES TO THE EXCOMMUNICATION THAT THE BISHOP PELAGIO
ANTONIO DE LABASTIDA HAS FULMINATED AGAINST HIM.

(Concluded.)

THE RELIGION OF JESUS A RELIGION OF LOVE.

At last, they had compassion on that unfortunate child. Those presbyters who call themselves representatives of a God of peace, of love and mercy, had compassion on the girl, and they allowed her to be the last to perish slowly in the flames. Such is the charity of the fierce, hypocritical and cursed Rome! Does the sweet, merciful, and most loving Jesus command such iniquities and infannies, even against the vilest sinners? No, no, no! although you may perhaps say that He does, Bishop ex-Regent. Jesus loves us, and Rome hates us. Jesus came to save sinners, sacrificing his precious life for them, and Rome came to burn them alive, carrying off their money and their honor, that she may "commit fornication," as the Revelation says, "with the kings of the earth." It is impossible that the religion of prostituted Rome can be the holy, humane, beneficent, loving, charitable and consolatory religion of the Saviour—the religion which alleviates and has always alleviated the sufferings of so many unfortunate poor people who exist in this world, surrounded by egotistical rich persons and fanatical and despotic Roman bishops and presbyters.

DOMINIC DE GUZMAN, FIRST GENERAL OF THE DOMINICANS.

I neither calumniate you nor your Church, brother Bishop. Open the pages of history—that history which Rome would like to destroy and cause entirely to disappear. For instance, read what a man wrote whom you call a saint, whom you worship on your altars, and who was the first General of the Order of the Dominicans, after the "most merciful" Dominic de Guzman died. He tells us that this gentleman, whom he calls his holy Father, burnt an innumerable multitude of our brethren. If we were to learn that any man had remained without punishment who had committed a hundred murders, we should look upon him with horror, and we should avoid coming in contact with him. Well, this criminal would be innocent, compared with Dominic de Guzman. The ex-general Marquez, the assassin of the martyrs of Tacubaya, he who looked without being affected on the slow agony of those who died of hunger during the last siege of Mexico, is a virtuous and charitable man in comparison to this Dominican. This horrible assassin burnt, in cool blood, as many Albigenses as he could find, looking on with ferocious pleasure and joy at the painful agony of those victims who impugned the errors of Rome.

THE REWARDS OF CRUELTY.

But nevertheless, Rome, the Great Harlot of the book of Revelation, has rewarded Dominic de Guzman, her principal executioner, even after his death. She has de-

clared him to have been virtuous, innocent, charitable, worthy of our adoration, worthy of having images graven, and sumptuous churches erected to his honor ; and in fact, most worthy on account of his great crimes—pardon me, I made a mistake, for his humane merits, as your Church calls them—to be placed on a throne of glory in heaven, from whence he constantly intercedes, full of mercy, for all those who pray to him.

Brother Bishop, you and your Romanists most earnestly ask the protection of so blessed a saint. The Pontiff commands you to do so ; do you not observe that he is infallible ? What execration for the cursed Rome, which has shed so much blood in the Inquisition, the monstrous abortion of hell, which, in Spain alone, during a short period of time, caused more than thirty-one thousand persons to perish in the flames—a fact acknowledged by one of your own Romanist historians, who was fully aware of what passed in that hateful so-called Holy Office, as he belonged to it. When such has been the sanguinary and impious conduct which Rome has always enacted towards those who separate themselves from her and adhere to the doctrines of Jesus in all their purity, it is not at all strange that the partisans of this murderous sect should have publicly calumniated me.

ESTABLISHMENT OF A MEXICAN CHRISTIAN CHURCH.

A Christian and independent Church is being established in Mexico, united by the bonds of charity and faith with all the Christian churches of the whole world, and only subject to the True Head of true Christianity—Jesus Christ our Saviour. I know that, much to the regret of my adversaries, the pure Gospel, without the mixture of errors, will soon be known and admitted by the generality of my fellow-citizens. It is true that at present we have but slender resources to buy churches with, but we hope that Providence will supply us with all we need. Our Christian brethren of England and North America, who are generously helping Spain and other countries where they propagate the Gospel, will also award us their protection, more especially when they learn the efforts we are making to establish the true Church of Christ here, and to defend her from all her enemies.

We have separated ourselves from Rome, because we have found out the truth in Religion, because we have discovered that your Church is a heretical and idolatrous sect, because she is not one, holy, Catholic, and Apostolic ; for these titles can only be applied to the Church of Christ to which we now belong. This Church of Christ is *one*, because she is closely united to her only and true Head, Jesus Christ, with the bonds of that faith which is enlivened by charity. I have already proved that you and your sect have no charity ; therefore your faith is dead, in as much as the Apostle St. James assures us “ that faith without works is dead.” It is only faith in appearance, and will only serve to lead you to destruction.

FAITH AND WORKS.

You and yours are accustomed to use calumny as an argument against Protestantism. You say that we teach that it is sufficient for a man to be saved to have faith, even if he were to commit all manner of crimes and sins. This is a falsehood ; we have never taught so perverse a doctrine. We say that it is necessary that a man be converted to Jesus with a lively faith that he may be saved ; that is to say, that he must leave his wicked life, that he must believe that Jesus Christ paid on Mount Calvary the immense debt which we, sons of Adam, have contracted by our sins, and that the man becomes secure of the pardon he has obtained, not by his own merits, but *only* by the merits of the Saviour. Such a Christian follows the holy precept of the Lord, who commands us to love Him supremely and to love our neighbor as ourselves.

You and your sect, brother Bishop, have not this faith, since you say that faith without works is sufficient to make a man belong to the Church. This proposition

you cannot in any way deny, as it is found to be taught by all your theologians—a very false proposition indeed, for the true Church, besides being one must be holy. Now sinners are not holy, as they are separated from Christ, and are therefore His enemies, and until they obtain that holy faith which justifies and saves, they are in danger of perishing forever.

WHAT IS A "CATHOLIC CHURCH"?

You say, brother Bishop, that your Church is Catholic, and that out of her pale there is no salvation. In this we Protestants find a remarkable contradiction and an enormous falsehood. The word "Catholic" means *universal*, the word "Roman" means *particular*, and it is a contradiction to assert that a Church is at the same time universal and particular, which you all assert when you say you are Roman Catholics. Besides, if it were true that without the pale of your Church there is no salvation, the Virgin Mary, the woman of Samaria, Mary Magdalene, the Thiet upon the Cross, John the Evangelist, all the faithful of the Church of Jerusalem, and an infinite number of churches would have been condemned, as all those Christians never heard Mass, never received the Sacrament in one kind, did not confess their sins to the Priest, did not believe in Purgatory, Indulgences and Relics. In fact, they were never Romanists.

THE ROMISH CHURCH NEITHER ONE, NOR HOLY, NOR APOSTOLIC.

You say also, that your Church is Apostolic. You already know what would happen if the Apostle St. Paul were to rise from the dead and present himself in the Cathedral. Frankly speaking, you are convinced that your Church teaches things contrary to what the Apostles taught, and that we keep intact their precious doctrines. We Protestants are so fully convinced that your Church is neither one, nor holy, nor catholic, nor apostolic, that we believe she is a heretical, sacrilegious and idolatrous sect, and for this reason we have hastened to separate ourselves from her. Being also fully convinced that the Blessed Trinity very visibly protects the Church of Christ, to which these titles belong (since the Father chose its members, the Son redeemed them, and the Holy Ghost sanctifies them,) we apply to the Saviour, who tells us, "Come unto me and I will give you rest. No man cometh to the Father but by me. Him that cometh unto me I will in no wise cast out." And we apply to this most loving Lord, who addresses to His heavenly Father these words: "*Those that thou gavest me I have kept, and none of them is lost.*"

ROMISH CALUMNIES.

We are happy and contented, because we are the sheep of the Divine Shepherd.—You and your followers persecute us cruelly, you hate us, you interpret perversely our teachings. You calumniate us, saying, for instance, that we call the Virgin Mary "The Harlot of the Revelation." You state a falsehood, as no such horrible blasphemy has ever left our lips. We respect and love the Virgin Mary, because being the mother of Jesus she is a created being full of gifts, full of heavenly graces and blessings. We call the Church of Rome "The Harlot," because we see her portrait faithfully represented under this very name in the Holy Scriptures, and we have separated from her without fear of your hatred, your persecutions, and your excommunications; because we are protected by our Saviour, who is more powerful than you and yours, and whom we have preferred to obey and thus to adhere to the true Church.

CONCLUSION.

To conclude, I will only say, brother Bishop, that if you or any other persons are displeased at the style I have adopted in writing this letter, I beg you will recollect that the Prophet Elijah, in order to contend against idolatry, used the same style, and having to struggle with you and your followers, I am obliged to imitate the Prophet.

I remain, brother Bishop, ex-Regent, your affectionate servant, and brother in
JESUS CHRIST,
MANUEL AGUAS.

MISSIONARY WORK, PROGRESS, Etc.

Hungary and Transylvania.

THE Rev. R. Koenig, of Pesth, who, as our readers are aware, kindly superintends our work in Hungary and Transylvania, encloses in his letter of July 24th, 1872, translations of the quarterly reports of the colporteur Mr. Riedel and the Deaconess Sophie Wehn. Both documents are of great interest, and nothing but the lack of space prevents us from publishing them entire. The Bethesda Hospital, in which our Deaconess labors, has recently been removed to a large and spacious building, surrounded by open ground and shady trees, so admirably adapted for the purposes to which it is now put that it would seem as if "the Lord had built it for us many years ago." Especially is it favorable for the speedy recovery of patients afflicted with pulmonary diseases. The great lack now felt is of a *fund* to enable the Hospital to take in the suffering children of indigent parents. "Should this humble appeal from distant Hungary," says the Deaconess, "meet the eyes of any who would 'consider' our poor children, may the Lord reward them with the fulness of his blessing. Our large airy garden affords peculiar advantages for successfully undertaking the care of sick children." Of the patients she remarks:

"By far the greater number of our patients are Roman Catholics. We have enjoyed many tokens of the Lord's favor these past months. I feel it to be cause of deep gratitude to God each time after reading His holy word, or a sermon, when our message is listened to respectfully and attentively. A still greater encouragement is it to me, when I see our Romanists opening the Bible for themselves and silently perusing its blessed pages.

"While I pen these lines, I have been interrupted by a former patient, three months discharged, who wishes to have the exact address of our place of worship. For years resident in Pesth, he felt neither

inclination for nor the need of spiritual food. When with us, he was grateful for books and liked being read to. Now he says he feels constrained to worship in the house of God. Oh that he might there be met and dealt with by the spirit of all grace, and won for Christ!"

BIBLES AND RELIGIOUS BOOKS SOLD.

During the months of April, May and June, Mr. Riedel's sales of Bibles and Testaments amounted to 173, and of other religious books to 1366. The mixture of populations in Transylvania is shown by the fact that although the larger number of these were almost equally divided between the Hungarian and German languages, a small number of Roumanian, Slavonic and Italian volumes were also sold.

We give copious extracts from Mr. Riedel's account of his tours during these months, in the course of which he visited *twenty-five* towns.

ENCOURAGEMENT BY THE WAY.

"In journeying towards *Kronstadt* I had an interesting conversation with a Jew, a fellow-traveler, upon the subject of Bible dissemination and missions. A gentleman sitting opposite was at first a silent, but attentive listener; finally he joined the conversation and begged I would inform him, under whose auspices I labored and what was my special field. Great was his joy to learn, that Christian friends in distant America employed me to scatter the imperishable seed of the living word throughout Transylvania, and that I had now traveled six years in his native land distributing the sacred Scriptures and religious books. When I mourned over the hard and stony nature of the ground given me to cultivate and the spiritually bleak and rugged wastes yet to be reclaimed, Mr. R— remarked: 'nevertheless, be of good courage and undismayed, for greater is He that is with you, than all they that are against you.' Mr. R. acknowledged that the greater part of the congregations were in

deep, spiritual sleep. He expressed much gratitude, that God was raising up light-bearers to carry the lamp of life and to sound the Gospel trumpet." We parted, after I had consented to visit Mr. R. at Kronstadt. I shall now feel, that I have a fellow-laborer there. So I thanked God, took courage and proceeded to Petroiseny.

"From thence I sought out the Germans in *Urwegen*, spending the Sabbath day among them. Finding great companies of people idling about the streets in the afternoon, speedily group upon group thickened around me. Here were eager customers. One woman arrested my attention. She was apparently in deep dejection and said: 'My husband has just died and I want a Bible to seek comfort from it.' After securing a copy she added: 'Will you seek out some books and tracts for the sorrowful?' I placed a selection of such as seemed adapted to her case in her hand, expressing the wish, that the God of all true consolation might reveal Himself to her soul. I expect to remain here some time, for there are tokens of God's gracious blessing accompanying my work. After that I shall endeavor to visit the Italian railway laborers and distribute your liberal supply of Bibles and Testaments.

PREVALENT INFIDELITY.

"May 1st.—I find it necessary still to remain in the neighborhood of Schassburg. At this season of the year I cannot meet with the people in the villages.—They are absent cultivating the fields. I must either choose the hours from four to six in the morning to labor among them, or else seek them out at the weekly and monthly fairs. In *Reichersdorf* at the yearly fair I had my stand on the market-place. While awaiting my customers, a woman accosted me from Schassburg, saying: 'I am astonished at your perseverance in continuing the sale of Bibles and tracts. The people do not believe either in God or in eternal life. It seems, faith has died out here.' While she was speaking, a master tanner interrupted her with

a rude laugh. Said he: 'This colporteur offered me a Bible too in *Keppesstur*, but my neighbor tanners and I made good sport of him. Your Bibles are too old; they tell us of things that happened a hundred years ago. I have a Bible lying on the shelf at home, and I do not know what to do with it.' I spoke some words of rebuke and warning to the unhappy man. I have just learned that since this conversation took place, this man's large tannery has been burnt down. Will he recognize the hand of a holy, righteous God in this judgment?

AN ENQUIRER FOR THE TRUTH.

"In *Reichersdorf* I met a farmer, a Jew by birth, but baptized in the Romish church. With him I had much delightful converse concerning New Testament teaching. Joyfully he purchased a Bible and more tracts, including Dr. Marriot's tracts, which are specially serviceable to Catholics, who have some knowledge of the Scriptures. May the Lord guide this earnest and inquiring young man into all truth!

FRUIT AFTER MANY DAYS.

"In *M. Vasarhely* I had an encouraging instance of fruit coming to light after 'many days.' A young man from Alsace visited me, who lives in *Boldogfalva*, and who bought two Bibles from me three years ago. He is a carpenter by trade, and told me, after reading and diligently searching the Scriptures, he could no longer remain in the Romish church, and had now taken the preliminary steps to leave that communion and to join the Hungarian Protestant Church in *Boldogfalva*. I congratulated him cordially on his resolve, wishing him the richest blessings from on high.

SABBATH DESECRATION.

"The month of *June* has been wet and showery; not one day perfectly dry. This has rendered the roads impracticable and the work heavy. The two past years the crops have failed, and the prospects are cloudy for the present; hence the people have little inducement to part with their money and invest in books. These hard

times have afforded me many an excellent opportunity for solemn dealing with individuals. Men confess: 'God is awarding us our due punishment for our sins, because we have backslidden from the Lord, and cast his fear away from us.'—Others again refuse to recognize the righteous judgments of God. As an illustration of this I may mention, that I passed a Sabbath in the Hungarian village *Erdő St. George*. The Sabbath evening bells called us to the house of prayer. On arriving I found a few men and women assembled, but the greater part of the congregation were *dancing* in a newly erected barn adjacent to the church, and were evidently so intent on their noisy amusement as to deafen the chimes of the bells and the pealing of the organ close by.

'In *Erket* I met some Christian friends. Mr. S—— of Mediasch spoke with sorrow of the

"MANY CHRISTIAN CONGREGATIONS IN
SPIRITUAL SLEEP,

dead to divine things; also of the incalculable blessing to a whole district of one living, zealous pastor. Another referred to the loose state of Sabbath observance and the poor attendance of worshipers. This friend was interrupted by a third, who remarked: 'You well know that I have ever been a constant church-goer, and that the word of God dwells in my family—but, tell me, what possible inducement can I have to attend the ministrations of a pastor like ours? Does he not keep an inn, and does he not provide victuals for the railway workers? Satisfy yourself of the truth of my statement, and go across this moment to the manse and you will find on this, the Lord's day, a large wagon with five horses loaded with barrels of wine, which they will unload to-day.' (With much grief I here add my own testimony to the truth of this statement.) Mr. M. continued: 'On a recent visit to Mehlburg, while the evening church bells were still ringing, the Rector of the parish [school] along with the pastor drove past to the railway station, that they might first pay the laborers, who had brought their loads of

gravel.' These and more similar scandalous and unseemly exhibitions on the part of the clergy produce a most demoralizing effect.

"THE SCHOOLS IN ERKET

were not in a good condition. The Rector purchased *one copy* of 'Bible Stories' from me some years ago, and now he complained that, as there had been only this single copy of the book among the senior class, it had become quite dilapidated!

A PRODIGAL SON.

'I visited the railway laborers and found them in a sad condition, both morally and spiritually. The wet season had confined them to the barracks, and induced a still freer use of ardent spirits than usual. I offered the Book of books to all, and met in my rounds with some men of cultivated intellect and refined manners. I was particularly struck with the sad and forlorn appearance of one, who had served as first lieutenant in Mexico, but whose irregular life had reduced him to the position of a common navvy. On asking if he would purchase a Bible, he gave this mournful reply: 'Alas! I well know what is written in that book, and if I had lived according to its holy requirements, I should not be this day without a coat to my back or shoes to my feet. Both I and many of my comrades are nothing better than prodigal sons.' I answered, that there was still room and time for repentance, and that Jesus received sinners. After presenting each man with a tract, I left, commending them to the love and the grace of our Lord Jesus Christ."

Italy.

WE have the gratification of laying before our readers some extracts from a report of the official visit to the churches founded and sustained by our Board in Northern and Central Italy, made by the Rev. A. Van Nest, D.D., and the Rev. J. R. McDougall, M. A., President and Secretary of the Evangelization Committee of the Free Italian Church. At present we shall confine ourselves to the six northernmost of the eighteen churches

whose statistics were given at some length in an appendix to the *Christian World* for March last. Of the

OCCASION OF THIS VISIT TO THE CHURCHES
Rev. Mr. McDougall writes :—

“Although the heat had set in strongly, this long-promised visit was felt to be so necessary and useful that it was happily accomplished in June. The Evangelists had been long craving for a visit, and the Committee earnestly desired to see the agents at their work, so as to suggest any improvement, and above all to strengthen the hands of the brethren and encourage them in their work of faith and labor of love.

“I never enjoyed any trip so much as this, though the heat was so exhausting. It was a most primitive, apostolic round of visits to the dear converts who had been gathered out of the world and around the standard of the Cross.

HAPPY RESULTS.

“I rejoice also to say that God has blessed the visit every where. From every station I have since had letters, showing that the Evangelists and their flocks were delighted to see us, and that they have entered on new paths of usefulness hopefully and energetically.

PLAN OF THE VISIT.

“It was all along intended that we should go in twos to visit the stations. Dr. Van Nest was to be joined by one Italian brother and I by another. But in the end we had to go alone and do the best we could. Gavazzi was in America, Feretti was ill, DeMichelis was too much occupied with his 2 churches and 2 schools at Pisa and Ghezzamo, and Lagomarsino could only leave his post for one night, and that to Bassignana, at my earnest request.

“My plan was to join the congregations in their worship and meditation on Scripture, and then to address them at length as to the need of effort, prayerfulness, liberality, &c., in prosecuting the evangelization of Italy. I encouraged them to ask questions and state their feelings and the wants of the station.

I WAS EVERY WHERE RECEIVED WITH
OPEN ARMS.

“Salutations were sent by me from one church to another; every person present at the meetings shook my hand cordially, and fervent prayers for your Society, for me, for Italy, &c., were poured forth at the footstool of mercy.

THE WORK OF THE EVANGELIST.

“Here perhaps I ought to say that very early in the tour I was deeply impressed with the conviction that unless an Evangelist had a large congregation, the pastoral care of which occupied his whole time—that is, until such time as the membership should go beyond 60 or 70, the Evangelist, according to his former experiences, should strive to act on those who were without the church, and so, with God’s blessing, add daily to the church of such as should be saved. One man had the physique and capacity to be a Colporteur-Evangelist, another the qualifications and diplomas to be Schoolmaster Evangelist in his own district. I am glad to record the fact that all the Evangelists entered into my views and showed very earnest conviction.

“Here then are the stations in the order of my visiting :

1. **TREVISO.**—The Evangelist is an excellent Christian man, Mr. Manin. During the week he has kept a small school, and preached four or five evenings of the week, paying visits to Conegliano and to Belluno, where there are brethren, and where we shall probably have to pay a small sum for a place of worship. Mr. Manin is to go out each alternate week in all directions as a colporteur, and so seek to gather in some wandering sheep to the fold of Christ.

“I was aware of the haughty,

PERSECUTING SPIRIT OF THE BISHOP OF
TREVISO.

For years he has been a noted Ultramontanist. Had I not known it, however, the aspect of the congregation and the character of the *locale* would alone have revealed the fact. The 40 persons gathered together had a poor, suffering, hunted-down look, and some were absent

though genuine believers, because their employers defy them to unite with the Evangelists publicly in the worship of God. The locale, though central and large, is very damp and unwholesome, being in fact an old stable. The two end windows, looking out on a garden, and from which all the light of the apartment is drawn, *have been closed up tight from the outside*, since the contract for the place was entered on.

"I spoke earnestly of such petty and illegal tyranny. They told me they had gone to law, but it had been decided against them. The bench of judges were all of the retrograde stamp. They seemed to think that the contract bound them to remain on, even after their windows had been blocked up with wooden boards, *that the Gospel sound might by no chance escape to the outer air* and disturb the owner of the garden. At my request, however, they have examined the matter, and find that in a few months they may leave.—They are now seeking a better place. Let us pray that despite oppression and opposition, they may succeed. In doing good to the souls of men, we must not injure their bodies, by inviting them to a dull, damp place of worship.

"2. UDINE, on the very frontier of Austria. Here the locale is on the first floor, rather off the main thoroughfare, but a few notices which are to be put up will remedy this. There is an immense hall adjoining the place of worship, where the school used to be held. The rooms are all lofty, dry and clean. The people are a great contrast to those of Treviso, being healthy and happy-looking, well clad, and seemingly well to do. A school is really required here, with a female teacher capable of instructing in needle-work. Mr. Girola, the Evangelist, has a good voice, address, and modest manners. His fluent and effective utterance pleased me much. This is his first charge; he has been here three years."

3. VERONA.—Mr. Signorelli has recently been transferred to this post. Rev. Mr. McDougall writes that he is most en-

ergetic and indefatigable, and speaks with great satisfaction of his efforts to instruct the people in the Holy Scriptures, questioning them verse by verse and explaining the sense "in a most edifying way."

"At the last moment, he providentially got a most suitable locale, central and in a good thoroughfare. The windows have been broken, stones have reached the very pulpit by the window at the other end of the locale, but that has only drawn attention, and crowded the place and drawn forth the protection of the civil authorities. Here too a school would be very valuable.

"4. BRESCIA.—Here you have a remarkably able Evangelist. Mr. Beria is one of the oldest converts, and has been in different large congregations, and yet he is a young man, as are the other Evangelists—say of 35 years. His locale is small and damp, and must stand in the way of success in gathering a large congregation. He passed an examination last year, and has a first class diploma as teacher. I urged him to open an Evangelical school, as there is none in Brescia, and to get another and a better locale, dry and healthy, to serve both for church and school. He is doing so, and will open the school in September, after the holidays. *He and the Waldensian pastor are on the best of terms.* The Waldensian minister came to our meeting and took part in our conversation about the need of a school, &c.—Meantime I know of no transfer for Mr. Beria, though he is qualified from his knowledge of the Word and expository skill to preside over a much larger flock.

"5. Como.—Mr. Righi is an elderly man, but fresh and vigorous. He was a colporteur. I urged him to act as colporteur on Lake Como. He gladly accepts, and has begun. I have reports of his visits to several outlying villages. These reports I mean hereafter to translate portions of and send on every month to you. But I judged a general report the best thing at first starting. They were earnest about a school. We talked of it at length. Since my visit, a lady, member of Milan Church, has undertaken to carry on the

school gratuitously. She is thoroughly competent. This is most gratifying intelligence. The school is to be opened immediately in the church locale, which is a good one. The people pay for the locale themselves.

"6. BASSIGNANA.—This is your largest and most flourishing station in the North. It is on the way from Milan to Alexandria, about six miles by carriage from the station of Valenza. It is a rural village.—150 persons were present. For 350 francs we have secured forever, or rather during the life-time of the proprietor, Balossini, an elder of the church, the large and central locale. The Gospel has made such progress here, the Bible being in every house, that the authorities

"GRANTED AN OLD POPISH CHURCH, but it is out of the way and would not be suitable. I went from house to house, and was delighted with my reception by every family. A dear brother we found preaching Christ at the corner of a street to a group of 12 or 15 peasants. This is his constant and beloved employment.—I shall never forget the enthusiasm of the people—men and women in equal numbers."

In a postscript, the Rev. Mr. McDougall mentions a circumstance both gratifying in itself and important as a guide to the

NUMBER OF EVANGELICAL CHURCHES IN ITALY.

"Dr. Davis, of the London Religious Tract Society, when with us this spring, urged me to send as a present from him a library of our religious books to every Evangelical congregation in Italy, composed of 20 adherents and upwards. I was too busy to undertake this labor, but consented. You will be glad to know that I sent out 88 libraries. We know of many small meetings, of course, but this is a valuable statistic, showing that there are eighty-eight Evangelical places of worship known and recognized throughout the kingdom of Italy, each with twenty adherents and upwards. What hath God wrought! Surely this is an encouraging fact."

Greece.

Athens.—Rev. Dr. Kalopothakes.

Dr. Kalopothakes, writing under date of August 10th, mentions the gratifying circumstance that, in spite of the hot weather, the number of hearers in attendance upon the services of the Greek Evangelical Church is fully up to the expectations he had formed for this season of the year. Of newspaper attacks there has been no lack; and we notice from the "Star of the East" of July 29th, old Style, (Aug. 10th, New Style), that some enemies of the truth have been endeavoring to make capital of the disfavor in which the order of Free Masonry is held throughout the East, and particularly in Greece, by spreading the report among the ignorant that Masonry and the "Evangelical Church" are "one and the same thing." We need not say that the editor is easily able to show the absurdity of this singular statement. In his letter, Dr. K. informs us that the ministry which has lately fallen took no steps against him. What the new ministry may attempt, we shall see. There are few educated Greeks who from motives of superstition would be inclined to lend a very ready ear to the invectives of the "Holy Synod"; but it is impossible to predict the precise effect which the urgency of the ecclesiastical accusers might have upon politicians ambitious of retaining power.

Chili.

Santiago.—Rev. J. M. Ibanez Guzman.

Writing in the depth of winter in the southern hemisphere (July 9th, 1872,) Mr. Ibanez says: "Owing to the cold and rainy weather of the season, the Sabbath evening congregation has averaged only fifty at the last three meetings. This is small, for we expect as the usual attendance 75 or 80." Next Sabbath we hope to celebrate the Lord's Supper. A member of the congregation, wife of an English mechanic and mother of a large family, is to be propounded at the Church meeting next Thursday. This is hopeful and encouraging. She seems to be a modest,

pious woman. Her step will, no doubt, influence for good her whole family, and especially her grown-up daughter. Our Sunday-school continues small, but, thank God, there are some little fellows in it that I love for the interest they are manifesting, and the evident pleasure with which they attend."

Mr. Ibañez refers in his letter to a promising field in Southern Chili, that ought in his opinion to be occupied by another laborer—Concepcion and its vicinity—and promises to speak more fully of it in his next letter.

Copiapo.—Rev. S. J. Christen.

UNDER date of August 12th, 1872, the Rev. Mr. Christen writes an encouraging letter respecting the prospects of his work. He says:—

"In Copiapo nothing essentially new has occurred since I wrote my last. Our regular services are well attended; a collection of eight to nine hundred dollars has been raised to cover the expenses we shall have in obtaining a chapel. And it is worthy of remark that this collection has been gathered of four or five men here in Copiapo itself, with the exception of a hundred dollars we have received from Valparaiso. I am very anxious to organize the church, but think it better to wait until the new chapel is finished."

Alluding to the success of the new day-school, whose establishment has already been referred to in the "Christian World," Mr. Christen shows how even secular studies may be employed to convey Christian instruction:

"I have introduced the subject of sacred history, which no doubt will give me an ample opportunity to speak to the hearts of those I have under my tuition, and inculcate Christian principles. Moreover, as I have won the entire confidence of almost all of the boys, they will ask me questions, as boys do: for instance, only a few days ago I was asked by a little fellow in all the directness and simplicity of a child, whether I ever confessed. Naturally this question gave occasion for a long and interesting conversation on con-

fession. Another very intelligent lad asked me whether really the Bible teaches that we ought to pay for having the sacraments administered to us, or for having mass read, etc. Here also I could expose one of the most abominable practices of the church of Rome. In this manner, as you may easily realize, I can do a great deal for the establishment of true belief and true knowledge in the hearts of the rising generation. There are not a few of these boys who regularly attend our services."

Valparaiso.—Rev. A. M. Merwin.

WE have advices from Rev. Mr. Merwin, of the date of August 15, 1872, from which we take the following interesting items of information.

PRIESTLY INTERFERENCE WITH A PROTESTANT SCHOOL.

"Our new day school, which was in a prosperous condition when I last wrote you, has suffered sadly from the attacks of the priests.

"The Curate of the parish, after visiting the school and seeing that the Bible was read to and by the children, sent an order by the Superintendent of schools that this institution should be closed at once. The Director, a Chilean, refused to obey the order, knowing that it could not be legally executed.

"The Curate then sent for the female teacher, who is a Roman Catholic, and had been employed only in giving secular instruction, and enticed her away with the offer of another situation equally as good. We advised her to accept the offer and she left us, after having told the pupils privately that they must all follow her to another school, which the priest hoped soon to establish. Then all the priests in that quarter of the city took the matter in hand, and from all the pulpits parents were warned not to send their children to the school under pain of condemnation. Eighteen of the pupils were at once withdrawn, and malicious boys in the neighborhood believed that they were doing God service by breaking in the school-room windows. Still we have thirteen

pupils remaining, and a good teacher who has been a member of our congregation for some time past.

A MOTHER'S TESTIMONY.

"Some good Romanists are not afraid of the threats of the clergy. For instance the mother of one of the children, a poor lame boy, told the Director, 'Before this school was opened, my boy was idle and learning bad habits from companions in the street. He has learned to read here, and has improved in many respects. I'll not take my child away from these privileges, although the priest has sent an order for me to do so.' 'But,' asked the Director, 'do you know and approve of the religious teaching we give here?'—'Yes,' she replied, 'I know that you teach the children about Jesus Christ, and instruct them in the Gospel. There's nothing wrong in this, I'm sure, though I'm not a Protestant.'

ACCESSIONS TO THE CHURCH.

"Our church membership was increased at the last communion (this month) by the addition of two men, one of whom gives most cheering evidence of his love to Christ. His wife, who has been a devoted Romanist until recently, was present at the celebration of the Supper, and as we silently partook of the precious emblems her stifled sobs were heard; caused, as she said afterwards, by the thought that she was separated from her husband on such an occasion as this, and by a sense of her Saviour's love, such as she had never experienced amid the gorgeous ceremonies of the Romish Church. After the congregation was dismissed, she remained to speak with me, and in answer to the wish expressed that she should help her husband in the Christian life, she said: 'Yes, I am anxious to help him, and I hope before long to confess Christ as he has done to-night.'

A CONTRAST.

"One of our communicants was obliged to return to his post as guard in the military prison, and remarked the next day that to go from the communion table into the company of godless and impure men,

to listen to foul language and brutal oaths after joining in hymns of praise to Christ, was indeed like coming down from the mount of glory with Christ into a wicked world.

"THE RIGHTS OF NATIVE PROTESTANTS

are being recognized by the present government. A priest had refused to legalize the marriage of two Protestants because the woman was a Chilian and had been baptized in the R. C. Church. But the Minister of Worship, with whom Rev. Mr. Ibañez had a private interview, declared that the law which provides for marriage among 'dissenters' applies to Chilians who have embraced the Reformed faith, as well as to foreigners. This is a great point gained in favor of the liberty of conscience in this land, and it is a gratifying fact that one of your missionaries here, the only native pastor, has been the means of obtaining this important concession from the government.

"'A CHURCH EDIFICE WE MUST HAVE,'

is the oft-repeated assertion of many good friends of the native Church in Valparaiso. We now worship in a hall, kindly lent us by Dr. Trumbull's congregation, and labor under many disadvantages. Some benevolent individuals, foreigners, encourage us in looking up a good site, with the intention of helping us, pecuniarily, but we shall need assistance from you also. Can and will the Society, or rather the churches, render us aid in this important object?"

—
We have received and read with great gratification the Valparaiso *Record* of July 25th, 1872, edited by our esteemed brother, the Rev. Dr. Trumbull. It is, as usual, filled with interesting matter. The missionary reports from our various stations have in great part been anticipated in our columns. We take from the Record the following incident which recently occurred in Chili. It is appropriately headed :

A WISE PRIEST.

"A short time since, a woman in the privacy of the confessional informed a Roman Catholic clergyman that her hus-

band had commenced reading the Holy Scriptures; and in reply was asked how he conducted himself in other respects. She answered that he was behaving better than ever before, that he had desisted from former habits of indulgence, that he brought home the wages he used to spend with bad companions in drinking, that he was more industrious and more attentive to his family. The priest then told her not to interfere with him, but to let him read the Bible, if he wished to do so. The result has been what might be hoped for; he has become in many ways a reformed man; he now loves the Saviour, loves to pray, has become a Christian in spirit as well as in name, in life as well as in profession, is anxious to lead others too to Christ, and by wise counsel has been successful in dissuading some from sinful courses. Religion with him is a reality, and his entire deportment manifests improvement in the relations of his life.

"We commend this case to the favorable notice of all who have shown sympathy with the distribution of the Sacred Writings in this community, as it shows that their labor is not in vain in the Lord.—We also commend it to the attention of all such as doubt the utility of such distribution among the native people of this land."

Central Mexico.

Central Mexico.—Rev. H. C. Riley, D. D.

The following summary of missionary work done under the auspices of our "Union" in and around the city of Mexico will be read with interest; especially by those who remember how short a time has elapsed since not a voice was there raised, or would have been allowed to be heard in behalf of the pure Gospel of our Lord Jesus Christ. This summary has reference to the present year 1872.

In the city of Mexico, the Gospel has been regularly preached in four places of worship. The two most important are the church of the ex-convent of *San José de Gracia* and the chapel of ex-*San Francisco*; both of which have now become Protestant Churches. At both of these there

are large congregations. The other two places of worship are missions, one in a house in the street *Minzuanes*, and the other in the National Prison.

A mission has been maintained in the town of *Joquicingo*, of which Mr. *Hernandez* is pastor, sustained by our Society. Here the congregation numbers over 150; and there is in connection with it a boys' school.

The department of *Christian Publications* has received continued attention. As far as funds would allow, pamphlets, tracts, and occasional papers of a suitable character have been prepared for the different congregations in Central Mexico. A *Depository* has also been maintained for the sale of Bibles and Tracts, and systematic distribution has been pursued. The Depository is situated in the best street in the Mexican capital.

A *Sunday School*, a large and very successful boys' school, and a *Christian school for girls*, have all been well maintained in the city of Mexico.

A *Young Men's Christian Association* has accomplished much good at the capital; and some efforts have been put forth towards educating young men for the Christian ministry.

While the numerous *Christian congregations in the surrounding country* have been encouraged so far as possible to depend upon their own resources, aid has in various ways been accorded to some of them. Assistance has been rendered towards the fitting up of chapels in *Tulmanalco*, *Cocotlan*, and *Tizayuca*; rural congregations have been stimulated to extend the Gospel work to new fields: and, when persecution has arisen, measures have been taken to bring the subject before the general government and to secure its protection.

THE following extract is from a letter dated Mexico, August 24th, 1872, written to a merchant in this city, by John Petherick, Esq., our valued "English Methodist" correspondent:—

PROGRESS AMID OPPOSITION.

"As to church matters here I am happy to say there is much in the movement to

encourage us, notwithstanding the tremendous amount of opposition it encounters from the Papists, and others who, whilst calling themselves Protestant Christians, look with envy, hatred and malice on our little Church, which is struggling to carry out the Gospel principles to their fullest extent; and some of those who like to live loosely and not be subject to order try to do us all the injury possible. Such a man is ——, who is associated with a Mr. ——, a man who bears an indifferent character here: but the cause is the Lord's, and therefore we will not fear his enemies.

SEVERE ILLNESS OF AGUAS.

"Our minister, Mr. Aguas, is, I am sorry to say, laid by, from an excess of work under which he has fallen. His state has been critical in the extreme, but I am glad to say a favorable change has taken place, although he is yet in great danger of a relapse, which would be a terrible affair indeed. In the midst of all this sickness he is firmly rooted in the faith, and is calmly waiting the will of his heavenly Father. He said to me, 'My dear brother, I would like to live to work for my Saviour, but I am content to die whenever He may think fit, as He will do all things well.'

"Such a spirit I consider to be that of a Christian, and the loss of such a man would be irreparable, so far as we can see at present; but then, as Dr. Clarke said, 'God buries His workmen but carries on His work,' and so I believe in this case.

AN EVANGELIST FROM THE JESUITS' COLLEGE.

"We have with us now a Spaniard from the Jesuits' College in this city, and I am glad to say he is a thorough Evangelical preacher. He attends to the boys' school and preaches also. Although by so doing

he has drawn on himself the enmity of the majority of his countrymen and the whole of the clergy, which they manifest in every possible way, yet he remains firm. I look upon the

"EDUCATIONAL DEPARTMENT

as of vast importance. I am glad to say that we have been able this week to move our boys' school into a room in connection with the church of the ex-convent of San Francisco, and have had the front neatly painted and the name of

'COLEGIO DE JESUS' 'INSTRUCCION GRATUITA PARA NINOS,'

placed over the door; so that the establishment is now in a public position, and the number of scholars augmenting. The girls' school will for the present be continued in the church.

"My opinion is that it is of the greatest importance that a college be established for the education of ministers.—There is a very great deficiency of qualified preachers, and therefore the importance of this institution cannot be overestimated. I trust you and the other friends who take an interest in God's cause in Mexico will not cease to work in its behalf, and place it on a good, substantial footing, as it is a work well worthy of Christian sympathy, prayers, and pecuniary assistance."

THE EVANGELIST "CANAL."

In another letter Mr. Petherick writes about the Spaniard already alluded to in the previous extract, and says: "I went to San Jose de Gracia last Sunday to hear *Canal*, and I confess I was agreeably surprised. A more truly Gospel sermon I never heard; it was to the point and heart work. You need not fear for the ministry here whilst we have such a preacher in our Church."

SIGNIFICANT ITEMS.

THE GENERAL CONVENTION of Congregational ministers and churches, at their late session in Brattleboro, did not see fit to recommend a change, either in the time of the annual concert of prayer for Colleges, or in the direction of the gifts of the Churches for evangelical labors in nominal Christendom. In this, the Convention, doubtless, truly represented the wishes of the people. The time of the concert (last

Thursday of February) is too well suited to the convenience of our Colleges and other literary institutions; and the friends of the *American and Foreign Christian Union*, in Vermont, are too well satisfied with the course and success of the labors of that Society, and, withal, too strongly attached to it as an agent of good, in Mexico, Italy, and other parts, to authorize, as yet, the recommendation of the changes proposed in these respects by the Oberlin Council. We understand that some of the County Conferences have joined in the Oberlin recommendations to make the American Board the agent of all offerings for evangelical labors in those fields; nevertheless, the Churches and individuals have entire liberty to act their own pleasure in the case. The word of the Apostle abides for all Congregationalists: "Why is my liberty judged of another man's conscience?"—*Vermont Chronicle*.

REV. H. C. RILEY, D. D., well known for his gratuitous labors in Mexico, has returned to New York. His protracted stay at Cape Cottage was on account of the health of his parents. In another column we give a few lines from the *Christian World*, testifying to Dr. Riley's work in Catholic Mexico. It will be remembered that a Protestant religious paper unobtrusively published, last June, a communication underrating that work. That article purporting to come from a citizen of that country, and endorsed as from a "Christian Mexican gentleman," was not prepared by a Christian Mexican, nor even a gentleman; but a scape-grace from justice.—*Christian Mirror, Portland, Me.*

HEAVEN, VIA PURGATORY.—The *Catholic Review* is amazed at our assertion that "the Romanists give to the openly wicked passes to heaven *via* purgatory," and demands our authority for the charge. We answer: In a number of countries in which all sorts of wickedness abounds, almost the entire population are counted as members of the "holy Catholic Church;" and, so long as they do not defy the authority of the priest and abjure the doctrines of the Church, they are members in good standing. They may be, and in numberless cases are, "openly wicked," flagrantly so. But how often do we hear of any one being excluded from the Church of Rome for wickedness! Men like Luther, or Dollinger, or Hyacinthe, may be excommunicated, while the ban-lit robber and murderer can partake of the communion and receive priestly absolution. These criminals expect to go to heaven by virtue of their Church relation. Of course belonging to Church and being forgiven would amount to nothing if it did not promise heaven at last. But the people referred to do not expect to go to heaven direct. We presume some of them would shrink from it, for they very well know they would not feel at home there. They are taught, as Dr. Braun, a Roman Catholic clergyman of New York, lately remarked, that every soul "must endure some suffering as expiation." So they expect, by priestly help, extended either before or after their death, or both, to reach heaven through purgatory. This we call "giving to the openly wicked passes to heaven *via* purgatory." Whether the "passes" are or are not good, is another question.—*National Baptist*.

IRISH CATHOLICS.—The *Irish World*, a Romish paper in New York, claims that the Celtic element in our population is one-third of the whole, giving, to prove its claim, the following table:

The population of this country is now about thirty-nine millions, and the various elements that go to make up this population are:

French.....	4,000,000	Germans.....	5,000,000
English.....	6,000,000	Africans.....	5,000,000
Irish.....	13,000,000	"Indians".....	500,000
Spaniards.....	3,000,000	Scotch, Welsh, Italians, etc.	2,500,000

"These are the American people."

The *Methodist* replies to these hyperbolic figures of the *World* by this statement of facts from the highest official sources :

The census of the United States, for 1870, gives the following statistics of the nativity of our population :

Born in United States,	32,989,437	Born in Ireland,	1,855,779
Born in Germany,	1,690,410	Born in England,	550,688

Allowing for the children of foreign parents born in the United States, and reckoning them with their respective nationalities, there is no arithmetic that would make the Irish and Irish-Americans considerably exceed the Germans and German-Americans. In view of these facts, the proportion of 13,000,000 for the Irish to 5,000,000 for the Germans in this country, as claimed in the above table, is too preposterous to require serious refutation. But the tables of the census of 1860 are still more decisive. From these it appears that the total number of foreigners immigrating to the United States from the year 1820 to the year 1860 was 5,032,411. Of these, 967,336 came from Ireland, and 1,486,044 from Germany. There is no basis in 967,336 for an Irish-descended population of 13,000,000, and it is clear that whatever that population may be, the German-American is at the least its equal.

It is about time that this blarney about Ireland in America was stopped, or, at least, was estimated at its true value by Protestants. The Church of Rome has not half the power in this country to-day that either the Methodist, the Baptist, or the Presbyterian has.—*Herald and Presbyterian*.

THE POPES.—The whole number of popes from St. Peter to Pius IX. is two hundred and fifty-seven. Of these eighty-two are venerated as saints, thirty-three having been martyred ; a hundred and four have been Romans, and a hundred and three natives of other parts of Italy, fifteen Frenchmen, nine Greeks, five Asiatics, three Africans, three Spaniards, two Dalmatians, one Hebrew, one Thracian, one Dutchman, one Portuguese, one Candiot and one Englishman. The name most commonly borne has been John. The twenty-third and last was a Neapolitan, raised to the chair in 1410. Nine pontiffs have reigned less than a month, thirty less than a year, and eleven more than twenty years. Only five have occupied the pontifical chair over twenty-three years. These are St. Peter, who, it has been asserted, was supreme pastor twenty-five years, two months, and seven days ; Sylvester I., twenty-three years, ten months, twenty-seven days ; Hadrian I., twenty-three years, ten months, seventeen days ; Pius VI., twenty-four years, eight months, fourteen days ; Pius IX., who celebrated his twenty-fifth year in the pontifical chair, June 16th, 1871.—*Christian Intelligencer*.

I AND MY BURDEN.

I and my burden, O Master !
I come at Thy merciful call,
And cry to the Infinite goodness
That helpeth and healeth us all.

I and my burden ! I bore it
In weakness and weariness long ;
It dimmed all the glory of sunlight,
It hushed all the sweetness of song.

It hid all the love-light around me,
Dropped thorns on my wearisome way ;
It benumbed all the strength of my striving,
And banished the beauty of day.

I and my burden, O Master !
No sheaves of the ripening grain ;
But only a fruitage of folly,
Of idleness, weakness, and pain.

I and my burden ! I bring it
In shame and in sorrow to Thee ;
For I know there is none other refuge
Of help or of healing for me.

I stretch forth the hands that are failing,
I lift up the heart that is sore ;
I have brought Thee my burden, O Master,
Thy pardon and peace I implore !

—*S. S. Times*.

LITERARY NOTICES.

Books.

Bible Work in Bible Lands; or, Events in the History of the Syria Mission. By the Rev. Isaac Bird. Fully Illustrated. Philadelphia: Presbyterian Board of Publication. 16mo. 432 pp. \$1.50.

One of the earliest laborers in the Syrian mission field has given us, in this book, an account of the re-introduction of truth into the lands once hallowed by the foot-steps of our blessed Lord. He has put on record the names and the deeds of that noble band of pioneer Christian workers, who, during the present Century, have planted the Gospel standard anew in this land in which the message of "peace on earth and good will to men" was first proclaimed. His story is told most pleasantly and attractively, and we feel sure that it will deeply interest not only the adults but many of the youth in our Christian homes. We trust, also, that it will prove a popular book in the libraries for Bible classes and for the advanced pupils in our Sabbath-schools. Many of the narrations of incidents in the book have a fascination quite equal to any romance. We are glad that so important a subject has been handled in so lively and attractive a style.

The Presbyterian Board of Publication has issued two more sets of "*Books for Little People*." Each set consists of six books, in a neat box, size 18mo., 72 pp., with two beautiful pictures in each book. Price, \$2.00 p.r. box. One set is styled "*Honest Jim Series*," and is by Martha Farquharson; the other is termed "*Archie and Pussy Stories*," written by Mrs. Mary J. Hildeburn. We have known these writers long and well, and would readily take on trust any thing which they write for the children. If a parent or teacher wants a present for a good little boy or girl, we commend to him one of these boxes with its contents.

Magazines and Papers.

The Eclectic Magazine of Foreign Literature.—The September number of this old friend comes freighted with the associations of many years. The Eclectic has done excellent service by introducing to the American public a great number of valuable articles which otherwise might never have come to notice, except among the subscribers to the costly quarterlies and out-of-the-way magazines. With the lapse of time the Eclectic has become rather more lively, drawing more upon the magazines and less upon the quarterlies, and probably meets the tastes of a larger number of readers. The most noticeable articles in the September issue are perhaps Clark's discussion of the Middle Ages, and a paper on Wit and Humor, from the British Quarterly Review. Of minor articles, that upon "The Recent Fossil Man," from the *Popular Science Review*, is most timely. The writer seems fully to endorse the views of Mr. G. W. Nicholl and Mr. Moggridge, that the skeleton discovered in the early part of this year in

one of the great caverns of the Franco-Italian frontier, and which was confidently asserted to furnish another proof that man was a contemporary of the extinct animals whose bones are found in close proximity, was *interred* there. If so, why not long posterior to the extinction of those animals? A creditable degree of care is exhibited in the editorial selections, and the Notes on Science and Art are useful and of interest. The portrait of Dr. Döllinger gives a good idea of the personal appearance of one who more than any other single man seems, under God, to have the direction of the Old Catholic movement in his hands.

Harper's Magazine.—Porte Crayon contributes another series of illustrative sketches of the "Mountains," which, with Morgan's "City of the Sea" (Venice), and Miss Woolson's tour of the Great Lakes, constitutes the most brilliant portion of the September number. Hon. Charles K. Tuckerman's paper on the "Political Characteristics of the Modern Greeks," is moderate and fair in tone, and does credit to the writer's heart as well as his head. We have no doubt that Mr. Tuckerman hits the point precisely when he adds to the statement that there is plenty of corruption in Greek Political Life, as in that of other lands, the important note that in Greece "few acts of political iniquity lie concealed." It is this publicity which in great measure accounts for the reputation for dishonesty which seems to cling to the skirts of Greece. None the less on that account, however, does Greece need the pure Gospel, as the only cure for the festering corruption which eats away the heart of any national life into which the vital force of true Christian principle is not infused.

AMERICAN MISSIONARY MAGAZINES AND PAPERS FOR THE YOUNG.—We have received the usual number of these, but omit specific reference to them in this number.

FOREIGN MISSIONARY MAGAZINES:—

As we go to press we have received the *Evangelical Christendom* for September, 1872. This has long been on the whole the most important of the British monthlies for one who wishes to obtain in a small compass the most complete and just view of the progress of religion throughout the world. After a very common fashion in England, the United States seem for the most part to hold too inconspicuous a place in this survey; but as other and fuller sources of information on this country may be presumed to be accessible, the *Evangelical Christendom* is excellent.

We have a vigorous laborer in the defence of Christian Truth in the "*Shield*," a double sheet, published in Greenock every month. In a recent number we find a representation, almost full-size (taken from *Plain Words*), of a scapular which has lately been sold extensively in Dublin, as a sure preservative against small-pox and other contagious diseases. It has the figure of a heart and a cross upon it, with the words, "Conserve the Heart of Jesus is

with me." "One Hundred Days' Indulgence" is thrown in for the benefit of all the purchasers of the scapular, and the document attesting this has the signature of "Paulus Cardinal Cullen." "The statistics of mortality, indeed," says the writer, "in the Diocese of Dublin, are not very much in favor of his miracles." We are persuaded that there is a far larger *proportion* of Roman Catholics than of Protestants being carried off at present by infectious diseases. As a rule, the former live in dirtier houses; and the dirt, we apprehend, is more than a match for the scapular." And he adds: "Even supposing Cardinal Cullen to be sincere, does not his publicly committing himself to such a wretched superstition as this, demonstrate his utter unfitness to have the irresponsible control of the education of the country? It is not to be wondered at that he does not like the National Schools. We can quite understand his charge of 'Godless education.' With him, Christianity counts for nothing, unless it has a considerable admixture of Paganism."

Times of Refreshing in Spain—A periodical published quarterly in Edinburgh, in the interest of the Spanish Evangelical Society—comes full of information, which will be read with interest, respecting the work of the Gospel in the Peninsula. We hope to make reference to its pages hereafter.

The Church Missionary Record for September, in addition to its usual copious selection of intelligence from its fields of labor in heathen lands, contains a proposal to all the agents and friends of the Church Missionary Society throughout the world, to set apart the 20th of December, 1872, as a day of special prayer for an increase of Missionary Laborers in the Church of England." This proposal, first made by the venerable Society for the Propagation of the Gospel in Foreign Parts, has been cord ally accepted and endorsed by the Church Miss. Society. Among the wants prominently set forth, is that of "Missionaries of high attainments and special gifts to meet present necessities."

R E C E I P T S

In behalf of the American and Foreign Christian Union, for the Month ending
31st August, 1872.

MAINE.		NEW YORK—Continued.	
Gorham. W. Oxnard.....	\$5 00	N. Y. City. Donations through Rev. A. J. Park.....	30 00
VERMONT.		Port Richmond. Ref'd Church half yearly collection, per C. Theodore Pine, Treas.	20 00
Benson. Cong. Ch. and Soc'y \$16.75; Mr. Kellogg \$1.....	17 75	N. Y. City. St. Luke's M. E. Ch., semi-annual contribution, for support of native preacher in Central Mexico.....	125 00
Bridgeport. Cong. Ch. and Soc'y.....	15 20	Round Lake. Camp Meeting, Jos. Hillman \$20; Jas. N. Austin, J. D. Tompkins, \$10 ea.; Rev. C. F. Noble, Aaron Goddard, Rev. L. N. Beaudry, J. A. Newkirk, W. B. Webster, S. H. Pitts, Philip Potts, C. J. Warington, Benj. Wiltre, B. Nichols, Rev. J. E. King, D. D. Chas. H. Smith, M. D., \$5 ea.; G. E. Davis, J. C. Collins, H. Russell, B. D. Ames, S. M. Williams, \$2 ea.; Rev. Wm. Jones, Rev. T. Remick, Rev. W. Post, \$1 ea.; others, \$44.....	157 00
Castleton. Rev. N. P. Gilbert, for church building fund in Copiapo, So. America.....	10 00	Staten Island. Jas. Stikeman.....	2 00
	42 95	N. Y. City. Bedford st M. E. Ch., add "Mrs. James G. Moffet, to constitute Miss Mary A. Moffet, Mrs. Harriet R. Norris, and Miss Mary Norma, L.M.'s.....	34 36
MASSACHUSETTS.		Amsterdam Pres. Ch., which constitutes Chandler Bartlett L.M.....	45 50
Boston. Bequest of the late Mrs. Mary Ward, per Geo. K. Ward, Ex.....	100 00	" Union Meeting in Pres. Ch., which constitutes Rev. E. M. Laurence a L.M.....	24 50
Granville Corner. A friend.....	25 00	N. Y. City. Pres. Church.....	62 00
W. Boyleston. Cong. Ch. and Soc.....	5 00	Schenectady. Ref'd Church, Albert Van Vleet, \$5; Rev. H. A. Raymond, \$1.....	25 00
Worcester. Cong. Mission Chapel.....	13 00	" Union Meeting.....	16 00
Charlestown. Union Meeting in M. E. Ch.....	26 00		1,203 45
Melrose. M. E. Church.....	23 06		
	192 66		
RHODE ISLAND.			
Barrington. Bequest of the late Rev. Francis Horton, per Abby H. Horton.....	333 33		
CONNECTICUT.			
Lakeville. Mrs. Mary A. Holley.....	20 00		
Milford. Dea. T. Miles.....	5 00		
Plainville. L. H. Carter.....	2 00		
Hockanum. M. E. Ch.....	2 55		
	29 55		
NEW YORK.			
Owasco Lake. Edward Adriaance.....	5 00	Newark. W. W. Morris.....	7 00
N. Y. City. Bequest of the late W. W. Chester, in addition to \$500 before, per W. Chester and J. L. Sutherland, Exs.....	500 00	" Pulpit supply \$20, and \$12.50.....	32 50
Trumansburg. R. Tallmadge.....	2 00	Trenton. Rev. G. F. Brown, D. D.....	5 00
Rochester. Thos. Broxholm, for Bible work, East Pembroke. Rev. G. S. Corwin, for two L.M.'s.....	5 00	Ocean Grove. Camp Meeting, J. L. Brewster \$10; Miss L. Hanley, Robt. Morrison, Stephen Rogers, Matilda W. Beck, Thos. Davies, W. H. Woodin, Jos. H. Thornley, T. W. Lillagore, Judge Yard, W. H. Schirm, J. W. Fielder, \$5 ea.;	
	60 00		

NEW JERSEY—Continued.

Miss Harriet Geulbaugh, \$3; Daniel Christy \$2; Mrs. E. L. Dunfield, Mrs. M. A. Prosser, Miss Willard, A Sunday prescription fee, \$1 ea.	74 00
Long Branch, Ref'd Ch, B. G. Clark \$3; Geo. L. Brown, Mrs. J. I. West, \$2 ea; J. H. Bentley \$10; J. P. Branch, H. W. Wilson, C. B. Fosdick, H. Bauchen-closa, D. O'Dell, H. F. West, \$5 ea; E. W. McClave \$4.	114 40
" Centenary M. E. Church.	9 00
" Rev. H. M. Brown.	5 00
Atlanticville, M. E. Ch.	9 98
Newark, S. C. Halsey.	10 00
Atlanticville, Rev. S. T. Horner.	1 10
	267 46

PENNSYLVANIA.

Honesdale, Pres. Church, D. P. Kirtland, D. Haywood, J. F. Roe, W. S. Tracy, H. M. Seeley, Z. H. Rafale, Mrs. P. P. Brown \$5 ea; others, \$41.26.	76 26
" Union Meeting in full of L. D. for Rev. Chas. S. Dunning.	31 00
	107 26

MARYLAND.

Baltimore, D. T. and F. J. Morton, \$10 ea; Miss E. A. Hammond \$1.	21 00
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ILLINOIS.

Danville, S. S. Dobbins \$50, Griffith rents \$9.51.	141 51
Urbana, Rev. S. M. Morton.	5 00
Champaign, Pres. Ch., Jas. McKinley \$5, others \$10.	15 00
" M. E. Ch., L. M. Tullius \$5, others \$7.	12 00
" Cong. Church.	5 00
	178 51

INDIANA.

Franklin, Pres. Ch.	16 30
" Union Meeting in M. E. Ch.	11 22
" W. R. Esher.	10 00
Mitchell, Pres. Ch., balance.	1 00
Greensburg, Pres. Church.	16 00
" M. E. Church.	8 00
" Baptist Church.	1 50
" Christian Church.	1 50
Plainfield, Yearly Meeting of Friends, in Bibles and Testaments.	50 00
Evansville, S. Orr, Frank Sellman, \$10 ea; T. Scantlin, L. M. Baird, C. K. Drey, P. Decker, G. Start, B. Parsons, J. Shanklin, J. L. Orr, D. G. Mark, C. H. Kellogg, \$5 ea; M. Dalzell, S. E. Gilbert, \$3 ea; G. Bitroff, H. O. Babcock, J. Davidson, H. K. Wells, \$2 50 ea; J. Scantlin, T. W. Turner, \$2 ea; Gorse, Coolidge, Green, and Morgan, \$1 ea.	94 00
	207 52

OHIO.

Cleveland, Mrs. Elizabeth E. Taylor.	100 00
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MICHIGAN.

Detroit, A Congregationalist, for Central Mexico.	10 00
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IOWA.

Des Moines, 1st Pres. Ch., W. Marlon \$5; J. S. Lovejoy, Jas. George, W. H. Baxter, C. H. Rawson, Jas. R. Mathews, J. S. George, J. P. Foster, Rev. W. J. Gill, Mr. Carpenter, \$1 ea.	14 00
" Centenary M. E. Church.	21 00
" Wesley Chapel M. E. Ch., Gov. Carpenter \$5; J. F. Kennedy, R. C. Webb,	

IOWA—Continued.

\$2 ea.; E. S. Harter, Mary Hoffman, Mrs. E. Burnett, E. E. Morrison, L. Harter, E. I. Fairall, \$1 ea; others \$1 35.	18 35
" Evang. Church, for Central Mexico.	13 65
Scotch Grove, Pres. Church.	14 80
" M. E. Church.	2 00
Lyons, M. E. Ch.	10 00
Tipton, Pres. Church, J. H. Starr \$5; W. L. McCrosky \$2; Mrs. C. Starr, Messrs. W. Shearer, Kittell, Mayes, Lyle, Platt, Birds, A. Thayer, J. T. Thayer, Botton, Newcom, W. Shearer, Sen., W. Shearer, Jr., Rev. E. L. Dodder, \$1 ea; others, \$9 10—to constitute Rev. E. L. Dodder a L. M.	30 10
Red Oak, M. E. Church, W. A. Rigby, Geo. Slater, John Dorcas, John M. Witherell, \$5 ea; A. L. Halvland \$2, others \$8—to constitute Rev. S. B. Maltby L. M.	30 00
Scotch Grove, U. Pres. Ch., in part of L. M. for Rev. W. D. Kalston.	9 80
	161 70
Winchester, Va. Rev. G. W. Leydurn, D. D., for Dr. Kalopothakes.	5 00
Columbia, Cal. Mrs. Grace Dealey.	1 00

Receipts of the Italian Deputation for the Free Church of Italy.

Milwaukee, Wis. From a Lady, by the hands of Rev. J. Porter.	200 00
Indianapolis, Ind. Additional.	6 00
Louisville, Ky. Additional.	54 00
Minneapolis, Minn. 2d Pres. Ch.	126 10
" Centenary Meth. Church.	63 75
" Plymouth Cong. Church.	55 00
" St. Anthony Pres. Church.	26 00
Minneapolis, Minn. St. Anthony Pres. Ch., add.	2 00
St. Pauls, Minn. Pres. Church.	52 15
" Pres. Church, add.	13 00
Milwaukee, Wis. Jefferson st. Bapt. Ch.	39 34
" Spring st. Meth. Church.	61 21
" Spring st. Cong'l Ch.	1 15
" Immanuel Pres. Ch.	147 00
" Oliver Cong. Ch.	79 01
Madison, Wis. Bapt. Church.	67 00
" Bapt. Ch. additional.	19 50
Racine, Wis. M. E. Ch.	17 75
St. Ann's, Ill.	50 00
Chicago, Ill. 2d Pres. Ch.	240 76
" Ref'd Church.	25 00
" 3d Pres. Church.	198 50
" 1st Pres. and 1st Cong. Chs., not yet received.	
Toledo, O. 1st Cong. Church.	58 75
Cleveland, O. 1st Pres. Ch.	108 54
Buffalo, N. Y. Lafayette st. Pres. Ch.	141 29
Hamilton, Ont. Pres. Church.	14 53
Toronto, Ont. Gold st. Pres. Ch.	36 00
" Metropolitan M. E. Ch.	128 34
" Bond st. Cong. Ch.	22 35
" Cook's Pres. Ch.	109 12
" Knox Pres. Ch., not yet received.	
Rochester, N. Y. Central Pres. Ch.	100 00
Rome, N. Y. Pres. Church.	55 10
Utica, N. Y. Ref'd Church.	68 22
" Ref'd Church, add.	6 00
Madison, Wis. Bapt. Ch., add.	5 00
Syracuse, N. Y. Plymouth Cong. Ch.	143 00
Kingston, 1st Ref'd Ch.	81 13
Utica, N. Y. Ref'd Ch., add.	5 00
	2,487 02
Total Receipts as above.	\$5,553 21

THE CHRISTIAN WORLD.

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NOVEMBER, 1872.

No. 11.

EDITORIAL NOTES.

ROMANISM IN AMERICAN POLITICS.—We regret to notice a disposition in certain quarters to introduce religious tests into the present exciting presidential campaign. For the first time, perhaps, in the annals of the State of New York, the question has been raised before voters, to what religious denomination the candidate for the governorship belongs. Not content with loudly proclaiming to the public that the nominee of one of the political parties is a "severe and earnest Roman Catholic," some of its chief advocates have made the circumstance that no Roman Catholic has ever held the highest position in the gift of the people of the State, an argument for the election of a Roman Catholic on the present occasion. "One thing I cannot bear to have said," remarked an editor recently. "They [the Roman Catholics] have been voting for Presidents for nearly a hundred years. . . . I cannot bear to have it said that Protestants are more bigoted than Catholics, and cannot vote even for a Catholic in return. Every public man in the State has asked Catholics for their votes. I ask them if they *ever* responded to the same by voting for an honest man." An attempt has been made to excite the same spirit of sectarian partizanship in individual voters. On the public streets of this city and of other cities in the State, thousands of cards or tickets have been distributed on which the name of the candidate in question and the name of the clergy are printed in a circle, with a large blank space occupying the centre. One of the daily papers (the New-York Times) publishes a list of this singular device for securing the votes of a single religious denomination. Ministers and good men of all parties should set their faces with unflinching determination against any such appeals to popular prejudice.

POPELY AND INTOLERANCE IN ITALY.—The rebuff which the Pope received in the recent elections in the city of Rome is fully confirmed by the more precise returns which we have received since our last number went to press. According to the figures in the "Nation," out of 15,000 registered votes, only about 8,000 took part in the election, and of these just

about one-fifth, or 1,611, voted with the clerical party. We now hear, however, that this party was more successful in Naples, where, through the over-confidence and dissensions of their antagonists, the priests have secured an almost complete triumph, although polling only a minority of the votes. An intelligent correspondent of the New York "Evening Post," in a letter from Florence, of September 5th, 1872, while accounting in some detail for this circumstance, gives some facts respecting Italian journalism which illustrates the fearful spread of irreligion to which the recoil from Papal superstition has naturally and almost irresistibly led. Look even at the titles of some of the more recently established papers—*Satana*, *la Voce del Diavolo*, *Il Ladro*. Of the last the writer says: "Some idea of the aim and character of this newspaper may be formed from its title—literally *The Thief*—and from the very large wood-cut which daily occupies more than one-third of the first page. This illustration represents two policemen in the act of arresting a man with a loaf of bread under his arm, while in the distance an elegant barouche rolls by, its owner reclining luxuriantly within. The motto below is in verse, and is equivalent to

'He who steals a loaf of bread is always a bad man ;

He who robs and oppresses the poor is an honorable man (*galantuomo*).'"

Every thing we hear from Italy goes to prove that unless the Gospel in its purity is speedily given to that beautiful land, not Popery but Infidelity in its lowest forms—avowed Atheism—will soon reign supreme.

THE POPE AND THE DRAMA.—Under this title the New York *Christian Advocate*, of Oct. 3rd, 1872, calls attention to the startling change which has come over the theatres of the city of Rome. We all know that the Pontifical government was never unfriendly to the drama, which it regarded as a very convenient means for amusing and giving employment to the populace. In return, the playwrights of four theatres of the city were expected rigidly to abstain from any political allusions, and to be loyal even at the risk of being stupid. After Victor Emmanuel's entry the traditions of the place were too strong to be instantly set aside. But now, at last, the managers have found it their interest to drift in the direction towards which the current is setting. The crimes of the Papacy and of the Inquisition have come to be the most popular subjects of dramatic representation in all the theatres, and crowded houses witness plays with such titles as these: "The Mysteries of the Spanish Inquisition; or, Torquemada Sixtus the Fifth." "Beatrice Cenci." "Barbara Ubryk; or, The Nun of Cracow Buried Alive." "Il Maledetto." "The Hebrew Family; or, The Mysteries of the Old Police." Of the first of these the correspondent of the London *Times* says:—

"The iniquities of the Inquisition are shown up with all the apparatus the Roman

stage is capable of. This, indeed, is but little ; but the want is fully compensated by the skill of the actors and the sensational character of the incidents. In the fourth act the torture chamber is given. The victim is slung up by cords in the presence of the audience. His screams and writhings, the impassibility of his judges, his death under torture, were given with a semblance of reality positively frightful.—Some ladies were obliged to leave the theatre ; while all, men and women alike, were horror-struck, not at such a scene being put upon the stage, but with a conviction of the terrible nature of the reality depicted.”

What shall be done for a city where the last vestige of faith in the religion once honored is disappearing from the hearts of the people ? What but as speedily as possible to preach to them the pure Gospel, and supply the place of the building now fast crumbling away with a more glorious edifice—more glorious because resting on the stable foundation of truth and justice.

PROTESTANTISM ALWAYS FRIENDLY TO POPULAR INSTRUCTION.—In Italy, as every where else, the desire for education goes hand in hand with the pure Gospel in its progress among the masses. A touching incident that recently occurred in Bologna may serve as an illustration. The inhabitants, now emancipated from the temporal tyranny of the Pontifical government, lately celebrated the anniversary of the day upon which, nearly a quarter of a century ago, they rose to drive the hated foreigner from their city (August 8th, 1848), among other things by a “scholastic festival.” In the “Liceo Galvani”—so named in honor of the illustrious Bolognese discoverer in natural science—the “Bolognese League for Popular Instruction” distributed prizes for eminent merit. Among those honored by receiving prizes were two aged workmen, members of the Free Italian Church. “I wished to be present at this festival,” writes a correspondent in the Milan *Chiesa Libera*, of September 1st, 1872 ; “and in truth when I saw my two dear brethren so applauded, my heart moved me even to tears.” A secular journal, the *Monitore di Bologna*, remarks : “It was a grateful and touching sight to see these workmen, with hair frosted by age, with hands hardened by continued toil, receive the reward of the mental fatigue to which they had subjected themselves after that of their arms.” And another journal tells us that when the Royal Commissioner, not satisfied with expressing his approbation by a warm grasp of the hand, in true Italian fashion went so far as to kiss on the cheek one of the grey-headed workmen, who, in 1862, when he first began to attend the Evangelical meetings, knew neither how to read nor how to write, the whole audience broke out in rapturous applause. Such incidents—and they are not exceptional—will go far to counteract the delusion into which Italians just freed from the intellectual thralldom of Rome are wont to fall, viz., that true progress must, in the very nature of things, be irreligious.

DR. JOHN HENRY NEWMAN ON INFALLIBILITY.—Dr. Newman is among the numerous Romanists whom the discussion respecting the Papacy's part in the massacre of St. Bartholomew's Day has called into print. Need we say that he repudiates any justification of the foul deed, and even condemns hypothetically any Pope that may have endorsed it? "No Pope," he writes, "can make evil good. No Pope has any power over those eternal moral principles which God has imprinted on our hearts and consciences. If any Pope has, with his eyes open, approved treachery or cruelty, let those defend that Pope who can. If any Pope at any time has had his mind so occupied with the desirableness of the Church's triumph over her enemies as to be dead to the treacherous and savage acts by which that triumph was achieved, let those who feel disposed say that in such conduct he acted up to his high office of maintaining justice and showing mercy."

But while thus conditionally conceding the possibility that a Pope may have committed one of the most atrocious crimes ever perpetrated by man, Dr. Newman would save the dogma of infallibility. This he does after this wise:—"Craft and cruelty, and whatever is base and wicked, have a sad Genesis, and eventually strike the heads of those who are guilty of them. Whether in matter of fact Pope Gregory XIII. had a share in the guilt of the St. Bartholomew massacre must be proved to me before I believe it. It is commonly said in his defence that he had an untrue, one-sided account of the matter presented to him, and acted on such information. This involves a question of fact, which historians must decide. But, even if they decide against the Pope, his infallibility is in no respect compromised. Infallibility is not impeccability. Even Caiaphas prophesied, and Gregory XIII. was not quite a Caiaphas."

We are not surprised at the *suavitas* which the learned writer enters against being obliged to regard all the Popes as sinless. History reeks with their unnumbered crimes, and even Dante finds a place for Popes, with Cardinals and other prelates of high ecclesiastical rank, in the *Inferno* of his "Divine Comedy." But even granting (which we cannot grant) that the personal crimes of the pretended head of the Christian Church do not disqualify him for his functions, and that an Alexander VI. may be a murderer and incestuous person, and, after contemporaneously committing the darkest crimes and infamously dictating the true faith with the Divine authority, be at length consigned to the eternal punishment his sins deserve—even, we say, granting so monstrous a supposition, we cannot see any sense in confounding the public and official instigation and approval of the massacre by the Popes Pius V. and Clement XIII. with the common personal derelictions of the men that have held the Pontifical throne. It was as *Pope* that the former persistently urged Charles IX., and Catherine de' Medici, and Anjou,

and the several cardinals at the French court to make no peace with heretics, and veiled the deeds of the assassin with the cloak of religion. It was as *Pope* that the latter praised God that against hope he had seen the admonitions of his predecessor heeded and carried into effect, and approved the massacre by picture and medal. The crime was that of the Papacy by its accredited head; and for it the Papacy—fallible or infallible—is to be held to a rigid account.

IS ROME PENITENT?—The recent occurrence of the Tercenary of the massacre of St. Bartholomew's Day, has given rise to a very interesting and important discussion. In the course of a sermon delivered in the "Town Church," at St. Andrew's, the eminent Dean Stanley, after characterizing the massacre, on the anniversary of which he preached, as "a dreadful crime which exactly 300 years ago darkened the face of Christendom," went out of his way to add: "The medals which were struck in its honor, the pictures which still hang on the walls of the Vatican Palace, delineating its horrors as among the glories of the Papacy, are now disowned with shame and remorse by the Papacy itself." This venturesome assertion called forth a letter from the Rev. J. A. Wylie, D. D., of Edinburgh, one of the ablest and most distinguished of living controversial writers, addressed to the editor of the *London Times*. Reviewing the Dean's statement, the Scottish divine observed: "It would unspeakably delight all true Protestants to think that it was so. But, sir, have we a particle of evidence to this effect? I know of no bull, brief, or Apostolic letter of Pope, no canon or decree of Council, no authoritative utterance of any sort in which the St. Bartholomew massacre is disowned, or repented of, or condemned. There is not, so far as I have ever seen, a single line in the whole range of Romish authoritative literature which can possibly be construed into an acknowledgment of error, or a confession of guilt in the matter; and certainly, if Dean Stanley knows of any such, now is the time, when Rome has placed the priest above the monarch, and the Papacy has suddenly shot up into a loftier than its Hildebrandine stature, to produce it." After calling attention to the fact that in a question so vitally affecting the welfare of States mere impressions or charitable wishes go for nothing, Dr. Wylie proceeds to show that inconvenient as the memory of the massacre may be, and "chafey" as the Papacy is of displaying its commemorative medals of August 24th, 1572, it never has or can confess it to be a crime.—And this conclusion he bases, *first*, on the *logical* structure of the Papacy, which makes the Pope the Vicar of God, superior to kings, and therefore fully justified in punishing capitally any revolt against his authority; *second*, on the *dogmatic* structure, as set forth in the *Enceylical* and *Syllabus* of Pius IX., which claim for the Church the right and duty of employing force and punishing error; and *third*, on the *historical* struc-

ture—the decree of July 18th, 1870, declaring the Pope infallible, being retrospective as well as prospective. “Pius IX,” Dr. Wylie pithily remarks, “took all his predecessors into partnership with him in this affair of infallibility—a tremendous burden, doubtless, but that is the Papacy’s own concern ; and, as the St. Bartholomew crime was done, as Dean Stanley tells us, with the approbation of the Pope of the day, the Papacy has to bear, along with all other mistakes, errors, and crimes which the decree of the infallibility has bound upon its shoulders, the crime of the St. Bartholomew massacre. The infallibility and the St. Bartholomew massacre must be retained together, or cast off together ; disjoined they cannot be.”

The same views were expressed by the editor of the London *Times* itself, in a forcible article which rebuked the “generous inadvertence” of the Dean, and stigmatized the Pope of Rome as “author and accomplice” of the massacre “both before and after the fact.” Several liberal Roman Catholics hastened to reply to the letter of Dr. Wylie, as well as to the editor, and protested their own abhorrence of the crime ; and even Dean Stanley attempted to justify his original assertion. All that he could allege, however, was in substance that the inscription on Vasari’s painting—“Pontifex Colini necem probat”—had been effaced, that the authenticity of the famous medal had been denied by a Papal dictionary, and that the Pope’s thanksgiving was only for the saving of Charles the Ninth’s life. The London *Christian World* well remarks on the whole affair : “The Papacy, we take it, will wish Dean Stanley neither to praise it at all nor to blame it at all. His proof of ‘disowning’ and ‘shame and remorse’ amounts to this : that a Pope and several Papists have impudently lied in order to disguise what the Papacy did in connection with the massacre of St. Bartholomew. . . . The Papacy identified itself by medal and picture with the massacre in the sixteenth century ; and it identifies itself with it in the nineteenth by declaring that Popes have always been infallible. If this is not so, let the Pope say as much ; his silence proves him an accomplice with his predecessors who rejoiced over this tremendous crime.”

A TRIUMPH OF RELIGIOUS EQUALITY IN FRANCE.—Among the just grounds of complaint of our brethren in France has long been the fact that their most temperate utterances have been construed by partial judges as wanton assaults upon the Roman Catholic Church, and that they have been punished for saying of the Roman Catholic system what would have been considered quite allowable had it been uttered by their adversaries in regard to Protestantism. It is well known that the *Code Napoleon*, adopted as the basis of Modern Greek law, was employed in the same unfair mode against Rev. Dr. Jonas King, in Athens. We are glad to say that this discrimination against Protestants is likely to cease

so far as France is concerned. In the city of Libourne, some twenty miles east of Bordeaux, the pastor of the Reformed Church (Established) Rev. M. Jules Steeg, shocked at the impiety of the celebration of the *Fête-Dieu*, or Corpus Christi, believed himself called upon to write a remonstrance in the public journals. The festival in question was instituted centuries ago in honor of the doctrine of transubstantiation, and it was the impiety of the worship of the wafer as the "body of God" that M. Steeg combatted. Although the discussion seems to have kept within the bounds of controversial courtesy, the priests were much incensed, and tried to represent it as a direct insult to religion. As such they endeavored to get the courts to regard it, but at first failed to secure the co-operation of the State Attorney. Lately, however, the Minister, M. Jules Simon, ordered the alleged offense to be prosecuted, and M. Steeg was put on trial. A writer in the *Pall Mall Gazette* (quoted in the *New York Times*, of September 28th, 1872), says :

"The Avocat-General pressed for a conviction, on the ground that religion was insulted directly consciences were offended, adding that consciences must have been offended, as a prosecution had been demanded, *ergo* M. Jules Steeg was guilty, *ergo* he should be punished. M. Steeg, who defended himself, had a good deal to say in favor of liberty of conscience, which implied liberty of expression. To show that Protes antism was more violently assailed at the present time than he had ventured to assail the dogma of the Real Presence, M. Jules Steeg quoted from a book by M. Auguste Nicolas. That gentleman is an ex-magistrate or judge, of Bordeaux, and in his work called *Protestantisme* he alludes to Luther as having been the most debauched of men, and says that the devil was the first Protestant, that the Reformation encouraged all kinds of detestable vices, etc. At the head of the volume is a letter from Monsignor the Cardinal Archbishop of Bordeaux, approving it, and complimenting M. Nicolas on the moderation of his language. Suffice it to add that M. Steeg put his enemies to confusion and was acquitted."

THE MARRIAGE OF THE PRIESTHOOD.—"FATHER" HYACINTHE.—The renunciation of celibacy on the part of a single Roman Catholic priest, or even of half a dozen, would not under ordinary circumstances long draw the attention of the Christian public. Such events have not been uncommon in the past. At the time of the great reformation of the sixteenth century, the number of priests who renounced Rome and married was very large, even in those countries where Protestantism never gained the ascendant. Many a bishop followed in the same track, and became, according to Biblical sanction, "the husband of one wife." And even one of the most prominent members of the Papal College, who, besides his cardinal's hat, wore the episcopal mitres of several sees—Cardinal Odet de Châtillon, Admiral Coligny's elder brother—was among the number of married prelates. His wife—*Madame la Cardinale*, as she was familiarly known—figured prominently at the court of Charles IX of France, greatly to the annoyance of the Papal party. The sensation produced by the marriage of *Hyacinthe Loyson*, a single priest, is due

chiefly, perhaps, to the peculiar attitude of the man, to his conservative tendencies, to the circumstance that only the most decided convictions of duty have apparently been able to move him step by step from the false position he once occupied, and that even now he has by no means reached the full light into which we yet hope to see him emerge.

But greatly increased attention has been called to this event by a letter which Hyacinthe has seen fit to address to the editor of the "Independent" of this city, and which has already found its way into many other journals. We confess that the issuing of such a public apology for a course which needed no defence impressed us unfavorably, as both unnecessary and injudicious; and some portions of the letter are surely open to the criticism of being in bad taste. Nevertheless, we trust it will prove salutary in its influence. Its plea for the sanctity of the holy estate of Christian marriage is a strong and manly one, and will doubtless secure a hearing in many a conventional cell into which the voice of a Protestant would not be allowed to penetrate. He boldly takes the ground that were the taunt which his enemies will certainly direct against him true—that he left his convent for the purpose of marrying—he would yet have done nothing "which could not be openly avowed before those who place the natural law of God, with its inalienable rights and duties, above human law, and especially above conventional engagements." The succeeding sentences in which this view is supported are remarkable, and deserve to be thoughtfully weighed:—

"That which is really a matter of guilt and blame is to drag on without conviction and too often without morality, the chains of obligations which have ceased to bind, save only out of deference to the prejudices of the world and the calculations of individual interest. That which ought to excite reprobation, that which, to my part, I have always looked upon with horror, is not marriage, but sin! Unswervingly faithful to the principles of the Catholic Church, I feel myself in no manner bound by its abuses; and I am profoundly convinced that amongst the most fatal of these abuses are perpetual vows."

While admitting that there may be instances of a holy celibacy, the writer denies that enforced celibacy is any thing but one of the commandments of men which make of none effect the commandments of God, and alleges the circumstance that the Pope himself permits the existence of a married clergy in the Oriental, so-called "United Churches," as evidence that there is "no real incompatibility between the two great sacraments of ordination and marriage." Respecting the low estimate of marriage which enforced clerical celibacy presupposes, the writer says:—

"The countervailing prejudice belongs to a perversion of moral ideas, which one has a right to marvel at finding among Christian nations. How have they come to degrade marriage to this base and unworthy conception of it, which is as repugnant to the delicate and generous instincts of the heart as to the teachings of revelation? Truly, if marriage is but a concession to the infirmity

or even to the passions of our nature, I admit that it is for the priest a degradation and defilement. But I am then equally at a loss to see how it can be reconciled with the dignity conferred by Christian baptism, with the holiness which our Christian profession demands; and, to be logical, it would be necessary, with Tertullian, to forbid it to true Christians everywhere. Christian marriage—the only marriage of which I speak—is not a concession to our weakness, it is not even a mere means for perpetuating our race; it is, if I may be allowed to quote myself ‘the most complete, the most intimate, and the most holy union that can exist between two human beings.’”

The letter closes with a touching appeal to the Almighty, worthy, in our opinion, of a place beside the impassioned apostrophes of William Farel and of Martin Luther:

“I am nothing, O my God; but I feel myself called by Thee to break the chains Thou hast not made, and which weigh so heavily, often alas! so shamefully on the holy souls of Thy priest-servants. I am a true and faithful servant; but, nevertheless, Thy great liberality is strong to brave the tyranny of opinion, to refuse to bow before the prejudices of my time and country, and hath made me steadfast to act as though there were in the world naught save my conscience and Thee.”

We would be glad to see “Father” Hyacinthe even more fully disenthralled—to find him renouncing the unscriptural tenet of the seven sacraments, and the delusion of an external ecclesiastical unity which prevents him from endorsing the course of the reformers in abandoning a corrupt Church. But we rejoice to recognize in him an earnest seeker for truth, whose ultimate emancipation, in the mercy of our blessed Redeemer, we still anticipate.

HISTORY REVEALING ITS SE.—THE THREATENED INFLEX OF JESUIT TEACHERS.—A friend of Protestant effort for the conversion of the Roman Catholic world calls our attention to a striking passage contained in a sermon preached by Rev. H. V. D. Johns, D.D., Rector of Christ Church, Baltimore, before the American Sunday School Union, in St. Andrew's Church, Philadelphia, May 16, 1848, entitled “The Sunday School the Evangelist of the Common School.” The language is as applicable to 1872 as to 1848:—

“I next direct your attention to the educational demonstration of the Church of Rome, conducted upon a scale of splendid magnificence, and so financed as to contemplate simultaneous increases in number, and constant accumulation in wealth. Education is their popular law, their winning smile to the confidence of an unsuspecting people, slow to believe the unchangeableness of Jesuit character.

“I envision of the existing state of things we may well ought to calculate upon a vast increase to the teachers of the Church of Rome. Europe is disgorging these perverters of the youthful mind by thousands upon America. This year will probably witness such an addition to the corps of Jesuit teachers in America as has never before been made.”

Let American Protestants be prepared to meet them, and counteract their pernicious influence.

TWO IMPORTANT CONVOCATIONS have recently been held on the other side of the Atlantic—the long promised gathering of the Old Catholics at Cologne on the 20th of September, and the Conference of the Evangelical Alliance in the city of Geneva, September 23d to 30th. Respecting their proceedings very few details have as yet reached us, and these we reserve for a future occasion, when we trust that we shall be able to lay a more connected account before our readers. Meanwhile we read in a cable despatch that the learned and eloquent historian of the Reformation, Rev. Dr. Merle d'Aubigne, was appointed by the Protestants convened in Geneva, to draft an address to the "Old Catholic" convention, with the view, we doubt not, of urging them to enter upon a fuller and more decided rejection of the innovations and corruptions of Papal Rome.

THE BAPTIST UNION, published in New-York and Chicago, and now in its second year, is one of our most highly esteemed exchanges. Ably conducted, and the exponent of a generous and charitable spirit which we are glad to see steadily gaining ground among the disciples of our common Master, this journal deserves a wide circulation and a hearty welcome everywhere. The points on which all true Christians are most fully and cordially united so far transcend in importance their differences in faith and practice, that the Church Universal ought to be loved incomparably better than any single denomination of Christians, however perfectly their views and ours may accord. We recognize this sentiment as that of the editors of the Baptist Union, and we therefore wish them God speed.

The Jansenists, or "Old Catholics" of Holland.

THE European papers inform us of the singular embarrassment in which the "Old Catholics" of Germany lately found themselves involved. "Wanted, a Bishop," was the form in which their necessity would most briefly have been expressed. Of laymen, independent in thought and willing to give practical effect to their rejection of the recent impieties and absurdities of Papal Rome, there was no lack. Learned professors and grave statesmen had given in their adhesion to the views of Dr. Dollinger, and the University of Munich was so far a unit on the subject as to re-elect him to the honorable office of rector, which he had occupied several years ago, at a time when Rome still regarded him as one of her chiefest glories. A very considerable number of parish priests could likewise be reckoned among the Old Catholics—priests who had ventured to defy the ecclesiastical censures with which they were menaced, and to risk the almost certain loss of the prospect of preferment,

as well as the more immediate loss of their official positions and the temporal support they derived from them. But not a single bishop of the many who at first countenanced the movement had been able to resist the pressure brought to bear upon him to compel his acquiescence in the promulgation of Papal infallibility. One after another the bishops had slowly but surely been driven back into the ranks of the submissive but insincere converts to the new dogma. The loss of their support and of the prestige they might have lent the party was a small one compared with the perplexity entailed by the impossibility of obtaining their participation in the ordinary offices of the Church. None but a bishop can administer the rite of confirmation in the Church of Rome, and without confirmation no candidate can be admitted to his "first communion."

Happily for the Old Catholics of Germany, they have discovered a way out of their dilemma, which enables them to continue their ecclesiastical life, without either surrendering at discretion to the exorbitant demands of the Ultramontanes, or renouncing the fiction of an unbroken chain of descent from the apostles, and suffering themselves to fall into what they still hold in horror—a democratic constitution. The Archbishop of Utrecht, head of the small body of Dutch Catholics who, for a century and a half, have maintained an existence independent of the Popes of Rome, has consented to assist them in their extremity. A month or two ago he visited Bavaria and the old Palatinate, and administered confirmation to numbers of young people in the churches which have been conceded to the Old Catholics. Every where he was received with tokens of honor to which he and his predecessors have been strangers ever since the schism from which their ecclesiastical body dates its origin. And it is reported that he has accepted an invitation to extend his episcopal labors to Bohemia and Upper Austria, where he is insured an equally gratifying reception.

These incidents have revived the interest of the Christian world in the half-forgotten sect which the Archbishop of Utrecht represents.

The Jansenist discussion which convulsed the Roman Catholic Church during the greater part of the seventeenth century, and in France brought into notice a remarkable school of theologians who were far from agreeing with the views prevalent at Rome, led in the Low Countries to the formation of a separate church organization. When Pope after Pope had in vain sought to obtain the submission of the Dutch Romanists to the decision of the Roman See in favor of the Jesuit theology, Clement XI. in 1704 finally resorted to harsher measures, and deposed from office the leading Dutch prelate. His chapter, however, refused to recognize the justice of this action or to give it effect. The schism which then commenced has continued to the present day. In 1723, the canons of Utrecht cathedral chose an Archbishop, and having no other means of

obtaining ordination for him, applied to a Bishop *in partibus infidelium*, whose titular diocese was the long-since destroyed city of Babylon. This Bishop, who was in Holland, on his way to his distant field of missionary labor, seems to have become interested in the fortunes of the recalcitrant Dutch, and granted their application. Naturally enough the Bishop of Babylon incurred the violent displeasure of the Papal court, and on reaching his destination found himself under the ban of the Church.—Hereupon he returned to Holland, where he spent the rest of his days, and was twice more called on to consecrate a head of the Jansenist Church.

However, the obdying Bishop of Babylon could not live forever; and should this source be cut off, it was seen to be difficult, if not impossible, to find another prelate whose hands might confer on another archbishop the needed virtue. It was therefore resolved to consecrate two new Bishops—of Harlem and of Deventer—and so avoid the possibility of disaster. From that day to this, the Roman Catholics of Holland have maintained an independent existence, recognizing the Pope as their spiritual head, but receiving only contemptuous treatment from him in return. Every new bishop notifies the reigning Pope of his election and solicits his blessing, only to be rejected or excommunicated by the Pontiff. The bishop as regularly responds with an appeal to the future lawful Council of the Universal Church. Here the matter ends until the same dreary farce is repeated by his next successor.

A vigorous church-life could by no possibility exist under such conditions. If the clergy could endure the technical quibble, and persist in pretending to honor a Pope who excommunicated them, the laity must in the end rebel at the humiliating inconsistency. We are not therefore surprised that the number of the adherents of this body is said to be not more than from four to six thousand persons out of a million and a third of professed Roman Catholics in the Netherlands; nor that the Pope has set up an Archbishop of his own who disputes with the Jansenist the diocese of Utrecht.

H. M. B.



The Past and Present of Christian Missions.

BY MISS MELINDA RANKIN.

It is not the intention of the writer of this brief article to go back to the dark ages of the world, but merely to take a retrospect of the period of time embraced in the last sixty years. Although the command, "Preach the Gospel to every creature," was made by the Saviour of the world eighteen hundred years before, yet it seems that the importance of the command was not fully realized; since the greater portion of the world still remained in total ignorance of the true Gospel of salvation. But at this period, early in the nineteenth century, the heavenly man-

date, re-baptized by the Holy Ghost, entered the hearts of three or four young men, who were preparing for the ministry, constraining them to become missionaries to the destitute heathen. "Woe unto me if I preach not the Gospel to the heathen," became the watchword of each. The call evidently was from God; yet ways and means for arriving at the desired object seemed hidden from human view. But He who gave the command opened up the way, by awakening the spirit of missions among the American churches. A Missionary Society was formed, assuming responsibilities, and these young disciples were sent among the heathen to preach the unspeakable riches of Christ. Never was a richer freight sent to a foreign shore!

There is no need of rehearsing the noble achievements for the Kingdom of Christ of Judson, Mills, Howell, and others of this favored band. Nothing but the pure love of Christ constrained them; hence the glorious results of their labors. God designed that their example should prove a stimulus to a host of other faithful laborers who have followed in their wake. Like a pebble thrown on the surface of a mighty sea, the undulations have extended far and wide, until every heart in Christendom has become interested in behalf of missions. The spirit has increased year by year, and we have much encouragement for believing that God's true people are fully determined upon the complete subjugation of the whole world to the pure Gospel of Christ.

THE CORRUPTIONS OF ROMANISM.

For many years after this awakening commenced, Roman Catholicism was regarded as essentially Christian, and hence was left to work out its own problems. It was with extreme reluctance that even ardent Christians could accept the conclusion that the doctrines taught in the church of Rome were equally as soul-destroying as the dogmas of Arianism, or any other kindred error. How could a church be approached with reformatory measures in which Christ was the acknowledged Saviour and the Triune God fully recognized? And notwithstanding these fundamental doctrines of the Creed were found in the Roman Catholic Creed, yet it was proven beyond a question that they had been buried beneath so much positive error, that their influence was entirely lost: that instead of the Bible for a guide, the subjects of this system of religion were taught that the Church is infallible, and her teachings are a sure and safe directory in all matters pertaining to the immortal soul. Although this Church may be direct contradictons to the word of God, yet they had to be received by its votaries without question; and however flawed its teachings, they had to be submitted to without murmur. Traditional error was found to be the ruling power in this nominally Christian church. Having fountains of living waters, nothing but muddy streams could be found.

At length, after careful investigation and prayerful consideration, the Roman Catholic Church came to be regarded as a proper field of missionary labor for the dissemination of the Gospel in its purity ; and true Christian laborers are being sent into every country where this spurious religion abounds.

ROMANISTIC COUNTRIES OPENED TO THE GOSPEL.

But a few years ago Roman Catholicism still maintained, in all countries where it had a foothold, mighty bulwarks against the introduction of the word of God, and the most stringent laws prevented the entrance of the Gospel, while the unhappy subjects of this dominant power groaned in secret under its oppressive influence. But the prayers of God's true people constantly ascended to heaven in their behalf ; and, at length, the gates of brass and bars of iron were cut in sunder, and those cruel laws abolished which so wickedly enslaved the consciences of millions of souls for whom Christ died. At the present time not one Roman Catholic country in the world claims the right to shut out the true Gospel of salvation.

There are many special reasons why Roman Catholic countries should be secured for Christ. The great influence which these countries exert in many important matters makes it essential that they should speedily become permeated with a pure religion. For it is unquestionably true, that the infidelity prevailing in Papal countries, which is the outshoot of Romanism, is one of the greatest obstacles to the universal spread of the Gospel. Why then, should not Roman Catholic countries receive an amount of attention commensurate with their importance ?

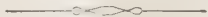
PROGRESS OF TRUTH.

Hitherto but little has been done compared with what has been done for other other destitute portions of the world. But we have much reason for rejoicing that the little effort which has been put forth, has been most signally blessed of God. Many souls have been brought out of Papal darkness into the glorious light and liberty of the Gospel.—Italy has her Gavazzi, and hundreds who, like him, have cast off the abominations of Rome. France can show numbers of converts—true followers of Christ. Spain, also, where but a short time ago the Papal system reigned with universal sway, has her trophies won from Romanism. Turning to our own continent, we find among the South American Republics true Protestant Christians, who, by the teachings of a pure religion, have broken away from idolatry and priestcraft. Last, but not least, poor Mexico, with her millions of enslaved subjects, can show the renovating power of the Gospel in bringing many hundreds of them from the most hopeless state into light and liberty.

It is a notable fact, that all the converts from Popery bear their testimony to the utter impossibility of *reforming* the Romish Church. They

unanimously declare the whole system corrupt, the whole body utterly defective. The old garment cannot be repaired by new cloth—such an attempt only makes the rents more prominent. The mandate of the Almighty is, most emphatically, “Come out of her, my people, that ye be not partakers of her sins.” The call is issuing from the dark dominions of Popery, “Who will come and kindly take us by the hand, and lead us into the light? for lo! these many years our eyes have been subjected to such mists of error, that our proper vision has become almost obscured in darkness.” The little light issuing from God’s Word, which has already dawned upon these dark lands, has revealed to the people that there is a religion somewhere to be found worthy the aspirations of immortal souls. Shall not these faint glimmerings be followed up by the complete illuminations of Divine truth, and these poor souls be made partakers of the rich blessings of salvation?

In this glorious era of Christian Missions we will not doubt but that the Gospel will march triumphantly on, until every son and daughter of our fallen humanity has learned to share its heavenly influences. Faith already plants the standard of victory upon the scene of conflict, and though the mists of unbelief sometimes obscure the glorious prospect, yet the mighty asseveration of Jehovah, that “unto Me every knee shall bow,” raises us above every fear, and bids us to believe that the knowledge of Christ shall eventually fill the whole earth, as the waters cover the sea.



The Legality of Bible-Reading in Common Schools.

[From the Christian Statesman.]

MR. WEAVER, Superintendent of Public Instruction for the State of New York, has decided that the reading of the Bible in the common schools of the State is illegal. He declares that “there is nothing to prevent the reading of the Scriptures or the performance of other religious exercises by the teacher in the presence of such of the scholars as may attend voluntarily or by the direction of their parents or guardians, *if it be done before the hour fixed for the opening of the schools, or after the dismissal of the schools.*” Again, “There is no authority in the law to use, as a matter of right, any portion of the regular school-hours in conducting any religious exercises.”

It is remarkable that Mr. Weaver adduces nothing in support of his decision, except a similar decision by his immediate predecessor, the Hon. V. M. Rice, rendered Feb. 5, 1866. A passage is quoted from a decision by Secretary Spencer in 1839. But this, as will be seen further on in this article, is far from supporting the present Superintendent’s view.

On the other hand, abundant testimony of the strongest kind can be adduced to prove that there is a firm legal basis for the reading of the Bible and religious instruction in the common schools of the State of New York.

When the Legislature of the State, in 1812, made provision for a system of common schools, even had nothing been said as to the Bible and religion, no one would have doubted that there was a sufficient legal basis for the reading of the Scriptures and religious instruction in the schools then established.

ARGUMENT IN THE CINCINNATI CASE.

Said W. M. Ramsey, Esq., in the famous Cincinnati case, "I affirm with entire confidence, as a proposition of law, that had the Constitution been as silent as these laws as to the purpose for which schools were to be established; had it simply declared that it should be the duty of the Legislature to establish schools, the construction would be precisely the same, that religious instruction would be as clearly contemplated as it is now by the express language of that instrument. The Constitution of the State of Ohio. In that event, called upon to give a judicial definition of the term, the Court would examine the history of 'schools' and ascertain what had been their character; what had been taught in them; and having ascertained what it was that had presented itself to the minds of the framers of the Constitution under that title, would be amply prepared to declare their meaning. I need scarcely refer to authorities to maintain this proposition."

FIRST "FREE SCHOOL" LAWS.

Now, when we call to mind that the law first establishing the Common School Fund of the State was passed in the year 1805, the same year in which was passed the act of incorporation of the Free School Society of the City of New York; and when we remember that the remarkable success of the Free School Society of the city for the first seven years of its existence was the strong incentive to the Legislature in 1812 to make provision for free schools throughout the State, we can be at no loss to determine the character of the State schools contemplated, if not one word had been expressed concerning the same. By "schools," and particularly by "free schools," were meant such as were already well known. In the first address to the public by the founders of the city free schools, dated May 15, 1807, it is stated, "it will be a primary object, without observing the peculiar forms of any religious society, to inculcate the sublime truths of morality and religion contained in the Holy Scriptures." This *primary* object, it need not be said, was kept in view. The Bible was read and its lessons were daily inculcated in the free schools of this city. When the Legislature decided to provide free schools for the State, who will contend that it had different schools in contemplation?

But there is more, expressly, if not stronger, testimony to be adduced. For many years before the State system of free schools was established, the various members of the State called the attention of the Legislature to this subject. The language of these official recommendations is of no little significance.

LANGUAGE OF STATE GOVERNORS.

At the first meeting of the Legislature, after the adoption of the Constitution, Governor George Clinton, in addressing the body, said: "Perhaps there is scarce any thing more worthy your attention than the revival and encouragement of seminaries of learning; and nothing by which we can more successfully express our gratitude to the Supreme Being for His past favors, since piety and virtue are generally the offspring of an enlightened and useful education." The same Governor, at various times subsequently, and particularly in 1802 and 1803, recommended the subject of public education to the Legislature, because of "the advantage to morality, religion, liberty and good government."

Governor Lewis, in 1804, made use of the following argument for the establishment of common schools: "The government resting on public opinion, and deriving its chief support from the affections of the people, *liberty and science cannot be long separated*. Common schools, under the guidance of respectable teachers, should be established in every village."

Governor Tompkins, in 1819, urged the Legislature to action by the following consideration: "I cannot omit this occasion of inviting your attention to the means

of instruction for the rising generation. To enable them to perceive and duly estimate their rights, *to inculcate correct principles and habits of morality and religion*, and to render them useful citizens, a competent provision for their education is all essential." Again, the next year, Gov. Tompkins renewed his appeal, and so effectually this time that five Commissioners were appointed to report a system for the organization and establishment of common schools.

REPORT OF COMMISSIONERS.

The entire report prepared and submitted by these Commissioners might be quoted to show that they never dreamed of schools divorced from the Bible and religion. We must confine ourselves to two selections: "The expedient devised by the Legislature," says the report after referring to the need of education, "is the establishment of Common Schools; which being spread throughout the State, and aided by its bounty, will bring improvement within the reach and power of the humblest citizen. This appears to be the best plan that can be devised *to disseminate religion, morality and learning throughout the country.*"

It is noteworthy that these Commissioners did not advise the reading of the Bible in the schools proposed. They accepted it as a first principle, not to be called in question, that the Bible would be used. They simply offered some advice touching the manner of its use. Their remarks on this point constitute our second selection from their admirable report: "Connected with the introduction of suitable books, the Commissioners take the liberty of suggesting that some observations and advice touching the reading of the Bible in the schools might be salutary. In order to render the sacred volume productive of the greatest advantage, it should be held in a very different light from that of a common school-book. It should be regarded as a book intended for literary improvement not merely, but as inculcating great and indispensable moral truths also. With these impressions the Commissioners are induced to recommend the practice introduced into the New York Free Schools, of having select chapters read at the opening of the schools in the morning, and the like at the close in the afternoon. This is deemed the best mode of preserving the religious regard which is due to the sacred writings."

THE SYSTEM ESTABLISHED IN 1812.

The system of common schools established in 1812 in accordance with the recommendation of this report is the very system in which Supt. Weaver says there is no legal authority for the reading of the Bible or any other religious exercises during regular school hours! Did the Hon. J. C. Spencer, whom Mr. W. quotes as authority, so understand the system? According to his authority, who, as Secretary of State, was also Superintendent of common schools in 1839, the people of this country have the right "to bring up their children in the practice of publicly thanking their Creator for His protection, and invoking His blessing." This statement occurs in the very decision quoted by Mr. Weaver. If this is not regarded as a sufficiently clear defence of religious instruction in common schools in school-hours, the following from the same authority will be. In a communication to the Legislature, dated April 26, 1841, called forth by the religious difficulty at the time in the schools in New York city, he remarks: "It is believed to be an error to suppose that the absence of all religious instruction, if it were practicable, is a mode of avoiding sectarianism; on the contrary, it would be in itself sectarianism, because it would be consonant to the views of a peculiar class, and opposed to the opinions of other classes." Again he says, "It is believed that in a country where the great body of our fellow-citizens recognize the fundamental truths of Christianity, public sentiment would be shocked by the attempt to exclude all instruction of a religious nature from the public schools; and that any plan or scheme of public education in which no reference whatever was had to moral principles founded on these truths would be abandoned by all."

If, after these statements, Secretary Spencer is quoted as authority for the expulsion of the Bible from our common schools, let his testimony be accepted for what it may be worth.

ACTS OF 1842 AND 1844.

A provision is found in an Act passed April 11, 1842, in reference to the schools of the city and county of New-York, which might appear to favor Superintendent Weaver's decision. By this Act it is provided that "no school shall be entitled to or receive any portion of the school money, in which the religious doctrines or tenets of any particular Christian or any other religious sect shall be taught, inculcated or practiced; or in which any book or books containing compositions favorable or prejudicial to the particular doctrines or tenets of any particular Christian or other religious sect, or which shall teach the doctrines or tenets of any other religious sect shall be used." This provision was doubtless secured by the opponents of the Bible in New York city, with the intention of using it for the expulsion of the Bible and all other religious instruction from the schools. At all events, determined efforts were made in the city, under cover of this provision and other similar enactments, for the ejection of the Scriptures, which had been employed daily for nearly forty years. To meet the efforts, an amendment to the law of '42 was obtained in '44, mainly by the efforts of Col. Stone, City Superintendent, which declared, "Nothing herein contained shall authorize the Board of Education to exclude the Holy Scriptures, without note or comment, or any selections therefrom, from any of the schools." Thus the efforts against the Bible resulted in the more explicit legal sanction of its use.

ADVERSE DECISIONS OF SUPERINTENDENTS.

It must be admitted, however, that this important feature of the common school system of New York, is at length in danger of being utterly obliterated. The opponents of the Bible in the schools have been gathering strength with every renewed attack upon it. After the Bible had maintained its place for sixty years, they at last obtained Supt. Rice's decision against it in 1866. Now they have repeated decisions to the same effect from Supt. Weaver. Armed with these official documents, is it any wonder that school officers and teachers in Roman Catholic wards in New York city defy the law of 1844, and the corresponding rule of the Board of Education requiring all schools under their care to be opened with the reading of a portion of the Holy Scripture? This last decision in the Long Island city case will bring forth its appropriate fruit next winter in renewed and more confident assaults upon the Bible.

It is some satisfaction to know that the vexed question is being thus pressed to a definite settlement. For our own part, we are glad to have it brought to a crisis. It is high time to have this far-reaching question thoroughly examined by the people. It is time for them to see that it involves the whole vast question of the relation of civil government to religion. In all probability this entire subject will be discussed and settled in connection with the practical issue of the school question."

FOR THE HOLY FATHER.—On the very day the papers announced that \$13,000 had been raised for the purpose of giving the poor little waifs of New York (nineteen-twentieths of whom are Roman Catholics) an excursion into the country where, for once at least, they might see green fields, and breathe God's pure air, the Popish journals also published the gratifying intelligence that the amount collected in the different Roman Catholic Churches in the diocese of New York to be sent across the ocean for the purse of the Holy Father, was \$27,002.73.—*Congregationalist*.

MISSIONARY WORK, PROGRESS, Etc.

Mexico.

Triumphs of the Liberal Party--Dr. Abbot's Work on Mexico.

[The following is from the pen of Rev. Dr. Riley, our well-known missionary at the Mexican capital, who is now in this country.—ED.]

For three centuries the Roman church fortified itself at pleasure in the Spanish colony of New Spain—now the Republic of Mexico—without any Protestant Christian effort being made in behalf of that land. During those three centuries immense convents, inquisition buildings, Jesuit colleges and countless magnificent stone churches were built in that rich Spanish colony, while a vast army of friars and Jesuits and other satellites of Rome crowded its villages and cities.

The example of the United States led, however, to the formation of a Republican party throughout that Spanish colony. In the year 1821, that Republican party struck for independence from Spain, and then struggled and fought against the enemies of liberty left in their midst. In the year 1857 the Republican party triumphed over the Roman Church party that had for so many years opposed it in its efforts to establish a Republic favoring liberty in Mexico. This liberal party, when it came into power, proclaimed liberty of worship, disestablished the Roman Church, suppressed all the convents, sold the convent property to form a fund in aid of public education, and in many ways shattered the political power of Rome throughout Mexico.

These victories of the Liberal party have been instrumental in wonderfully opening up that neighboring land to the rapid progress of the pure Gospel among its people. Those who would study the history of the rise, progress, struggles and victories of the Liberal party in Mexico, will do well to read the Rev. Dr. Gorham D. Abbot's work entitled "*Mexico and the United States, their Mutual Relations and Common Interests.*"

The following testimonials to the value of this work have been received by its author. The late Don Benito Juarez, for many years President of the Republic of Mexico, wrote to Dr. Abbot as follows :

"I thank you very much for the copy of your book on Mexico that you were good enough to send me, and which I have read with true pleasure. Few have been, until now, the foreign writers who have done us justice ; and especially the Europeans have found a pleasure in exaggerating the evils of this country, without trying to investigate in the least their inevitable causes. Therefore, I thank you heartily for your conscientious study of the political and social state of Mexico ; as I am convinced that your book will be read with interest by all who, not influenced by prejudice or passion, search for the truth of facts in the incontestible testimony of history."

Mr. Mariscal, the Mexican Minister to our Government at Washington, wrote to Dr. Abbot the following opinion of his work on Mexico :

"My opinion is that your book, while it condenses a great deal of useful matter about the statistics of the Mexican Republic, contains an impartial judgment on her history and the origin of her protracted evils, so many times attributed by prejudiced or unthinking writers to organic defects of my countrymen. You do them justice, and lament instead of condemning the results of their having been uneducated and filled with superstition during their colonial existence. You also acknowledge the services of the few men who have striven to raise that people from such a low level, and the merit of the same people who have followed them, guided by a sure instinct, rather than practical knowledge in proclaiming and vindicating the most advanced principles of modern civilization. For this and for its great amount of statistical information taken from the best sources, I regard your book as one of the best on Mexico which have been published in these last years."

Northern Mexico.

Monterey.—Miss M. Rankin.

THE recent temporary return of Miss Rankin to this country was announced in our October magazine. It will be of interest to many of our readers to learn, that shortly before starting from Monterey, she was the recipient of testimonials of high esteem, both from foreign residents in that city and from the native Protestant church members, converts from Romanism. One paper, signed by twenty-eight foreigners resident in Monterey, dwells much upon the importance of Miss R.'s Female Seminary—as a school “that has produced such marvelous effects of moral and religious education.” They strongly urge its continuance, and fear that its suspension would be “the means of losing all Protestant progress now so firmly established,” and that it would take years to re-establish the work on its present footing. They say: “The labors of this Society [the American and Foreign Christian Union] in educating the poor of all classes of this city and adjacent towns, now become demonstrated to the people at large;” and they add that, “should the Society continue to maintain this Seminary as heretofore, this reformed and progressive education will” in a few years “completely control the intellectual destinies of the State.”

Of Miss Rankin's own part in the great work of Mexican evangelization, they write: “We are satisfied that under existing circumstances, no other individual could have performed the arduous duties assigned you better, if so well.” After alluding to the “difficult and critical circumstances” under which the mission was begun and has been carried forward, they declare the Christian manner in which it has been conducted to be alike honorable to Miss R. herself, and creditable to the sound judgment of those who have sustained the work from its incipency.

Monterey.—Rev. John Beveridge.

Our missionary, Rev. Mr. Beveridge, recently made a tour in Northern Mexico,

going as far as San Luis Potosi. Since his return he has written several letters to the *Philadelphia Presbyterian*, descriptive of the country and the moral and religious state of the people, from which we make some interesting extracts:

A ROMISH PROCESSION IN SAN LUIS POTOSI.

“The Romish Church here holds complete control. The priests still dress in long black robes, and wear scoop-shovel hats. Images of saints are carried about in procession through the streets. There were two of these processions while I was in this city, one of which I saw. The images were brought out of the cathedral, one by one, on large platforms carried on the shoulders of the men. First of all, as is usually the case in these processions, came an image of the Virgin Mary, dressed like a queen, and ornamented with all sorts of showy trinkets and cheap ornaments. Next came a large wooden figure of St. Joseph, apparently much the worse for wear, being probably two or three hundred years old. Then came a giant wax figure of Saint Christopher (*Christum ferens*), bearing the child Christ. This figure was well done, and contrasted well with the old wooden image that preceded it. The child had a round cheery face, and wore red breeches. He was by no means a Jewish child, but unmistakably showed Italian parentage. He appeared to sit very uncomfortably, the giant's shoulders being too broad for him. After St. Christopher came a saint that I was not personally acquainted with. I imagined it, however, to be one of the Fathers—probably St. Chrysostom. The next was the angel Gabriel, with a long trumpet in his hand, and wearing a pair of long white wings that reached almost down to his feet, and made of goose feathers glued together. Several other apostles and saints followed after. On each side of the images walked a row of young girls—some white, some Indian, with all shades of color between—their long black hair hanging down over their shoulders, and their heads crowned with flowers.—They carried baskets of flowers in their hands, and some went in front of the im-

ages, scattering the flowers in the street ; and when their baskets were empty, they would fall back to their proper places in the row, and others, who had not yet scattered their flowers, would take their places in front. After the images the rear was brought up by a long line of boys, women, and girls, carrying with them

“PRESENTS INTENDED FOR THE PRIESTS, and which were to be left at the different church doors on their return from the procession. These presents, as a general thing, were swung over the back of the person carrying them. One had a sucking pig, whose squeal mingled with the chant of the priests. Several had lambs and kids—fighting cocks were common. One boy had two pigeons. Girls had bone and fancy work. Some of the women carried vegetables—such as cabbages, potatoes, melons, &c. In fact, almost every thing imaginable that could be carried in the hands or swung over the back was to be seen among the presents. Great crowds collected to look on, and ladies, dressed in their finest clothes, filled windows and balconies, often showering down flowers on and before the images.

“There was one feature of this procession, however, that made the heart sick. Between each image walked a number of bare-headed priests, chanting in Latin, and carrying lighted wax candles in their hands. These were all shaven and shorn, for they all wore the tonsure. The rest of the procession bordered upon the ridiculous ; but here was something to fill the mind of an intelligent Christian with shame and sadness that poor human nature could fall so low. There were several venerable looking men among these priests. I turned to a merchant of San Luis who stood at my back, and with whom I had a slight acquaintance and whom I knew to be a Roman Catholic. I said to him, ‘Look there ! The last words of Christ, before his ascension, was a command to his apostles to go into all the world and preach the gospel to every creature. To preach that gospel is to preach Christ, the great central Sun

of the universe. These venerable old men—O, human folly !—profess to be successors of the apostles, and instead of preaching Christ as the only way, the truth, and the life—the only way by which we can approach the Father—they have extinguished that great central luminary as far as themselves and their deluded followers are concerned, and go wandering about the streets at mid-day, carrying little dirty wax candles of their own lighting—groping their way down to death and hell—like their old father Cain always presenting their own polluted works instead of receiving the sacrificial Lamb of God that taketh away the sins of the world.’

“My companion answered—‘I have seen enough. I am sick of this. Let us go.’”

THE LIGHT SPREADING NORTHWARD
FROM THE CITY OF MEXICO.

The following extract from Mr. Beveridge's second letter is of special interest as exhibiting the marvelous manner in which the truth is irradiating the whole republic from the city of Mexico as its centre. Truly, a little leaven leaveneth the whole lump ! The labors of Dr. Riley and his faithful co-adjutors are beginning to bear fruit not only on the spot where those labors were put forth, by word of mouth and by means of the press, but even at distant points. For San Luis de Potosi is not less than 210 miles from the city of Mexico. What may we not expect in the near future with the blessing of God ! In the same way in which the little band of Christian believers has arisen in San Luis have also sprung up those numerous congregations nearer the capital from which we have had such good tidings heretofore.

“One Englishman opened his house on Sunday for Protestant worship, and invited his friends. There were about twenty present. All appeared to be deeply interested in the services, and at the close they thanked me, saying that they had not heard the gospel preached before for many years. The Sunday after I met with about the same number of Mexicans who call themselves Protestants. One of their number, *Senor Vivero*, whose ac-

quaintance I had previously formed, commenced the services by reading a chapter from the New Testament, and leading in prayer; and then introduced me to the meeting. I gave them a discourse on the difference between true and false religion, directing them, as usual, to Christ as the only source of truth, life, and light, and the only Priest and Saviour. Senor Vivero professes to have been but lately converted to Protestantism, and had just returned from a visit to Padre Aguas in Mexico, from whom he had obtained a box of Bibles. He appears very desirous of establishing a Protestant congregation in San Luis. I invited him to come to Monterey, and spend two or three months with us, and make himself acquainted with our rules, mode of working, &c., and, if possible, learn our way of studying the Scriptures. He thought favorably of the idea, promising to come as soon as the revolution closes. He is a man of some talent, and has written several articles for the *Antorcha*. Directed to his care, I received a letter from Juan Amador, the editor of the *Antorcha*, and who has charge of the church in Villa de Cos. Juan Amador appears to be very much discouraged. He says that they have suffered a great deal from persecution; that the church of Villa de Cos is scattered on account of the revolution, and that he himself had a very narrow escape from losing his life, having been condemned to be shot through a calumny raised by the Jesuits.

"Although San Luis is far behind Monterey and other parts of the Republic, still there is hope of a change, and I have no doubt but a good, competent missionary could soon establish a mission there. Some of the more prominent men who have connection with the Government have been to Mexico City, and have brought back Protestant ideas with them. Juan Bustamante, who was formerly Governor of the State, has embraced Protestantism; and it is also said that Escobedo, the present military Governor, is also a Protestant. . . . These men do not belong to any Church; but, while they are willing to bear the name of Prot-

estant, it shows that they are in the way towards the truth. First the blade, then the ear, then the full corn in the ear.

A PRIEST'S VIEW OF CHRIST.

"A friend loaned a copy of the *Pilgrim's Progress* to a lady. She read it, and then submitted it to the inspection of a priest. He returned the book, saying that it was a bad book, because it taught that Jesus Christ was the door of heaven, when all the world knew that the Church was the door. Christ was in heaven, but the latter was open all day long to receive penitent sinners."

THE WORK AT AND ABOUT MONTEREY.

Writing again on July 29th, and still uncertain respecting the termination of the revolution, Mr. Beveridge gives this account of the state of the missionary work at and around Monterey at that moment.

"Our church in Monterey, which now numbers fifty members, has suffered some by the revolution. The attendance is small, and many of the members have been compelled to move or hide away to avoid being drafted—or, rather, forced into the army. The outside churches have not suffered so much. One new church has been lately organized, and some new congregations are forming.

If the revolution would only close I have hopes of seeing a great work done. We hope for a better state of political affairs to give us peace, and then we shall be able to get the brethren all together and united. We cannot say that the time in which the revolution has held sway has been lost, because many of those who have been hid have occupied their time reading our books, or in studying the Bible. I therefore think that when we can get them all together again that the work will assume a new phase."

Italy.

Verona.—Luigi Signorelli.

Our readers will remember the brief reference in Rev. Mr. McDougall's report (in the October number of the *Christian World*) to the annoyances and petty per-

secution to which our bretheren in Verona have been subjected ever since they succeeded in securing a place for worship. The Evangelist, Mr. Signorelli, in a recent letter which we find in the *Chiesa Libera*, of September 1st, 1872, describes the present state of affairs :—

“The persecutions are still as they were. The priest attempts to excite the accustomed strifes in the family and without. Perhaps the readers of this periodical will come to a knowledge of an attempted separation of an Evangelical husband and wife, by means of the parish priest of Saint Nazaro. This priest has a tendency strongly pronounced to create difficulty first and afterwards serious sorrows in families. As it seems he does not respect even Protestant ladies. But this time he did not succeed well, for husband and wife protested loudly, sending him a properly reasoned letter (*pepata e salata in proposito*). [This letter has been published, and well merits Mr. Signorelli's description of it. Ed. *Christian World*.]

“Although priestly agents with Jesuitical arts sow discord in families and go about whispering that the work must come to an end . . . yet the work continues to improve and to obtain blessings from the Lord. The meetings are frequented by a reasonable number of hearers. If we should count those also who every evening stop under the street window and in the entrance hall, assuredly it would rise to a goodly number : among them we would count some priests as assiduous listeners. Besides this, we have also that sort of listeners who—perhaps to give the signal that a meeting is being held—supply the lack of a bell with their songs, cries and hootings, and excite greater curiosity among the people, and give us the pleasant consolation of having new hearers ! At times during the conferences we have opposers, and this does great good, since the Biblical truths become the more evidently proved, and encouragement is given to the new brethren. So powerful is religious truth that it does not fear the most violent oppositions of [Roman] Catholics, Jews and Ration-

alists, and comes out from the discussion more brilliant than ever to our intellects.

“Next Sunday, if it please God, we shall commence the Sabbath School for children, and when the Lord permits we shall hold the celebration of the Lord's Supper.”

Mr. Signorelli concludes by quoting from a secular journal, the *Alleanza*, of Verona, of August 13th, 1872, an account of a recent episode connected with the pretended appearance of the Virgin Mary on the Monti d'Erbezzo, which was terminated by Italian carabinieri. (See *Christian World* for September.)

A young girl not long since betook herself to the spot where the Madonna was said to appear, and by pretended ecstasies and singular utterances drew to her for some days the attention of a crowd of dupes. Among others there was an unsophisticated cattle-dealer from Fonzano, from whose pocket, while distracting his attention with empty buffoonery, she adroitly stole a wallet containing 150 francs. So far from suspecting her, the devotee of Madonna called in her assistance to find the thief. Happily there was a less credulous bystander who boldly took her in hand and brought her before a court of justice, where she confessed her crime and was committed to jail. Mr. S. well remarks :—

“The reader will understand that were we in the blessed times of priestly government and of the Holy Inquisition, this girl would have been venerated as a saint, afterwards canonized and venerated upon the altar, and the fable of the apparition declared a reality. But in these times of incredulity and of bitter tears for the priests, fables are fables and thieves are thieves, and carabinieri bear respect only to the law.”

Chili.

Talca.—Rev. S. Sayre.

Writing under date of September 4th, 1872, Rev. Mr. Sayre says in regard to

THE PROTESTANT CHAPEL.

“The action of the Board [of the American and Foreign Christian Union] ap-

propriating one thousand dollars to aid in the expense of building a Protestant Chapel in this city has greatly cheered us, inasmuch as it will, we trust, bring about the realization of our fondest hopes. A house erected here to the real worship of God will gladden the hearts of very many and help to overcome the fears of the timorous, while it will be a rallying point for those who have taken up their cross. I have no doubt that Doctor Trumbull will do even more than he has stipulated, [See *Christian World* for June, 1872, p. 196.] as his congregation is a most benevolent one, and is doing much for the cause of Christ in all parts of the country.

A HOPEFUL CONVERSION.

"Last night, at the close of our preparatory service for the communion, a young man made application to be received into fellowship, which we hope to have the privilege of doing two months hence.

"This city, although comparatively large for this country—twenty-five thousand souls—is in the interior where

"FANATICISM AND INFIDELITY

have a stronghold of the people. Women and the lower class are fanatics. Intelligent men are, as a general thing, either avowed or practical infidels. These are the results of the doctrine of the Romish Church here, and such are the legitimate fruits of her teachings wherever she exists. The leading vices of the people are intemperance, gambling and sensuality, while the Sabbath is regarded as a grand holiday. Yet they are kind, polite and hospitable. Let me say here that Chili is a

"MOST PROMISING FIELD FOR CHRISTIAN WOMEN

to labor for their Master, and I hope the Women's Missionary Society will not overlook the thousands of their deluded sex on this continent who might be led from darkness into light through their instrumentality. Miss Rankin in Mexico is an example of what a Christian woman can do in such countries as these, and I know from personal experience that her

labor is ever attended with the best results."

Valparaiso.—Rev. A. M. Merwin.

From a private letter of Rev. Mr. Merwin, of the 28th of August, 1872, we learn that our missionary is prosecuting his labors with good courage, and, through the Divine blessing, with continued health.

Santiago.—Rev. J. M. Ibanez Guzman.

In two letters, of August 7th and 16th, 1872, Rev. Mr. Ibañez gives encouraging accounts of the church and of the schools under his charge. The last communion celebrated is said to have been a very interesting occasion. *Twenty* persons, sixteen of them members of this church, sat down to partake of the Lord's Supper; and not less than *eighty* persons were interested spectators of the scene. In the Sabbath School the average attendance of the last three Sundays was *thirty-five*.

HOME WORK.

Louisville, Ky.—Mrs. J. M. Sadd.

As was intimated in the October number of the *CHRISTIAN WORLD*, the city missionary work among Roman Catholics and others, heretofore carried on by the late Rev. J. M. Sadd, will be continued by his widow, who has, from the beginning, taken an active part in the labors that devolved upon him. We are happy to learn that she has already begun to prosecute the course of visitation, etc., thus marked out. We may here mention that the marks of Christian esteem and confidence exhibited in connection with our late brother's death and burial, were numerous and touching; and that at his funeral the spirit of Christian union, to which when alive he had been devoted, was most expressively illustrated in the circumstance that six religious denominations were represented by those who bore him to his last resting place.

Cincinnati.—Miss Schiller and Miss Purlier.

OUR two Bible-women in this city, report the continuance of their accustomed visits to the poor and sick in their homes

and in the public hospitals. Miss Schiller mentions in particular, as indicative of the possibility of reaching the Roman Catholic population by quiet but persistent effort, the instance of a German family, the head of which was finally brought to give open testimony to the excellence of the tracts and papers which were left with him, and of his own accord to solicit a larger supply. In illustration of the same truth, Miss Purlier states a case of recent occurrence, where the missionary was not only frowned upon at first, but

positively forbidden to enter the house ; yet in the end the unconscious influence of patient waiting and kind words made itself felt and won the day. The visitor was allowed to come in and speak for her Master. May it not be, as she suggests, that "the doors of some hearts were opened to Him who waiteth long?" We cordially record Miss Purlier's acknowledgment of the liberality of the Western Tract and Book Society, in the donations of papers and other reading matter for distribution.

Commendatory Resolutions.

The following Resolutions were *unanimously* adopted by the *Upper Iowa Conference* of the M. E. Church, at Vinton, Iowa, September 25th, 1872 :

AMERICAN AND FOREIGN CHRISTIAN UNION :—

Whereas, It is the aim of this Society to promote a pure and evangelical Christianity where a corrupt form of religion exists ; and

Whereas, Its labors have been signally blessed in Italy, France, Spain, Greece, Mexico and South America, as well as among the Papists of our own free and happy land ; and

Whereas, Romanism, according to her own published principles and intentions, seeks to eliminate civil and religious liberty as a practical element in American institutions ; therefore,

Resolved, 1st. That we have unabated confidence in the object and working of the American and Foreign Christian Union.

Resolved, 2d. That we have especial reason to thank God that the hearts of so many in the priesthood and laity of Romanism are inspired with moral heroism to reject the dogma of Papal Infallibility, and pray that their Church may be purified and restored to the blessings of primitive Christianity.

Resolved, 3d. That it is prejudicial to the best interests of our country to give money to build up Romanism, to send our children to her schools, or at her demand to eject the Bible from our common schools.

Resolved, 4th. That we most respectfully request the Bishop to appoint Rev. H. H. Fairall to the District Secretaryship of this Society, and that we pledge him our co-operation in this good work, so far as we can without interfering with our regular Church enterprises.

LITERARY NOTICES.

Books.

Dr. J. J. I. Von Döllinger's Fables, respecting the Popes in the Middle Ages, translated by Alfred Plummer, Fellow and Tutor of Trinity College, Oxford ; together with Dr. Döllinger's *Essay on the Prophetic Spirit and the Prophecies of the Christian Era*, translated for the American Edition, with an Introduction and Notes by Henry B. Smith, D.D., Professor in Union Theological Seminary, N. Y. Dodd & Mead, 762 Broadway, New York. 16mo, 463 pp. \$2.25.

Dr. Döllinger's reputation as a theologian and a leader of the "Old Catholic" movement in Germany, imparts a peculiar interest to anything emanating

from his pen. It was this that led to the translation last year in England, of his "Fables about the Popes in the Middle Ages," which was published in Germany, more than ten years ago and was the result of studies upon a larger work, the general History of the Papacy. In the present volume, the translation of Mr. Plummer is retained, but revised by a comparison with the original.

The Essay on "The Prophetic Spirit and the Prophecies of the Christian Era," was published last year, and is now first translated for this American edition. The well-known, scholarly translator, in his introduction, says of this essay, that "it is an

attractive subject, treated with great learning and ability; and not the less interesting because of its silent bearing upon the questions and complications of the hour, especially the relation of the Italian Papacy to European Christendom." . . . "Nowhere has this profound theme been treated in so full and compressed a manner as in Dr. Döllinger's admirable summary." Professor Smith further says, in regard to Döllinger, that "History rather than dogma has brought him to oppose the decrees of the Vatican Council. He has examined and sifted the records, and found that the very tradition of the Church disproves the present pretensions of the Papacy. In his eloquent inaugural address last year, as Rector of the University of Munich, he declared that the Ultramontanists, unsuccessful in their warfare against science, are now striving to falsify history. In a recent lecture he is reputed to have said, that 'the Papacy is based upon an audacious falsification of history. A forgery at its very outset, it has, during the long years of its existence, had a pernicious influence upon Church and State alike.'"

Most pertinently does the learned Professor add, "The historic records must be altered, if the Papacy is to be upheld. And this is one reason why Roman Catholics all over the world are now contending for the ecclesiastical control of popular education. They want their own text-books in history as well as their own catechisms."

The Little Sanctuary and other Meditations. By Alexander Raleigh, D. D., Author of "Quiet Resting Places," etc. New York: Dodd & Mead, 762 Broadway. 16mo, 334 pp., \$1.75.

The style of this author is original, quaint and suggestive. His "meditations" are based on texts of Scripture, and embrace the following topics:—"The Little Sanctuary," "The Way to the Kingdom," "Naming and leading the Sheep," "Simplicity and Sincerity," "Grace for Grace," "Doubting," "Confirmation," "Obedience and Abiding," "Against Self-pleasing," "Should it be according to our Mind?" "All things working together for good," "Light in the Darkness," "Who has the best of it?" "Indwelling of the Word of Christ," "The Angel-face on Man," "A Stranger in the Earth."

This volume is one of quite a list of English publications now being issued by Dodd & Mead. One of the partners of this young and enterprising firm spent the summer abroad, and made special arrangements with various English authors and publishers for issuing American editions of their books. These books, like all the publications of this house, are reliable in character and of a standard value, very different from the trashy, light literature of the day, with which the market is flooded.

Premiums paid to Experience. Incidents in my Business Life. By Edward Garrett, Author of "Occupations of a Retired Life," etc. New York: Dodd & Mead, 762 Broadway. 16mo. 378 pp., with twelve illustrations, \$1.75.

Another of the English reprints of this firm. A very readable and indeed fascinating book, made up

of experiences which befel the writer or which happened to others within the range of his observation. The author, as a young man, goes to the city of London, and in the course of his business life in that great and seething Metropolis, comes in contact with many phases of humanity, and witnesses incidents worth recording. The incidents are in themselves no wise remarkable or extraordinary, but have been made available by one who has had his eyes open to note them, and his mind active to turn them to account in the way of practical deduction and profit.—The suggestions and lessons drawn from these experiences are happy and eminently judicious. The tendency of the book is wholly elevating and spiritual. We heartily commend it, especially to young men.

CALIFORNIA: for Health, Pleasure, and Residence. A Book for Travellers and Settlers. By Charles Nordhoff, author of "Cape Cod and All Along Shore," etc. New York: Harper & Brothers. 1872.

Since the "gold fever," which once infected so large a part of our population, entirely disappeared, a new and different feeling has sprung up in the East respecting the Pacific slope. It is now well understood that the opportunities for suddenly amassing wealth in mining operations are few and far between, and that the extraordinary productiveness of the California soil offers a speedier and surer road to independence, if not to opulence, by the less hazardous ventures of the farmer and the stock-raiser. Not only so, but the brilliant pictures of the remarkable scenery and natural wonders of the new 'Great West,' have inflamed the imagination of almost the entire nation. We presume there are few of us who do not cherish the secret hope, if not the expectation, of seeing the Yosemite Valley, the Geysers, and the "Big Trees" of California before we die. Mr. Nordhoff's volume not only describes these wonders and contains admirable pictorial representations of them, but gives such specific information respecting the routes and the expenses of the journey as any one contemplating the trip would wish to obtain from a well-informed traveler. See especially pages 33 to 37. The volume is in all respects a highly creditable one—in its literary character worthy of the thorough practical scholarship of the author, in its external appearance of its experienced publishers. It deserves a place on the library-table, where young and old can familiarize themselves with an important part of our great national territory, thus combining entertainment with instruction.

Annual Record of Science and Industry for 1871. Edited by Spencer F. Baird, with the assistance of Eminent Men of Science. New York: Harper & Brothers, 1872.

The design of this work, the preface tells us, is "to furnish a brief, yet sufficiently full, mention of the more important discoveries in the various departments of science during the year 1871, selecting, however, only such as appear likely to excite a general interest, or to be of lasting importance." For the collecting of the materials for so general a survey of the whole field of science probably no American

literary man enjoys better opportunities than the author who, with Prof. Henry, is at the head of the Smithsonian Institution in Washington, and has at his disposition the very complete series of scientific journals sent thither from all parts of the world. But independently of this advantage, Professor Spencer F. Baird is among the most thorough of our scholars in all departments of natural science, while in some of them—in ornithology, for example—he has no superior, perhaps, in the world. The readers of Harper's Monthly recognize his hand in the extremely valuable "Editor's Scientific Record," with which the magazine is enriched month by month, and which we believe to emanate wholly from his pen. A considerable portion of the present volume has appeared in this "Record," and in corresponding departments of Harper's *Weekly*, and the Philadelphia *Public Ledger*; but much could not find a place in any of these, and is therefore entirely new. We cannot see how any intelligent man can take up this volume without deriving pleasure and instruction from its perusal; for it contains that very bird's eye view of the progress of human research, which every such man must infallibly desire to obtain. Nor is its value ephemeral. As a book of reference, it will be permanently in place on the library shelf.

The Ecclesiastical Polity of the New Testament. A Study for the Present Crisis in the Church of England. By the Rev. G. A. Jacob, D.D., late Head-Master of Christ's Hospital. New York: T. Whittaker, 1872. 424 pages, 12mo. Price \$2.

Every treatise which discusses carefully and candidly the traces which are preserved for us in the New Testament of the original constitution of the Christian Church, is a valuable contribution to our literature. And this whether the results seem to us in all cases warranted or not. So far as we have been able to examine Dr. Jacob's work, it is written in a broad and Christian spirit. His standpoint is that of an Episcopacy founded upon the requirements of the age. Apostolical succession, so-called, finds no place in his system. The Christian ministry is no priesthood, for, as he expresses it (page 88), "the only earthly priesthood was confined," in the primitive Church, "to no sacerdotal cast, or tribe, or separated order; but was co-extensive with the whole community of the faithful, who, in a figurative or spiritual meaning, were kings and priests unto God in Christ." The decline in the spirituality of the Church's inner life is ascribed to "the leaven of Jewish and of Pagan influences, which from the first had been working insidiously in the Church." The author regrets that the noble-minded Reformers in the reign of Edward VI. did not continue long enough to complete their labors to bring the Church of England back to "a close conformity with Scripture truth," and that they were succeeded by other leaders who had a diametrically opposite aim. In short, the work of Dr. Jacob is written and published to counteract the Ritualist tendencies of the present crisis in the Episcopal Church in both England and America. Since it is as able as sound, we cordially wish that it may have a large circulation, especially among members of that Church.

The Child of the Island Glen. By Elijah Kellogg, Author of "Elm Island Stories," etc. Illustrated. Boston: Lee & Shepard. New York: Lee, Shepard & Dillingham. 16mo. 336 pp. \$1.25.

This is the fourth volume of the "Pleasant Cove Series," and the Publishers announce "others in preparation." It will be eagerly welcomed by the boys who have read the preceding volumes. Mr. Kellogg is certainly a very fascinating writer for the young; and, withal, manages to mingle a goodly measure of instruction with his stories. Besides bringing out the shrewdness, dexterity and indomitable energy of those men who laid the foundations of our commerce, this story, the Author tells us, "is principally intended to illustrate the influence of Christian sympathy in respect to the most hardened characters, the imperishable nature of good seed early sown in a young heart, the power of conscience and early associations, the unbounded mercy of God, and exhibits, in the person of a man stained with blood and steeped in crime, parental love and solicitude for the highest welfare of his child surviving the wreck of all other virtues."

The Tover Tangle, and How it was Straightened out. By Archie Fell, Author of "Apron Strings," "Mrs. Thorne's Guests," etc. Published by Warren, Broughton & Wyman, 13 Bible House, New York; 32 Washington street, Boston. 16mo. 339 pp. \$1.25.

This book is a sequel to "Apron Strings, and which way they pulled," and is devoted to developing a quaint plan for extricating the boys from the knots and twists of Sam Tover's apron-strings. It is a story of school life, and one which will afford thorough amusement to the youthful reader, and at the same time will convey to his mind admirable lessons for the formation of a true and noble character. It is a book which may with safety and advantage be placed in the hands of any boy or girl.

The Queer People, and Other Stories. By M. E. B. Published by Warren, Broughton & Wyman. New York and Boston. 16mo., 279 pp. \$1.25.

The story of "The Queer People" is a very queer story of incidents supposed to have occurred at a boarding-school for young ladies. The heroine is, without any endeavor of her own, and indeed against her own will, made the confidant of a large number of her school companions, each one of whom has some singular idiosyncrasy of mind, or some marked peculiarity in character and in dress. The design seems to be to show how much a single person of well-balanced judgment, and a warm heart, may do to assist others in correcting bad habits or perverted tendencies. We think the story is overdrawn and somewhat unnatural. Better, decidedly, is the second story in the book, entitled "Miriam's Haunted Chamber," which is shown to be her own heart, filled with evil passions and sinful pride; but out of which, at length, all the frightful demons are expelled, and in their place grace and truth are duly installed. The book contains also two other good stories—"A Winter Night's Dream," and "Laurie's Rose Leaves."

Stories and Poems, by Mother and Daughter. Caroline Gilman and Caroline Howard Jervey. Illustrated. Boston: Lee & Shepard. New York: Lee, Shepard & Dillingham. Square 16mo. 293 pages.

This is a really attractive book, one that will be a help to the mother in entertaining her little ones, while it will impart to the older children some amusing as well as useful lessons. It contains "Poems for Children of all Ages," well-selected and taking; "Stories and Tales for the Young," well-told, some merry and some serious; and "Fairy Land, and other Tales," in the main to be commended, *except the first one*, "Fairy Land." For our part, we are old-fogy enough to wish that all fairy tales could be kept out of the books which our little ones are to see. They get enough that is unreal and weird, without any such education. Otherwise, we heartily commend the book.

Unity in Variety: A Series of Arguments based upon the Divine Workmanship in our Planet; the Constitution of the Human Mind; and the Inspired History of Religion. By George Warburton Weldon, M.A., Trinity College, Cambridge. New York: T. Whittaker & Co., 1872. 230 pp., 16mo. Price \$1.50.

The leading thought of this neat little volume is that true unity is not dead uniformity, that the oneness of the Church is not the oneness of a lifeless stone, similar but equally cold in all its parts, but the oneness of the vigorous tree, with no two leaves or branches precisely alike, but *one* nevertheless, because a single flow of sap runs through them all, because a vital bond holds them all in close companionship. It is the realization of Lord Bacon's "Mobilis Constantia," which the author has chosen for the very appropriate motto of his title-page. Mr. Weldon finds in the existence of "diversities of administration" at the present day nothing to deplore, because he recognises the fact that such diversities existed from the beginning of the Christian religion, and that they are healthy in their results; while nothing is more fatal to true life than the attempt to restrict the natural tendencies of our nature to variety of manifestation. "There is no religious error more common, and more fatal," says the author (page 86), "than that of leaning for salvation upon the external forms of the Church to which we belong. The higher our Church notions are, the stronger is the temptation to do so. Of the strength, and of the evil of this delusion, we have a solemn example in the Bible—the example of the Jewish people, with their neglected Saviour standing in the midst of them!"

Hymns to our King. By John M. Leavitt. New York: T. Whittaker, No. 3 Bible House. 16mo, 50 pp., cloth, tinted paper, gilt edges. 60 cents.

This little volume commends itself to us at the first introduction by its remarkably neat and attractive dress. We confess to a weakness, if weakness it be, in this regard, that we love to see good books *well attired*, and that a shabby outer garb never appears to us a seemly covering for choice thoughts. Yet a fine dress establishes a claim for something within worthy of the covering. And in the present case we

are not disappointed by an examination of the contents. The thirty-three original hymns here collected reflect credit upon their writer, and will all be found enjoyable in the reading, while some of them are well adapted for singing, and will doubtless find a place in the future hymnology of the church. The one entitled "Come to Jesus," and commencing "Come, thou child of woe and weeping," is full of poetic sweetness, as well as of true Gospel sentiment. Similar in character and merit is "The Last Baptism." "The Martyr's Prayer" and "The Martyr's Triumph" also impressed us as worthy of special notice, and as showing ability in another style of writing, where more latitude is given for word painting.

BOOKS RECEIVED:

From Broughton & Wyman, "Words and Deeds; or Watching for Opportunities."
From American News Co., "The Black Man of the South, and the Rebels."
From Dodd & Mead: "Illustrated Lesson Series."—On Daniel.
From Prot. Epis. Evang. Knowl. Society—"The Pastoral Office."
From Lee, Shepard & Dillingham—"Picked up Adrift."

Quarterly Reviews.

The Methodist Quarterly Review.—D. D. Whedon, LL.D., Editor. New York: Nelson & Phillips. \$2.50 per annum.

Contents for October, 1872:—1. Pressensé's "Martyrs and Apologists," by Rev. W. H. Withrow. 2. What is the Future Condition of the Wicked? by Rev. W. S. Edwards. 3. Peter Cartwright and Preaching in the West, [First Article,] by M. Cucheval-Clavigny. 4. Sin, by Rev. R. H. Howard. 5. The Christian Pastorate, by Rev. W. R. Goodwin, D.D. 6. Prevention and Reform of Juvenile Crime, by Rev. B. K. Peirce, D.D. 7. Homer and his English Translators [Second Article] by Rev. Henry M. Baird, Ph. D. 8. Synopsis of the Quarterlies. 9. Foreign Religious Intelligence. 10. Foreign Literary Intelligence. 11. Quarterly Book-Table.

The Christian Quarterly. Editor and Publisher: W. T. Moore, Cincinnati. \$3.00 per annum.

Contents for October, 1872:—1. American Civilization. 2. "Judaic Baptism." 3. The Philosophy of "Getting Religion." 4. The Vatican Council and the Old Catholics. 5. Collegiate Education for the People. Literary Notices.

Magazines and Papers.

Our Monthly.—The October number is upon our table, with an attractive table of contents in which fact and fiction are nearly balanced. The two leading articles convey a large amount of information on "the Kingdom of Ararat" and the journey "over the Rocky Mountains." We wish the illustrations were more clearly executed, although in design they are sufficiently good. Dr. Tryon Edwards contrib-

utes an instructive paper, on "Missions from Christ till now."

Good Health.—There is a large amount of information in the October number of this really valuable magazine: not all of it having a direct bearing upon the subject which the title of the magazine leads us to regard as claiming a principal place, but all of it instructive and useful in the family. A brief paragraph or two on the "injurious effects of Carbolic Acid" is calculated to induce greater caution in the employment of that disinfectant.

The Eclectic Magazine, for October, is as attractive and readable as usual. The second part of Clark's contribution on the Middle Ages, respecting which we spoke in our last, well deserves a careful reading.

American Missionary Magazines.—We have received the October issues of the following:—

- The American Missionary—(Congregationalist.)
- Missionary Herald—
- Spirit of Missions—(Episcopalian.)
- Monthly Record—(Presbyterian.)
- Foreign Missionary—
- Reformed Presbyterian and Covenanter—(Ref. Presbyterian.)
- Sailors' Magazine—(Union).

Foreign Missionary Magazines.—

- Evangelical Christendom, London;—as usual, very ably edited.

True Catholic;—published by the Religious Tract Society, of London, teeming with valuable information. The editorials are bold, manly and judicious; the correspondence is able and of varied interest.

Children's Papers.

What shall our boys and girls read, is so important a question for every parent who has his children's best interests at heart, that a few words about some of the Children's papers that come to us will not be amiss.

Of our American *monthly* papers for the Young, the publications of the two American Tract Societies are among the best. *The Child's Paper* of the Tract Society in this city, is like all the other emanations from its press, admirably printed and illustrated, and unsurpassed by any other paper of its size for Sunday-school circulation. *The Child at Home* of the American Tract Society, of Boston, is of much the same general character. While it presents less variety of contents, it occasionally has the additional charm for children of a well-executed painted picture upon the first page.

The *Sunday-School Advocate*, published weekly at the Methodist Book Concern, in this city, is not inferior to either of those we have mentioned. Both matter and typography are excellent.

The Young Folks' News, also a weekly, is of a larger size; published by Alfred Martien, Philadelphia. Despite a somewhat unattractive general appearance—the result of poor type and bad ink—there

is an abundance of sound and interesting reading matter. It is not a Sunday School paper.

The Little Folks, a monthly sheet, 8vo.

Very good, but very small.

From London we have received the following Children's Papers, all attractive and excellent:—

The Child's Own Magazine, published by the (London) Sunday-School Union, 12 pages neatly illustrated, at the small sum of one half-penny a number.

The Child's Companion, published by the Religious Tract Society, 16 pages monthly and more profusely illustrated, at one penny a number.

The Infant's Magazine, monthly at the same price, published by Seeley, Jackson & Halliday, is a capital paper for very young readers, with its large type and large, clear pictures.

The Children's Friend, at the same price and by the same publishers, meets equally well the wants of the larger boys and girls.

The Friendly Visitor, is published by the same firm and in the same attractive form, for the older people, especially those who from lack of familiarity with books, require larger and more distinct print.

The Band of Hope Review, is a single sheet of larger size, and with a beautiful full-page woodcut, published by S. W. Partridge & Co., half-penny a number.

The Family Friend, published by the same, at one penny a number, is intended as the title indicates, both for children and their parents.

The Chatterbox, at one half-penny a number, is too well known and appreciated to need further mention.

In this connection we may also refer to one or two family illustrated papers, closely resembling the above in general character:—

The Cottager and Artisan, published by the Religious Tract Society, and the *British Workman*, published by S. W. Partridge & Co., show what British Christians are doing to elevate the masses. Both are furnished with illustrations of the largest size and of the best execution.

Reports of Foreign Societies.

Work among the Roman Catholics:—

Twenty-Third Report of the Committee of the Society for Irish Church Missions to the Roman Catholics, read at the Annual Meeting, on May 7th, 1872.

Société Évangélique de France, 38^{me} Rapport, 1872.

Assemblée Générale de la Société Évangélique de Genève, tenue le 20 Juin, 1872, à l'Oratoire, 41^{me} Anniversaire.

These are three documents of rare interest for all

who rejoice in the tokens of the advance of the kingdom of our Lord Jesus Christ. The field of the Society whose report heads the list is Ireland; that of the other two Societies is principally France. But the Evangelical Society of Geneva also does some home work, in Geneva, Lucerne, etc., besides sustaining an extremely important Theological Seminary in Geneva, which must not be confounded with the Theological School belonging to the established Church of the canton. The names of Merle d'Aubigné, the historian, and of the late Dr. Gausson, author of "Théopneustie" and other works on the Canon of the Bible, would of themselves suffice to call particular attention to the Free Seminary; even if it had not proved, for a generation already, an instrument honored of God for raising up a very large number of faithful ministers, most of whom have toiled, or are now toiling for Christ in France. All three reports are full of encouraging facts, of some of which we hope hereafter to speak more particularly. For the present we can only say that they fully corroborate the impressions we have received from other sources, and have heretofore given utterance to, that France, in particular, is open to the Christian efforts of Protestants to a far greater degree than ever before. In view of this fact, we deeply regret that the pecuniary resources of the Evangelical Societies of France and of Geneva are so far from commensurate with their work, and that their directors are hampered in every way by the want of the means to do what they see could easily be done were they provided with ampler funds. The French Society received in donations barely 146,390 Francs,

or less than \$30,000; the Geneva Society 146,864 Francs—not \$100 more. Of the latter Society's receipts about \$12,000 seem to have come from Great Britain and Ireland; while only about one-fifth of that sum, or \$2,400, was contributed from the United States. Of this sum considerably more than one-half was given by one benevolent gentleman of this city. Certainly France from its importance deserves far greater attention from Christians in this country. The receipts of the Irish Missions Society, for the last year, including legacies, were £20,410, or about \$100,000.

Transactions of the *Protestant Evangelical Institute* for the year ending 30th April, 1872. With Statistics, Maps and Appendices.

It is impossible for us at the late date at which this important document has reached us to do justice to its carefully prepared tables and statements. The Protestant Evangelical Institute (formerly known as the "London Organization of the Scottish Reformation Society") has two leading plans of operations. 1st. Establishing and carrying on classes for the education of the youth of the country in the doctrines and history of the Reformation; and, 2d. Resisting in Parliament and elsewhere the encroachments of Romanism. Upwards of 5,000 students have attended the Institute classes during the past year—more than double the number that attended during the previous year. Whatever may be thought of the influence of offering premiums in money in the classes under the Institute's authority, there can be no doubt that the public mind must be very much enlightened by the information thus circulated.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
30th September, 1872.*

MAINE.		
Brunswick.	Rev. S. W. Pearson.....	\$3 00
NEW HAMPSHIRE.		
Troy.	Bequest of the late Jos. Jones, by E. Butrick and W. R. Hurlbut, Exs....	50 00
VERMONT.		
Castleton.	Rev. N. P. Gilbert, for Mr. Mer- win's Ch. building.....	10 00
MASSACHUSETTS.		
Mount Rural.	Mrs. Hale, by Miss E. Wheelwright, for Miss Rankin's work.....	75 00
East Saugus.	M. E. Church, in part.....	6 35
Sudbury.	M. E. Ch. in part.....	2 78
Boston Highlands.	M. E. Ch., in part.....	48 91
Maynard.	M. E. Ch., in part.....	18 07
Marlboro.	M. E. Ch., additional.....	1 00
"	Others.....	1 00
Worcester.	Salem street Ch., Union col- lection.....	9 25
"	Main st. Bapt. Ch., Union collection..	7 00
Worcester.	A family, for Rev. S. J. Chris- ten's Ch. building.....	16 00
"	N. H. Chandler, A. E. Care, Cash, \$1 ea.; Philip Moen \$5, J. C. French \$3, E. Bemis \$2.....	13 00
West Brookfield.	Collection.....	3 25
South Brookfield.	Collection.....	5 00
North Brookfield.	1st Cong. Ch. and Soc'y, Rev. M. De Bevois \$16.31, Rev. Mr. De Bevois \$4.....	20 31
"	Collection.....	5 56
New Braintree.	Cong. Ch. and Soc'y.....	4 45
"	Rev. W. Bond \$1 55; Mrs. Bowdoin, Mrs. Tyler, Miss Tidd, 50c. ea.....	3 05
		239 97
CONNECTICUT.		
Greenwich.	Oliver Mead.....	5 00
Millbury Cong. Ch.	per M. De Forest, Tr..	16 40
Whitneysville.	Member of Cong. Ch.....	5 00
Colebrook.	Mrs. J. C. Stillman.....	5 00
		31 40
NEW YORK.		
New York.	Third Av. Mission Chapel, for Italy, per D. Whitmore.....	10 00
Sing Sing.	Woman's Union Miss'y Society,	

per Mrs. F. E. Johnson for Miss Rankin's field, \$100 currency. \$30 gold.....	133 94
New York. Alexander Mission Chapel, for Miss Rankin's field.....	6 45
" Individuals, per Rev. A. J. Park.....	69 00
Mohawk. A friend of the cause.....	5 01
Aurora. Pres. Ch., per N. L. Zabriskie.....	75 00
Port Jervis. D. S. Mapes.....	3 00
Spencer. Camp Meeting, W. C. Talcott \$5, Miss L. Du Bois \$1, others \$27.08.....	33 08
Spencer Springs. Jacob Weaste, D. Doren, Mrs. E. Pray, \$5 ea.; Mrs. G. C. Clark \$2, others \$1.....	18 00
Trenton. Camp Meeting, Ashley Tabor, J. W. Davidson, J. L. Weston, Rev. C. Phillips, D. J. Waldo, J. Mitchell, T. L. Benham, Rev. W. F. Markham, Mrs. A. B. Gregg, Miss R. Hudson, D. B. Kimball, Hiram Jordan, \$5 ea.; Rev. J. Jenkins \$3; Rev. J. V. Ferguson, W. Pilmore, O. Woodward, Rev. G. B. Fairhead, Rev. F. Gates, P. K. Jones, Rev. A. J. Cowles, \$2 ea.; thirty-two others, \$1 ea.; others \$34.60, in part.....	143 60
Binghamton. Camp Meeting, in part.....	23 19
New York. Mrs. Josephine Chinn \$6, Philip Allair \$2.....	8 00
" Individuals, per Rev. A. J. Park.....	5 00
Illion. M. E. Ch., for support of Primitivo Rodrigues, Missionary in Mexico, \$500, from Eliphalet Remington \$43.50; from Philo Remington, Mrs. P. Remington, and Mrs. Shepherd, \$5 ea.; others \$46 50.....	600 00
Sweden. Mrs. Morgan, per Rev. J. Cunningham.....	5 00
Churchville. Lemuel Brooks.....	5 00
	1,134 26

NEW JERSEY.

Newark. Trinity Prot. Epis. Ch., Mrs. J. M. Denman, in part, for L. M.....	20 00
" 2d Pres. Church, Mrs. Howell.....	10 00
" 1st Pres. Ch., for Central Mexico, of which \$20 from Mrs. E. P. Howell for L. M., and \$30 from C. S. Osborne, for L. M.....	212 63
Ocean Grove. W. T. Keskeith.....	3 00
Passaic. M. E. Church, A. B. Maxim, E. B. Doolittle, and Dr. Howe, \$5 ea.; J. S. Conklin \$3, others \$12 60, in part.....	30 60
Newark. Maj. W. W. Morris.....	3 00
	279 23

PENNSYLVANIA.

Paoli. A. Lewis Hill, M.D.....	25 00
Centre. U. Pres. Church, a memorial of St. Bartholomew's Day.....	9 00
Wurtemburg. U. Pres. Ch., per J. H. Peacock.....	3 00
Wyalusing. Camp Meeting, A. Waltman \$10; W. H. Barnes, T. A. Dawson, Jas. Kasson, E. J. Mowrey, John Tewksbury, G. E. Palen, \$5 ea.; twelve others, \$1 ea.; others \$44.25, in part.....	96 25
Wilkesbarre. Ross street M. E. Ch., Rev. L. W. Peck and E. R. Meixell, \$5 ea.; others \$2.20.....	12 20
" 1st M. E. Ch., Mrs. E. Morgan, G. B. Kulp, W. Tuck, H. H. Derr, \$5 ea.; others \$32.08, in part.....	52 08
W. Philadelphia. Walnut st. Pres. Church, Union Meeting, for Central Mexico, W. G. Moorhead \$100, for L. D.; W. L. Hildeburn \$20, part L. M.; J. Power, B. K. Jameson, F. P. Hurxthall, D. A. Dangler, \$5 ea.; Mary Fulton \$2; per Rev. S. Dana \$25; from the estate of the late Mrs. John Reid \$20; others \$117.90.....	304 90
	502 43

MARYLAND.

Baltimore. L. Frederick, G. Dukehead, \$5 ea.; Levi Perry \$25.....	35 00
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ILLINOIS.

Taylor. Wm. Richardson.....	10 00
Shawneetown. Pres. Church, Rev. A. R. Mathes, L. M.....	49 40
Olney. Pres. Church.....	16 85
" M. E. Ch.....	16 05
Coulterville. U. Pres. Ch., balance.....	13 00
	105 30

INDIANA.

Madison. 2d Pres. Church, E. G. Whitney \$15; Messrs. Smith, Guilling, Hunt, \$5 ea.; Coates, Lander, \$2 ea.; Heberhard, Thomas, Welles, Mrs. Gregg, Hinds, \$1 ea.; others \$10—which constitutes Rev. Henry Keigwin a L. M.....	49 00
" U. Pres. Ch., W. Scott \$10; Graham \$2; Stuart, Shannon, Gordon, Leggett, Caruthers, \$1 ea.; Mr. Gordon \$2, Mrs. McFetridge 75c., Mrs. Hutchinson 55c., A friend 50c.....	20 80
" 1st Pres. Church, J. H. Cunningham \$26 (\$5 each for Spain, Italy, Mexico, and So. America), and to constitute Letitia E. Cunningham a L. M.; Mark Tilton \$10, in full of his L. M.; Messrs. Alling and Clements, \$2 ea.; Smith, Moffett, Davidson, Mrs. Read, \$1 ea.; Mrs. Crane and Black, 50c. ea.....	45 00
Wabash. Union Meeting.....	70 50
Fort Branch. Union Meeting.....	19 05
Evansville. Hon. H. L. Robinson, Hon. T. E. Garvin, \$5 ea.; C. H. Chubbe, T. McPherson, \$3 ea.; D. Lanphear \$2.50; J. H. Cutler, Chas. Rabb, \$2 ea.; A. Hayhurst, J. Dutcher, J. E. Mason, \$1 ea.....	25 50
	229 85

OHIO.

Portsmouth. 1st Pres. Ch., for Northern Mexico.....	112 00
Ironton. 1st Pres. Sab. Sch'l, for Northern Mexico.....	40 00
Painesville. Lake Erie Female Sem'y, for Northern Mexico.....	20 00
Geneva. Mrs. Kingsbury.....	2 00
Bloomburg. Pres. Ch.....	39 18
Washington. Pres. Ch., in part of L. M. for Rev. Geo. Carpenter.....	10 00
Chillicothe. Dr. L. W. Foulke, for Northern Mexico.....	135 00
Cincinnati. Friend Levi Coffin, for distribution, four Bibles and two Testaments; Rev. Mr. Mease, copies of the World; Tract Soc'y, Christian Press Sab. Sch'l papers.....	
" J. H. White \$20; Messrs. Blymyer, Prouty, Whitstone \$10 ea.; Williamson, Kohl, Fisher, McFarland, McCollum, Epply, Hendrick, Gooch, Peebles, Shorten, Goff, Pickering, and Miss Drinker, \$5 ea.....	115 00
" Messrs. Wilson, Vent, Mrs. Barnett and White, \$3 ea.; Mrs. Spiras, Proctor, \$2 ea.; Mrs. Jones \$1.50; More, Johnston, Irwin, Brown, Sloan, Manson, Weld, Mrs. Woods, Fithian, Folger, Roberts, Clark, Witherup, Roes, Black, Taylor, Strunk, Bird, Stout, Gondolpho, Carpenter, Adams, \$1 ea.; Bell, Colter, Wiles, Thorkield, Randell, 50c. ea.; Father Kimbel 25c., A. W. Wilson \$2.....	44 25
" Walnut Hills M. E. Church, in part, A. Wessell \$20; Messrs. Clark, Doughty, Baker, \$5 ea.; Applegate, Berrell, Mrs. Cooper, \$2 ea.; Jones, Parker, Tollman, James, Allemony, Runyon, Mrs. Wright, Suppler, Belding, Rogers, \$1 ea.; Suppler, More, Mrs. Davis, Wallace, Foot, Bedford, 50c. ea.; Fuller, Stuart, 35c. ea.; Mrs. Chamberlain 25c.—which constitutes Rev. W. L. Hypes L. M.....	54 95
" St. Paul's M. E. Ch., add, Mr. Hall \$3; Messrs. Blair, Swoomsleedt, Rutherford, Wilts-e, \$2 ea.; Reamy, Freeman,	

OHIO—Continued.

Norwood, Town, Boyd, Sabin, Mrs. Hughes, McIntire, Thomas, Cropay, \$1 ea.; Mr. Allen 50c.....	21 50
Cincinnati, Trinity M. E. Ch., J. Plaff \$10; Messrs Jones, Strawbridge, Lester, Wolf, Clemmer, Campbell, Snodgrass Cook, Brown, Dosh, Gamble, Mrs. Riddle, Steen, Blair, \$1 ea.; J. Kint, Mrs. Stevens \$3 ea.; Paterson, Miles, King, Cox, Coates, Davenport, \$2 ea.; Morrison, Ross, Mitchell, Bowman, McCombs, Locke, Matthews, Gamble, Mrs. Parker, Davis, Woodman, Bowman, Stewart, Stone, McCloncha, \$1 ea.; A. Parker, Mrs. Keley, 25c. ea.; Mrs. Berry 20c., Mrs. T. Smith 90c.....	114 60
	708 48

WISCONSIN.

Geneva, Mrs. Julia Hilliard	7 00
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IOWA.

Morning Sun. Union Meeting.....	29 50
Long Creek, M. E. Ch.....	10 50
Graham Pres. Ch.....	10 00
Fairfield, Church street M. E. Church.....	16 50
“ Pres. Ch.....	18 70
Wapello, Ger. M. E. Ch.....	15 10
“ Union Meeting.....	5 9
Vinton, Hon. J. C. Fraer.....	5 00
	111 60

KANSAS.

Eldorado W. M. Striker, for Dr. Kalopothakes	3 00
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Receipts of the Italian Deputation for the Free Church of Italy.

Philadelphia, Pa. Walnut St. Pres. Ch., including W. G. Moorhead, \$30, of which \$20 for College.....	741 59
“ German own Union Meeting in Market Square Pres. Ch., Wm. Adamson, \$100 for College.....	401 82
“ Central Cong. Church.....	179 40
“ First Ref'd Pres. Ch., Geo. H. Stuart, \$300 of which \$50 for College.....	576 59
“ North Broad St. Pres. Ch.....	109 02
“ W. Spruce St. Pres. Ch., G. W. Troutman and C. H. Grant \$50 ea. half for College.....	512 67
“ Germantown Union Meeting in Trinity Lutheran Church.....	83 54
“ Central Pres. Ch., N. L.....	108 87
“ First Baptist Church.....	99 79
“ First Pres. Church, Cohocksink.....	104 74
“ Union Meeting in Chestnut Hill Pres. Church.....	140 77
“ Spring Garden M. E. Ch.....	351 53
“ First Pres. Ch., Washington Spr.....	141 00
“ W. Arch St. Pres. Ch., Mr. and Mrs. R. B. Sterling, \$100; Mrs. M. J. Jameson, \$113 75, and others.....	396 51
“ Oxford Pres. Ch.....	108 20
“ Arch St. M. E. Ch.....	278 89
“ Beth Eden Baptist Ch.....	70 23
“ Old Pine St. Pres. Ch.....	65 98
“ Olivet Pres. Ch.....	10 02
“ Green St. M. E. Ch.....	120 29
“ Sanctuary M. E. Ch. (Lecture).....	103 00
“ Central Pres. Ch.....	170 00
Camden N. J. Union Meeting in Pres. Ch. 106 8	
Hamburg, Pa. Union Meeting in Locust St. M. E. Ch., J. W. Weir, \$50.....	203 71
York, Pa. Union Meeting in Pres. Ch.....	178 73
Baltimore, Md. Union Meeting in Myrlan Institute, C. J. Blake, \$500; G. Morris, \$100.....	739 72

“ Union Meeting in Central Pres. Ch. 225 81	
Washington, D. C. Union Meeting in Lincoln Hall.....	79 75
Philadelphia, Pa. F. A. North, \$10; J. B., \$3.50; R. C. S., \$5; Probationer, \$5; F. B. Hubbell, \$20; Mrs. M. Boyce, \$5; C. W. and R. B. Sterling, \$5; H., \$1.....	54 50
Woodbury N. J. A Friend.....	10 00
Wilmington, Del. Individuals per Rev. J. P. Conkey.....	20 00
“ South Hermitage.....	1 00
Bloomington Ill. Per Rev. J. G. Little.....	6 50
Philadelphia, Pa. A Friend to the cause, per G. H. S.....	25 00
“ Miss H. Benson for College.....	500 00
Bloomington Ill. A Friend, per Rev. J. G. L., for College.....	1 00
“ A Friend, per Dr. Thompson.....	20 00
“ A Lady, per Father Gavazzi.....	4 50
Baltimore, Md. Cards collected for Dr. Thompson.....	2 00
Philadelphia, Pa. Lecture at Academy of Music.....	693 50
“ Net proceeds of Reception meeting at Academy of Music.....	474 56
“ Farewell Meeting.....	175 50

[The undersigned desires to accord his grateful thanks to J. A. Gardner, Esq., and to Thomas Marshall, Esq., for their indefatigable services rendered to the Deputation of the Free Church of Italy, on their recent visit to this City.—Geo. H. Stuart, Treasurer of the Phil. Collections.]

Metuchen N. J. Reformed Church.....	20 65
St. Louis, Mo. J. C. E., for Evangelization, \$10; for College, \$5.....	15 00
Chicago, Ill. 1st Cong. Ch.....	401 00
Pateron, N. J. Meth. Ch.....	123 13
Toronto, Canada. Knox's Ch.....	265 00
Irrington, N. Y.....	112 38
Tarrytown, N. Y.....	117 00
Sing Sing.....	176 00
Stamford, Ct.....	117 93
Boston, Mass. Bromfield M. E. Ch.....	107 38
“ Additional per David Snow.....	100 00
“ Additional.....	14 50
“ Tremont St. M. E. Ch.....	172 47
“ Meridian St. M. E. Ch.....	37 50
Charlestown, Mass. Cong. Ch.....	103 46
“ Winthrop St. M. E. Ch.....	74 75
“ Additional from C. C. Barry.....	50 00
Boston, Mass. Broadway M. E. Ch.....	45 20
Lynn, Mass. Common M. E. Ch.....	69 50
“ Clarendon Bapt. Ch.....	217 50
Pittsburgh, Pa. Liberty Hall reception.....	42 24
“ 2d U. Pres. Church.....	164 59
Alleghany, Pa. Arch street M. E. Ch.....	109 62
Pittsburgh, Pa. 3d Pres. Ch.....	170 22
“ 1st Pres. Ch.....	162 20
Alleghany, Pa. 1st Christian Ch.....	32 12
“ 1st U. Pres. Ch.....	84 16
Pittsburgh, Pa. 2d Pres. Ch.....	150 48
“ A friend \$50; ditto \$5; C. Wells, additional, \$30; Miss Annie M. Blawell, \$25; Mrs. M. G. Semple \$68; John B. Jones \$20; S. W. Semple \$20; W. Thaw, for Biblical College, \$200.....	418 00
Baltimore Md. M. E. Ch.....	33 65
“ Another M. E. Ch.....	138 50
“ Lecture.....	201 97
“ L. Passano.....	100 00
“ A Lady.....	20 00
“ A. C. Alfiri.....	10 00
Boston, Mass. Tremont Temple, per O. M. Wentworth.....	200 00
“ Beach street Pres. Ch., per Thos. Caswell.....	115 00
Chicago, Ill. 1st Pres. Church.....	208 45

13,149 11

Total Receipts as above\$16,569 03

THE CHRISTIAN WORLD.

Vol. 24.

JANUARY, 1873.

No. 1.

EDITORIAL NOTES.

PAPAL AGGRESSION AT GENEVA.—For some months past the relations of the Pope with the Canton of Geneva have been becoming more and more disagreeable. The reason is to be found in a fresh instance of aggression on the part of the Papacy. The old free city of Geneva before its admission into the Swiss confederacy was almost exclusively Protestant; but the large rural territory which was added to it at that time to form the new canton brought in a Roman Catholic population but little inferior to the Protestant in numbers. This new element has received more than its full measure of support and countenance from the State. While the members of the Reformed Church are compelled to pay their proportion of all the taxes laid for religious as well as for strictly secular purposes, the Romanists, we see it stated, are called upon only to contribute to the support of their own worship. There has been, however, no R. C. Bishop of Geneva, the episcopal functions being discharged by the neighboring Bishop of Fribourg; and the Pope has by a compact made in 1819, acquiesced in this arrangement. Lately, however, emboldened by the rejection of the revised and more liberal constitution of Switzerland, Pius IX has ventured upon the appointment of a Bishop of Geneva without deigning to consult the cantonal authorities. This breach of treaty obligation may seem to us an affair unworthy of the attention of the government, but it is otherwise viewed by the inhabitants of a republic in which Church and State have long been united, and whose very existence has more than once been endangered by the insidious advances of Rome. To make the matter worse, the candidate chosen for the Bishopric (M. Mermillod, Roman Catholic curé of Geneva, and Bishop of Hebron *in partibus*), is a fanatical advocate of the Papal infallibility.

With becoming dignity the Council of State retaliated by refusing to recognise M. Mermillod either as Bishop or as curate, and requesting the Bishop of Fribourg to appoint a curé to the vacant charge. The latter prelate was too blind a servant of the Pope to acquiesce, and the

Government finding itself compelled either to wink at the insubordination of M. Mermillod or to act with decision, adopted the more manly course. It issued a decree regulating the relations of the Roman Catholic clergy, and conferring upon the parishes the right of appointing their own curés. At the same time it proclaimed its intention to deprive of their functions all curés who have made common cause with M. Mermillod, and to have new ones elected in their stead.

We learn by a cable dispatch that the election for members of the Grand Council, held on Sunday, November 10th, this was made a test-question. The government was sustained by a vote of 8,900 against 1,500. As there were in the canton in 1850 over 29,000 Roman Catholics to 34,000 Protestants, it is evident that a large majority of the former voted in its favor.

NEW MANIFESTATIONS OF MARIOLATRY.—In the steady progress of human enlightenment, the world has, under God, its best guarantee against the return of medieval superstition. Yet there are some errors that seem wrought into the very texture of Romanism, to such a degree that Rome cannot remove them even in its cunning endeavors to effect some accommodation with the spirit of the age. They become characteristics of the system just in proportion as their absurdity grows more and more self-evident. Such is the case with *Mariolatry*. The Immaculate Conception of the Virgin was formally received as a dogma of the Roman Catholic Church just at the moment when the Papal Power began to totter; and as that Power gradually sinks a more and more pitiful exhibition of idolatrous adoration of the Virgin is made to the world. In France, already half-infidel, pilgrimages are more and more becoming the order of the day—pilgrimages so frivolous in their character, and to shrines of such doubtful claims to popular respect, that they must unavoidably generate a still more general incredulity in all religious truth. Twenty-six years ago the imposture of “our Lady of *La Salette*” was concocted; yet, in spite of the exposure soon after made in the course of a judicial investigation, the flow of devotees to the immense temple erected on the spot where the Virgin was said to have made her appearance has never intermitted, and this year has been greater than ever before. The sale of the water from a “holy well,” said to have sprung from the tears of the Virgin, is stated by the *London Times* to have realized more than \$60,000. Scarcely inferior in ardor has been the devotion with which the shrine of “our Lady of *Lourdes*,” among the Pyrenees, has been visited by thousands; although it must be confessed that pilgrimages made easy and popular by cheap excursion trains, which the competing railways have started, lose somewhat of that halo of romance which invested the perilous travels of the weary palmer who returned scarred and weather-beaten from visit-

ing the Holy Sepulchre. It was arranged, not long since, that the children of all the orphan asylums in France, under the guidance of Romish "Sisters," should go on a single day to view the "Holy Girdle of the Virgin," said to have been brought to Auvergne centuries ago by a crusader. But we suspect that beyond the impression which the children received of a pleasant trip through France, they carried home little advantage either of a religious, or of an intellectual character.

A MIRACLE BY MECHANISM.—We quoted in the December number of the CHRISTIAN WORLD some telling facts respecting the barbarism of portions of the Roman States while under Pontifical rule, from a letter written by C. Osborne Ward, Esq., of Brooklyn, and published in the New York Daily Witness. In the same journal, of the date of December 5th, Mr. Ward contributes an account of a visit to the Roman Catacombs and to the Church of San Sebastiano which stands over one of the entrances to the subterranean passages. We extract the following account of a 'miracle' which, it appears, is only exhibited to a select few.

"The miracle of the Church of St. Sebastian is only shown to the most credulous travelers. To the resident Catholics under the spell of an Holy See, and infatuated to superstition by the awful presence of ruin and power, incredulity, alike with common reasoning, is bullied down by the deceits of both subtle incultation and mechanical device. The common people have never until very recently dared to question either. The civilization of Rome is little in advance of barbarism in this respect. And had our hawk-eyed *cura* known that two of his credulous flock were mechanics, schooled to the detection of humbug and on the look-out for cunning knavery and device, our mesdames and senoras would have been treated to no miracle. But as dirty faces are the symbols of muddy brains in Rome, we deceived him, and are able in consequence to lay bare one of the most flagrant matter-of-fact outrages upon civilization—the device of the Ascension. . . .

"The bony functionary vanished, and in a moment it seemed to grow sombre almost to darkness. He soon returned by way of the chancel, and led us all up to a life-sized crucifix; but did not indicate to us what we must do. He left that to our faith. Ludwig's great honest mouth began to twitch, and to save him I ordered him to do the same as the rest, and watch them. As usual his *kleine Spanierin* took the lead, and we all fell solemnly upon our knees before the crucifix. The *cura* held a burning wax taper at least seven feet long; and when we arose he led us to an alcove in the opposite wall which was adorned with statuettes and frescings. It was at the bottom of this recess that we were to behold a miracle.

"As our last manifestation of faith had dissipated all doubts as to our credulity, we were considered so far initiated as to be worthy to see these sanctissima sanctorum; and the wizard-like functionary grimly drew off, with his bony finger, the veil that obscured an upright case, with glass panels, in which were two flues, vertical and apparently cylindrical. They may have been square. They reached high in the church and were cased, as mentioned, with glass. Within these flues were seen crucifixes and golden statuettes, arranged so as not to obstruct the descent or ascent of the holy wonder that was to greet our eyes. At the base of the case, about five feet from the floor, was a plate of polished metal. Against this, or in close prox-

inity, the cura held his sanctified candle and bade us observe. . . . Soon the heat of the iron plate began to expand the metal spring within, and the mechanism began to work. For lo! an angelic apparition hove in view, high at the upper end of the flue on the right, directly where we had been instructed to rivet our eyes. Two of us only had committed the heresy of examining the theory of the miracle. It descended gradually on beautiful wings. The apostles stood at the foot in the attitude of doubt, and the descending Saviour seemed to invite them to examine his side and his wounded palms. Sinking behind the metal plate it lost itself to view. . . .

"The emotions that thrilled the kneeling group may be better imagined than described when the awful apparition was discovered slowly rising in the left cavity of the case. It was either the same one, having performed the perihelion of its orbit under the mechanism and behind the metal plate, or another and separate mechanism. It was slowly and gracefully, making no noise nor blunders, on its way heavenward, and was still ascending when the curtain fell. The show cost us two francs each."

THE PRIEST AS A "RAIN-MAKER."—Ever and anon some new circumstance forces itself upon our notice proving that Romanism where it is supreme educates its devotees in a superstition which differs little from heathenism. We have all heard of the African "rain-maker" who is by turns the object of slavish adulation and of bitter hatred, according as his incantations are followed by refreshing showers or by destructive storms or drought. In some parts of Roman Catholic France the parish priest holds a position almost equally unenviable. Last summer, according to the *London True Catholic*, of November, 1872, a hail-storm devastated the fields of La Chatre Langin, in the old province of Touraine, and the disaster was ascribed by the unhappy peasants to the negligence of their *curé*. Had he but performed certain ceremonies, said they, the evil would have been averted. He was especially culpable in their eyes in that he failed to bring out the great cross, whose virtues had been tested on other occasions. Inflamed with anger they burst into the church where he was officiating, and he was compelled by their riotous conduct and threats to flee for his life into the vestry room. Meantime the mob took possession of his house, and threw his effects from the windows. Any that ventured to espouse his cause were maltreated. The common cry was, "Kill the priest because he has been the cause of the hail!" Punishment has naturally been inflicted upon the perpetrators of these lawless acts; but after all it may be questioned upon whom the blame ought chiefly to rest—upon the ignorant peasants who had been taught that the priest possessed the magic secret of influencing the elements by his mummeries, or upon the more intelligent clergy who winked at the profitable delusion.

SUSPENSION OF THE GREEK PREACHER, LATAS.—The "Star of the East," published in Athens by our missionary, Dr. Kalopothakes, in its issue of October 15th, (27th, New Style,) gives the very unexpected intelligence that Mr. Latas, the preacher of whom we have heard such glowing ac-

counts, has been condemned by the Bishops' Court of the Greek Church to a two-years' residence in the monastery of Megaspelion, and suspension from all sacred functions. The cause of this action is not yet definitely known, and is certainly somewhat difficult to conjecture. Mr. Latas, according to the reports of at least one sermon which we have read, although making some approaches to Evangelical truth as we understand it, is far from having attained those clear views which he should hold who would lead the people to a saving knowledge of Christ. His great merit would seem to consist in the circumstance that while the Greek clergy in general are dumb, having neither the acquaintance with the Scriptures necessary to expound them nor a disposition to give themselves to the work, he alone has raised his voice in the pulpit to commend their study to the people. And this appears to be the secret both of his popularity with the masses and of the covert hostility of the hierarchy. A *Biblical* reformation is what a corrupt Church cannot abide: even if that reformation is fragmentary and imperfect. And this for the good reason that to allow the Bible to become the acknowledged judge in religious matters is to plead before a tribunal which the Church, half conscious of its corruptions, feels must in the end condemn it. It is idle therefore to talk of remaining in the Church and reforming it; the Church will not tolerate the experiment. If at one and the same instant all its leaders were to be brought to the knowledge of the truth, this might be practicable. Otherwise the ungodly majority in power will always expel one by one the advocates of the truth as they successively show themselves.

It was only two weeks before this last intelligence that the "*Star of the East*" mentioned the extraordinary fact (Sept. 30th, October 12th, New Style), that Mr. Latas had by royal decree been appointed preacher for the entire realm and teacher of religious studies in the high schools of Athens. Contemporaneously with this, on request of trustees of the Church of the "*Evangelistra*" at Tenos, Mr. Latas was appointed preacher of that church with a monthly salary of 150 drachmas.—"Against the first of these appointments," said the *Star*, the Synod [of the Greek Church] has protested, as being illegal because made without its having proposed it."

ROMANISM AS IT IS.—The chief danger in connection with Romanism in this country is from the ignorance of the masses, and even of persons in other matters well informed, respecting what Romanism really is. It is possible to know a great deal about a religious system, and yet to be profoundly ignorant of its true character. Splendid churches, master-pieces of the architect's skill, entrancing music, beautiful statues and paintings of Madonna and Saint, gorgeous sacerdotal dresses, curious refinements of ritual and service—these do not constitute the

essence of religion. One may even go to Rome and spend months in attendance upon Pontifical ceremonies at the very centre of the Roman Catholic world, and yet know as little of the spirit of the hierarchy as of the condition of the people under the late government of the Papal States. It is with a profound conviction of the importance of enlightening public sentiment upon this subject that we again call the attention of our readers to the work written by the Rev. Samuel W. Barnum, entitled *Romanism as it is*, of which a brief notice appeared in the CHRISTIAN WORLD of February, 1872. The closer examination which we have been able since then to make confirms us in the favorable opinion which, in common with Rev. Drs. Hopkins, Ormiston, Hall, and others, we then expressed. We cannot but hope that this large and handsome volume will obtain a very wide circulation. We speak within bounds when we say that there is no single volume with which we are acquainted that contains so complete a view of the whole field which it covers. The first sixty pages, devoted to a description of the city of Rome and its connections, are less essentially important than any subsequent portion, and yet they have a sufficiently direct bearing upon the subject to render them valuable. But taking for example the chapter on "Church and Devotional Services," we find there a very minute *exposé* of the Mass, both in itself and as accompanied by prescribed gestures, genuflections etc. Not less than *thirty-five* small wood-cuts taken from a R. C. treatise, "The Garden of the Soul," are inserted to illustrate more clearly every portion of the service. So in the chapter on "Religious Orders and Congregations," which embraces more than sixty pages, there is a full account of each of the great orders, and, what is equally important, a statement of the institutions belonging to each order in this country. One of the chief merits of the work is, as we said in our previous notice, that it is so largely based upon Romish authorities, that it might well be styled, as it has been by some of its reviewers, "*Romanism photographed by herself.*" The book may be procured of Messrs. Myers and Paton, 37 John street, New-York.

Enquiries are addressed to us from time to time respecting the best sources of information upon the general subject of Romanism. In reply, besides the work of which we have just spoken, we have recommended Rev. Mr. Gilbert's *Mystery of Iniquity*, or Romanism not Christianity, see CHRISTIAN WORLD, for March, 1872; Mr. Joseph A. Van Dyke's *Papery the Poe of the Church and of the Republic*, CHRISTIAN WORLD, for April, 1872; and Rev. Dr. Elliott's *Romanism the Enemy of Civil Liberty*, CHRISTIAN WORLD, for September, 1872. We understand that a new and improved edition of the well-known "*History of Romanism*," by Rev. John Dowling, D. D., a former Director of this Society, has recently been published. We have not as yet had the opportunity to examine it.

PROGRESS OF DISESTABLISHMENT IN ENGLAND AND HER COLONIES.—We learn from our English exchanges that the movement in favor of disestablishment in England is far from being dead. Mr. Miall and other distinguished advocates are at present engaged in holding public meetings, in which the mutual relations of Church and State are fully discussed. It is the sign of the times that even an avowed High Churchman, such as Mr. Heaton, of Harden, makes common cause with Nonconformists, and stigmatizes the union of Church and State as immoral and pernicious. The last named gentleman is reported to have said that “the State overrode the Church, and absorbed its spiritual power, so that it was fettered and galled almost to the death;” adding “that he knew that many among the clergy had come to think that disestablishment would be a blessing, though they did not see their way to agitate for it.” That the time is fast approaching when the maintenance of an established church will become an utter impossibility is evident from some statistics which we find republished in the *Presbyterian* of November 30th. In fourteen towns, containing upwards of 100,000 inhabitants, there are 1,665 places of worship, of which only 480 belong to the Established Church, while 1,185 belong to other bodies. The established churches have accommodations for 427,592 worshippers, and the dissenting chapels for 634,886. And the disparity is growing. In 1851, the Established Church provided 42 per cent. of the sittings in these towns, whereas it now provides only 40.2 per cent., leaving nearly 60 per cent. to the bodies receiving no support from the State.

In its dealings with the colonies, the British cabinet professes to desire above all to secure a perfect equality of all the churches, and to maintain or abolish the union of Church and State according to circumstances. The best statement of its policy we have seen is contained in Lord Kimberley's despatch, which we find in the *Monthly Letter of the Protestant Alliance*, for November 1st, 1872. He says :

“The object which Her Majesty's Government desire to attain is, as you are aware, religious equality. Where, as in Jamaica, the most numerous Christian community on principle objects to State endowments for religion, equality cannot be attained except by the entire withdrawal of such endowments. But where, as in Trinidad, no large proportion of the Christian population objects to religious endowments, but on the contrary, there is a general desire to maintain them, Her Majesty's Government are ready to consent to the maintenance of State endowments, provided they be distributed equally amongst all denominations which are willing to accept them. At present it seems that the only communions endowed by the State in Trinidad are the Roman Catholic and the Anglican. The amounts received by them are nearly the same, but the Roman Catholics, who form the majority of the whole population, are about twice as numerous as the Anglicans.” And in dealing with the stipends of the various incumbents, Lord Kimberley remarks:—“On a Roman Catholic incumbency becoming vacant, the lapsed stipend should be paid to the Roman Catholic body. On a Church of England incumbency becoming vacant a certain proportion, say two-thirds, of the lapsed stipend should, until equality is arrived at, be paid to the

Roman Catholic body, and, if they will accept it, to the Dissenting bodies, in such a way as will most tend to redress existing inequalities, and the remaining portion should be paid on Government being satisfied that at least an equal amount has been contributed from private sources to the Anglican body."

BAPTIZED HEATHENISM OF ROMISH MISSIONS.—New Mexico, which was one of the first regions of North America explored by the Spaniards, was also one of the earliest seats of Roman Catholic Missions. At the close of the sixteenth, or early in the seventeenth century, the priests had gained over great numbers of the native Indians, being particularly successful, we are told, with the Pueblos, as the inhabitants of villages were called in contradistinction to the nomadic tribes. But what sort of Christianity was that into which they were indoctrinated by their Romish teachers, and which for more than two centuries and a half they have continued to profess?

Rev. Sheldon Jackson incidentally gives the data for answering this question, in a very interesting communication to the *Herald and Presbyter* of November 28th, 1872. Mr. Jackson was present at Taos on the occasion of the Festival of St. Jerome, which he describes as a gala day that calls together the Indians from every direction. From the roof of one of two great *adobe* houses, six stories high, dating back beyond 1530, when the Spaniards forced their way up the valley of the Rio Grande, he beheld beneath him in the great plaza "a gathering of tribes and nations, such as, perhaps, could be found at no other point in the United States."

It is unnecessary to describe at length the games and races that took place. In the centre of the open space was "a tall greased pole, crowned with a live sheep, bottles of wine, melons and dry-goods. To the north was a booth erected for the *Virgin Mary* and *St. Jerome*, while they watched the games." The exercises were prefaced by high mass said at the Roman Catholic Church.

"Twelve Indian warriors stood as sentinels at the door, and discharged their guns at various parts of the service, while another warrior pounded the stationary bell upon the roof. While a portion of the Indians were in the church, *another portion were in the Estufas* (heathen temples), invoking their deities for success in the coming games.

"Mass being said, a coarsely dressed doll (*Virgin Mary*), and a smaller one (*St. Jerome*), with a doll-baby (*Infant Jesus*) in his arms, were brought out and carried under a canopy of silk, in procession, to the booth, where they could overlook the race-course. As the procession reached the booth, a series of howls and short, quick barks were heard, as the racers emerged from an *Estufa*, which howls were answered by a similar series of barks from the opposing company, as they came out of their *Estufa*, across the creek."

Morning and afternoon were given to the races and to other rude sports, at the conclusion of which the sacred images of the *Virgin* and the *Infant Jesus*, with the scarcely less revered *St. Jerome*, were com-

mitted for safe-keeping to a new family for the ensuing year, the honor being duly prized, since they "are supposed to bring good luck to the household that has them in charge." The day of St. Jerome closed with dancing and carousals.

Respecting the general subject of the religion of these Indian disciples of the Church of Rome, Mr. Jackson remarks :

"Upon the arrival of the Spaniards, these Indians were nominally converted to Roman Catholicism, but in reality their *Paganism was merely baptized*. While they have a Romish Church in each Pueblo [or village], and attend mass, they also have their *Estufas*, in which they keep burning the sacred fire, and worship the sun.

"The *Estufa* is a room under ground, in shape like an inverted bowl. The one into which we went was about twenty feet in diameter at the bottom. The only opening is the trap-door entrance at the top. In the center of this room was a depression in the dirt floor of about two feet square, filled with ashes from the sacred fire. Upon the eastern edge of this hearth was a rude altar, upon which, according to tradition and Mexican belief, they still sometimes sacrifice children. Eight or ten boys are annually set apart to keep the sacred fire burning."

THE FRENCH LUTHERAN CHURCH.—Of the two great Protestant bodies in France, the Lutheran, or as it is officially known, the Church of the Confession of Augsburg, was much the greater sufferer by the results of the Franco-Prussian war. Properly speaking, this Church was not French in origin. Almost all its adherents were of German extraction, inhabitants of districts incorporated with France by conquest since the time of the Reformation. Louis XIV's victories were especially fruitful in bringing this element into France, and the treaties of pacification by which the conquests were sealed to him contained provisions for the maintenance and protection of Lutheran worship. Although these provisions had frequently been infringed, there existed in France, before the outbreak of the late war, 278 pastoral charges supported by the State, apportioned among forty-four consistories. In other words, the Lutheran Church was about half as large as the established Reformed Church. It had grown considerably during the last few years, for in 1861 there were but 259 pastoral charges, and in 1855 but 249. We now learn that this number has been reduced, by the cession of Alsace and Lorraine to Germany, to the insignificant figure of sixty-seven, and that of the forty-four consistories only six remain on French territory. Besides, the Church has suffered the signal loss of its School and Theological Seminary at Strasbourg, illustrious by such contemporary names as those of Professors Baum, Reuss, Cunitz, and Matter.

Two alternative courses of action lay before the remaining churches : either to sink minor differences and join the more numerous and friendly Reformed Church, or to gather up the scattered churches and make up for losses by a closer union. The former project was ultimately abandoned, and a Synod lately assembled to commence the work of reorgani-

zation. The sessions were held under the presidency of the venerable pastor Vallette, for a great number of years stationed at Paris. It is unhappily notorious that the Rationalism and Socinianism which have infected so considerable a part of the French Reformed Church, have made their way no less insidiously into the ranks both of the Lutheran clergy and laity. It is therefore a source of true gratification that the Synod adopted without a dissentient voice the following declaration of principles, which we translate from the *Christliche Apologete*, of November 12th :

“Before proceeding to the work of the reorganization of the Church, the Synod, true to the reformatory principles of faith and liberty, declares the sovereign authority of the Holy Scriptures in matters of faith, and maintains the Augsburg Confession as the basis of the legal constitution of its Church.”

It is difficult to see how a Rationalist could vote for such a declaration without insincere mental reservations ; and its unopposed passage is at least a proof that the heterodox party is either ashamed of its professions, or afraid to avow them.

The French Lutheran Church is hereafter to consist of two independent “Inspections,” or “Provincial Synods,” that of Montbéliard and that of Paris, delegates from which are at least once in three years to assemble in a General Synod. It is hoped that the government will accede to the expressed desire of the Church, and establish not only a new theological school, with four professorships, to replace that of Strasbourg, but also some theological chairs at Paris, in connection with the University, for the joint benefit of Lutheran and Reformed students.

Since the adjournment of the Lutheran Synod we have received the painful news of the death of M. Vallette. In him the Church loses a wise and experienced leader.

PRUSSIA AND THE BISHOPS.—In Germany the warfare between the Prussian government and the Romish hierarchy has not been suspended, although the pitched battle is yet deferred. The Bishop of Ermeland definitely refuses to allow that, because the sentence of excommunication decreed by him carries with it important temporal consequences, therefore it is an interference with the civil power, and requires governmental sanction before it can be published. The government retaliates by declaring that, as he does not recognize fully the sovereignty of the State, the salary he is accustomed to draw from the State treasury cannot be continued to him. The Roman Catholic bishops, in a meeting at Fulda, adopted a memorial of grievances, and endorsed the Bishop of Ermeland's position. “The Bishops,” says the *Evangelical Christendom*, “begin by stating that they have been surprised by the conflict, which they had done nothing to provoke. They seem to forget that *they themselves prophesied all these difficulties, as a result of the Infallibility*, when they made their brave opposition to it at the Vatican Council.”

HOW FAST IS ROMANISM GROWING IN AMERICA?—The Philadelphia *Presbyterian*, in an article upon the Census of the Churches in the United States in 1870, draws attention to some facts worthy of notice relating to the growth of the Romish Church. The most interesting is that the Romish increase for the last decade of years is very much lower than for the preceding ten years. This view is certainly very different from the popular impression based upon the boasts of the Papal press. The *Presbyterian* says :

“In 1850 there were reported 1,222 edifices, with room for 667,863 persons. In 1860 the numbers were 2,550 edifices, and 1,404,437 sittings—more than double in each column. But in 1870 the increase was only a little over one-half in the number of buildings (up to 3,806), and a little over one-third in the accommodations (up to 1,999,514). Nor has there been any greater advance in the value of the properties. In 1850 it was \$9,256,758 ; and in 1860, \$26,774,119—almost three times as much. In 1870 it was \$60,985,566. That was an increase of only a little over two-fold ; and it must be borne in mind that the increase does not mean exclusively the value of new buildings, for the last decade witnessed a great rise in the worth of old buildings and all real estate. Possibly the full figures are not given by the priests. We are inclined, however, to think that they are, for a part of the Papal policy is to secure property and to magnify it for political effect.”

Another fact of scarcely inferior importance, established by this Census, is that the Roman Catholic Church outside of the cities is far weaker in numbers than we would be apt to suppose from the show which it makes in the cities. For instance, in the city of Philadelphia, the Romanists have 37 churches, with 50,000 sittings, thus approximating to the Presbyterians who have 87 churches, with 66,378 sittings. But this is more than *one-fourth* of the total of the church accommodations of the former in the entire State of Pennsylvania, while the Presbyterians have six-sevenths outside of Philadelphia, the Baptists seven-eighths, the Methodists nearly nine-tenths, and the German Reformed twenty-five twenty-sixths !

On this point, the *Presbyterian* remarks :

“This concentration of Papal strength will appear from the statement, which we are sure will astonish many after the boasting claims which they have heard, that in our whole country there are only 3,806 Romish edifices—one fourth of which are in the States of New York, Pennsylvania, and Ohio. But they will seat 1,999,514 persons.”

It is evidently premature for “Father” Burke and orators of that stamp to boast of the near advent of the time when Romanism shall be supreme in these United States. The Irish orator is, however, perhaps entitled to a little consideration. He has seen but a trifle of this broad land, and has derived his data from countrymen of his own, who are, perhaps, just a little given to exaggeration. Yet his native shrewdness, and his acquaintance with the characteristics of his own kin ought to have put him on his guard.

"FATHER" O'KEEFE'S CONTEST WITH CARDINAL CULLEN continues to be waged. The London *True Catholic* of Nov. 1st, tells us that the majority of the parish of Callan, in Kilkenny, sides with the priest O'Keefe, whose deposition the people, as well as he himself, refuse to recognize. Hereupon the bishop has set up a nominee of his own in a building called the "Friary Chapel," and has from the pulpit threatened O'Keefe's adherents with excommunication. The same paper adds this incident which is not without interest as reflecting popular sentiment :—

"On Sunday, Oct. 6, Mr. O'Keefe announced his intention of going down in person to the Friary Chapel, and there inviting his opponents to say before his face what they had been saying behind his back. An immense crowd of his friends assembled, and finally made energetic preparations to carry the Friary Chapel by storm. Some of them groaned lustily for Papal bulls, and fiercely demanded "Who sold Ireland for filthy lucre?" The old grudge against the Pope who sanctioned the English invasion of Ireland, and which used to be bitter enough some years ago, was thus revived to remind us that servile devotion to the Papal authority is but a very modern characteristic of the Irish nation."

The American Chapel in Paris.

[We take the opportunity afforded us by the following communication, just received from the Rev. E. W. Hitchcock, minister in charge of our American Chapel in Paris, France, to express our great gratification at the marked success which, from various quarters, we learn, is attending his labors in that city. A warm friend of the work and a former Director of this Society, residing in Morristown, N. J., sends us the following pleasant lines extracted from the letter of an influential member of the congregation worshipping in the Paris Church. After speaking of the desire of the people to extend to Mr. Hitchcock a call to become their Pastor, the letter adds : "There were *one hundred and twenty* communicants the last Sunday, the largest number we ever had. Our pews are all rented, and we are getting along prosperously—all owing to Mr. Hitchcock's popularity, and all wish him to remain." These statements are confirmed by Mr. H. himself, who writes to us : "Our prosperity is more and more marked. The congregation insist upon making me their Pastor. The chapel is full on the Sabbath, and I am happy in my work."

The subject of Mr. Hitchcock's communication is the Communion Service on the first Sabbath in November.]

It was a perfect Autumn day, and the beautiful chapel was filled, as it had been for weeks previous, with earnest and devout worshipers. In the chancel, in front of the pulpit, was the spread table, inviting all who loved the Lord Jesus Christ, and built their hopes of salvation upon his atoning sacrifice, to come to the Memorial Feast. At the close of the usual morning service *one hundred and twenty* guests gathered around the table in response to the invitation. Of these *fifteen* entered into covenant with the Chapel Church as resident members.

It was a wise fore-thought in the organization of this Church that provision was made to receive into membership those who are to remain

only for a limited time in Paris ; and I could wish that this provision were more generally understood and availed of by Christians visiting the continent of Europe. They would thereby both do and receive good.

By the terms of the covenant they are admitted into full communion with the Chapel Church, and become entitled to all its privileges, while, at the same time, their direct responsibility to the home church, to which they belong, is in no way disturbed. The obligations assumed contain a pledge, during residence in Paris and attendance at the Chapel, to walk with their brethren in peace and charity, cordially accept their faith and order, and use their best endeavors to extend the beneficent influence of the Church. The reciprocal covenant embraces a pledge on the part of the Church to walk with them, to watch over them as heirs of a common grace and hope, to extend to them fraternal sympathy and counsel in trials and afflictions, and to regard and treat them in love as members of the body of Christ.

Of the fifteen above referred to *seven* were connected with the Reformed Church, *four* with the Presbyterian, *three* with the Congregational, and *one* with the Episcopal. Their reception was a fitting prelude to the feast that followed, as well as a prophecy of the time, when, in answer to the Saviour's prayer, "they all shall be one."

But the feast itself. It was one of those rare occasions of which the lips or pen can say little, but which linger in the memory and heart as a rich and blessed experience. The Master himself was present and precious. "Did not our hearts burn within us as he communed with us by the way," said the two disciples ; but not until the "breaking of the bread" at Emmaus were their eyes opened to discern their Lord. In like manner did He manifest himself to his waiting guests. In the preliminary discourse their eyes had been directed to Him who had said of Himself : "If I be lifted up, I will draw all men unto me." In the bread and the wine, emblems of his broken body and shed blood, He was again set forth crucified. The magnetism of his dying love draws all hearts. The guests at the feast were gladdened while their eyes overflowed with tears. It was a blessed foretaste of the coming communion with the Saints and their Saviour in the Kingdom of God.

[MR. HITCHCOCK ELECTED PASTOR.—Since the above was in type, we have received from Paris *The American Register* of November 23d, from which we extract the following, showing that the anticipated election of pastor had taken place. *Ed.*]

The American colony, and the numerous friends of the Rev. E. W. Hitchcock, in Paris, will doubtless be glad to learn that the provisional character of his mission to the Church of the American Chapel is now terminated, and that he has become its permanent pastor. It will be remembered that after the Commune and the resignation of the Rev. C. S. Robinson, the chapel drifted along for nine months without a set-

tled minister. In March last, Mr. Hitchcock was sent over by the "American and Foreign Christian Union," as Minister in charge for one year. On assuming the duties of his extremely difficult and delicate position he did not know personally a single member of his congregation; he found the old flock scattered, and an almost disheartened and disorganized church. A few short months, however, have wrought a marvellous change. Bending all his energies to the task, Mr. Hitchcock has now the satisfaction of seeing the congregation united and more prosperous, perhaps, than ever before, and what is more, he has by his manly and liberal Christian bearing and delicate tact won the esteem and affection of all those placed under his charge. Desiring to terminate the provisional character of his mission, and also to mark their appreciation of his high character and services, the congregation met on Monday evening at the Chapel, and by a unanimous vote gave Mr. Hitchcock a call to become their permanent pastor.

[From the Union Advocate.]

The Presbyterian Board of Missions—Mexico.

A SCORE of years ago evangelical religion obtained foothold in Mexico, but made slow progress until the beginning of the year 1869, when the Rev. H. C. Riley, D.D., entered upon the work, consecrating his life and property, which was considerable, to the labor. He preferred to toil not as the representative of any one of our denominations, but rather as the representative of the entire evangelical church. How successfully he has labored upon this broad foundation the fifty congregations in and around the city of Mexico abundantly attest. Those brethren have not been taught our denominational names, they are known only as the "Church of Jesus," surely a better name for evangelicals than the Church of Wesley, or of Calvin, or of Luther, or of Cephas, or of Paul.

This successful work among the Mexicans has been supported by the contributions of various denominations through the "American and Foreign Christian Union." It has been the occasion of much thanksgiving that in one missionary field, at least, we have been enabled to keep in the background our sad divisions, and present a united front to the enemy. Romanists, for once, were made to feel the power of united Protestantism. Very many of the people, and not a few leaders, were converted. Among the latter was the late Father Aguas, so widely famed for eloquence. The good work was rapidly spreading in all directions. The absence to so large an extent of denominations enabled our missionaries to economize their resources and meet Rome upon, more nearly than ever before, an equal footing in this respect. We

have heard very little of the bickerings and jealousies and short-sighted selfishness which so painfully afflict our home churches. These brethren were bound together in one aim. The vast multitudes about them did not believe the essential truths of Christianity, and so well convinced were they that it is vastly important that this unbelief be changed that they found it an easy task to subordinate all things to the work. A full acceptance of the essential truths convert and edify. The "Church of Jesus," in Mexico, combined on these essentials and organized to promulgate them. Surely, this was wise. There was in it the wisdom of the primitive church—that wisdom that did much more than the miracles Gibbon talks of to give Christianity its marvelous victories.

But the end has come. The day of Union has ceased in Mexico. The knell was sounded when the Presbyterian Board of Foreign Missions determined in an unpropitious hour to establish Presbyterianism in the Mexican capital. Our heart was sad the day we heard of this determination. Of one thing we are sure, the Board in this action is not in harmony with the judgment of the vast majority of its constituents. The Presbyterian denomination is to be found more largely represented than, we believe, any other in the van of that rapidly augmenting army which is marching with face full set toward union. *Presbyterians have tasted of the fruits of union.*

The evil effect of this action will not stop with what this board may do. The bars have been let down. Mexico was deemed neutral ground. There was a kind of tacit understanding that no denomination should enter that country. The field was worked on the union basis and with great results, and large promises for the future. But the break has been made. Week before last the Methodist Board of Foreign Missions voted \$12,500 to establish Methodism in Mexico. Other denominations of course will follow, and the scramble for converts will begin. Every Jesuit in the land is delighted. It is what he has fasted, and prayed, and schemed for day and night. We are quite ready to believe that Dr. Rice, the faithful missionary, is sick at heart with the prospect opening before his people. The work of his life, he is sure, is about to be sadly marred.

Yet why complain? We should expect this. While denominations exist it will not be otherwise; such action grows out of the necessity of their being. Alliances and Union Boards do not strike deep enough. The root of the evil lies in the existence of sects. Sects have no right to be. Christians have no right to organize to propagate non-essential doctrines.

Since writing the above, our eye has fallen upon an able review of the Mexican field by Dr. Ellinwood, one of the Cor. Secretaries of the Presbyterian Board of Foreign Missions. It is so in point we will quote a portion of it. He says:

"A deep and religious awakening is in progress. *The American and Foreign Christian Union*, though not long in the field, [i. e., at the Mexican capital, Ed.] have already set up a printing-press, established a weekly religious paper, gathered forty [now nearly sixty, Ed.] congregations, employed twenty-six laborers, and circulated a hundred thousand pamphlets. *Four converted Catholic priests* are laboring with great zeal and success among their countrymen in the city of Mexico. The people hear them with great eagerness, and converts are rapidly increasing.

"Disinterested and impartial American residents in the city of Mexico give assurance that the readiness of the people to receive evangelical truth is so remarkable as to render this one of the most promising fields of usefulness in the world. . . . *In no country have as great results followed so small an outlay of effort.*"

To the above we might add the testimony of a distinguished American politician now in this city, having just arrived from the Mexican capital—and who has had occasion to watch the work of the Missionaries closely. This work, at least, of the *Union*, has been carried on with great economy and almost unprecedented success. The American just referred to deems the determination of the Presbyterian and Methodist Boards of Foreign Missions a stupendous mistake. It seems strange that it did not occur to the Presbyterian Board upon reading the review of its able secretary that, inasmuch as God was blessing so abundantly the labors of the Christian Union in that field, they ought to turn their attention elsewhere and leave their brethren to pursue the methods which seemed so acceptable to the Divine mind. There is South America, for instance. If denominations *will* labor denominationally, let them, for charity sake, go into separate fields and leave each other alone. It is hardly politic to advertise our weakness to the heathen world. Along the entire Western coast of South America there is but a single missionary station sustained by the Presbyterian Board, and there are but two, we believe, on the Eastern coast. There, brethren, is room abundantly. Take your missionaries from Mexico, plant them farther South and allow Brother Riley and his coadjutors to continue their grand work undisturbed by sectarian jealousies.

[From the *Christian Intelligencer*.]

Bishop Bailey and Liberty of Conscience.

On the 13th of October, Bishop Bailey, of Newark, N. J., was elevated to the Archbishopric of Baltimore, and the Primacy of the Romish Church in the United States. The ceremonies of the occasion were gorgeous and imposing in the extreme. After taking the oath of allegiance to the Pope, the new Archbishop delivered a sermon from the episcopal throne, robed in full canonicals and holding his shepherd's crook in his left hand. The sermon was rather a rambling talk than a dignified discourse befitting the occasion. Nevertheless it contained several noble and note-

worthy utterances, which, for the sake of the multitude of souls in that communion, we would gladly see become the sentiments of the Romish Church at large.

Upon the matter of liberty of conscience the Archbishop was quite emphatic. Let us quote from his sermon as reported in the *New York Herald* of October 14th :

“As members of God’s holy church, we do not belong to a corporation that has no soul. We are members of the church of the living God ; members of a body of which Christ is the head ; members of a body in which, if one suffer, all the members suffer with it. Therefore, as Christians and Catholics, we should have a universal sympathy for suffering, for those who are enduring injustice, and for those who are persecuted for conscience’ sake. It is unnecessary for me to say that these obligations and these responsibilities which I have spoken of are common to all Christians.” . . . “We Catholics of Maryland have a glorious record of suffering for conscience’ sake, endured patiently and courageously for the great principles asserted, vindicated, and lived up to.”

These are noble sentiments, and worthy an eminent Christian pastor such as we would gladly believe Archbishop Bailey to be. But are they the real sentiments of the Romish Church, and such as he himself will be able to maintain in her communion? Let us seek an answer to this question, in part, by quoting from the *Herald*, of October 15th, the report of occurrences which followed the inauguration :—

“At the banquet given in honor of the new Archbishop at the Archbishopal palace yesterday, in response to a sentiment offered by Archbishop McCloskey, of New-York, that long life, health, prosperity and happiness, with God’s blessing, might attend the Metropolitan of the first provincial see of the United States, Archbishop Bailey rose and said that while it was against his personal wish that he had been appointed to preside over the archdiocese of Baltimore, the bishops and clergy of the province should not understand that he came among them unwillingly. This remark was received with applause. Then, rising to his full height, the Archbishop said that he was glad to be among the right reverend and reverend clergy of an archdiocese which bore a noble Catholic patronymic.

“He had in his discourse that day alluded to the fact that he was as good a Marylander as any of his flock. He had always admired the heroic spirit of Lord Baltimore, and believed in perpetuating it. *He never did believe in opposing liberty of conscience, and was an earnest advocate of its fullest exercise.* At this point Archbishop Bailey looked toward Archbishop McCloskey, who was sitting on his right, and paused as if awaiting his approving smile. Every eye was fixed upon him, and many of the clergy, with uplifted hands, stood ready to applaud the sentiment, but the Archbishop of New-York, with rigid face, sat unmoved and gave

no manifestation of approval. Archbishop Bailey, however, reiterated the sentiment."

(Good for a Catholic Archbishop! Nobly said! and repeated, though applause was stifled, and the only approval that of the heart! But what at that moment had become of the oath of allegiance to the Pope which an hour before he had taken with utmost solemnity—an oath in which occurs this sentence: "The rules of the holy fathers, the apostolic decrees, ordinances, or disposals, reservations, provisions and mandates, I will observe with all my might, and cause to be observed by others.—Heretics, schismatics, and rebels to our said Lord, or His aforesaid successors, *I will to my utmost persecute and oppose.*"

Alas for our good man's consistency! And so it clearly appears that the "rigid face" and manifest "disapproval" of the astute New-Yorker was the true interpretation of Roman Catholicism. And no man with such sentiments as the new Archbishop uttered can remain consistently and at his ease in that Church. Roman Catholicism and liberty of conscience are opposing forces, and where the one prevails the other must die.

A. D. B.

[From the Christian Instructor and Western United Presbyterian.]

Protestant Children in Romish Schools.

A friend has sent us the following communication, which we lay before our readers. It is evidently the production of one who well understands the subject upon which he addresses his people, and who thoroughly comprehends both the danger that threatens them, and the fearful evils that are to be apprehended. Beyond any question, the Church of Rome is making the most determined, yet cunning and ensnaring endeavors, to obtain footholds in Protestant communities. At this hour she is, by every act and practice, hoping to gain England, and already have her emissaries boasted of the triumph she will yet have in these United States.

Who can doubt that she largely expects to accomplish this through the young? If she can get the children, she will here soon reach many of the parents, and certainly have the favorable regards, if not the actual possession, of these young persons themselves when they grow up. Her pretence that nothing is done to influence the minds of those sent to her schools and institutions is false. A boy sent by his parents to one of these schools had nothing, as we have learned from his own lips, said to him or required of him by the teachers on religious matters, but systematic efforts were made to show the excellency and beauty of the Romish worship, its music, its paintings, and its so-called saints. Systematically were statements plausibly made insinuating or charging that all Protestant histories and narratives were unreliable, or were false, on any thing bearing upon the Church of Rome. And at different times he was made to hear from the other scholars, or in the instructions that were given to them, that all Protestants would be lost, and that only members of the Roman Catholic Church could be saved. Let this course be pursued for a length of time with any young person, male or female, and who can doubt the result will be certain and fatal?

But we ask earnest attention to the article we here insert. It is specially grati-

ying to see it coming from a Protestant Episcopal minister, and to find him so truly honoring the Protestant name. Would that all professing Protestants in this country were really so, and that standing firmly and fully up to their position, they would neither be entangled with the Romish system themselves, nor in any way allow their sons or daughters for a moment to approach it, or be exposed to it, lest they be beguiled, and ensnared, and ruined !

We quote from the *Episcopal Register* of November 16th as follows :—

Address delivered by the Rev. John Bolton, to the Episcopalians of West Chester, on the occasion of the establishment of a Roman Catholic Nunnery, and opening of a girls' school connected with it, in their midst :

“It would seem to be no business of ours that a Roman Catholic school had been opened in our midst, were it not that the ladies in charge of it solicit ‘our patronage ;’ thereby inviting us to consider its merits as a place for the education of our daughters.

“Doing so, honestly and charitably, the first thought is : How commendable the object—a purpose to educate youth—to promote the diffusion of knowledge !

“Yet inasmuch as this is so different from the general policy of Romanism, where it is most at home, especially at Rome, we are surprised. Everywhere else the Church of Rome is opposed to the enlightenment of the people, particularly where they are most ignorant and so most need instruction ; we are surprised, we say, that here, where there is least need, the people being so well informed, they propose to be the *Schoolmaster* !

“But more commendable :—The feature of the extreme liberality proposed, viz., no interference with the religion of the pupils, only to give a liberal education ! Here again we cannot but be surprised, as we find these very people the bitter opponents of our public school system, *because* it proceeds on this plan ; clamoring loudly for the school fund that they may train every child they can get hold of as a Roman Catholic.

“Yet still more admirable :—The offer so do this for you so cheaply—cheaper than any one else can afford to do it—at about half price, so that nothing can possibly be made by it ! Why, this goes beyond the second table of the Law—actually loving you better than themselves.

“Now here we have remarkable things proposed :—

“1st. That these Romanists will educate Americans while they will keep the Italians in ignorance.

“2d. That they will refuse to avail themselves of the opportunity to influence those, whom they profess to believe so uninfluenced, as Protestants, must be eternally lost.

“3d. They will do this for those they believe to be their enemies for half price. Surely it is very difficult to conceive that if they are *quite* conscientious in this belief, they can be perfectly honest in its *practice*

If so, only one explanation seems possible. That they are so in love with American institutions that they will spare no pains to support and perpetuate them.

"The wise man says, 'In vain the net is spread in the sight of any bird'—at least, that the old birds are too wise to place the young ones in the trap. I fancy nobody doubts the object of all this ; that it is done in the interest of the Roman Catholic Church.

"These kind ladies, 'The Sisters of the Immaculate Heart'—sealed to the Church by vows, married to it as a wife to her husband—are devotedly laboring for *it* and not for *you*, when they educate your children ; and their influence is dangerous just in the proportion that their convictions are sincere, their honesty being the real measure of danger to those they teach. And while speaking thus, I feel free to express my respect and admiration for the noble self-sacrifice of such devoted women. I only wish they were Protestants : that the Church, at least my Church, had such a band of teachers—such is the distinction I would draw between them and their system.

"So much, then, for the position of these Nuns as educators of your children. Now as to that of yourselves, as you claim to be the members of the Protestant Episcopal Church. You know what the word Protestant means—a solemn religious protest in the sight of God and man—against what? Why, this Church of Rome. You are familiar with the history of the Papacy, so corrupt in life and practice, so erroneous in theory and in fact ; also with that of the Monasteries and Nunneries, so scandalous that the world rose up to protest against it and them.—You have only to read the Articles to see the part our Church took in this movement, and I am one of her ordained ministers.

"But it is said, 'has not the Church of Rome changed?' Yes, indeed, but alas! the change has been rather for the worse than the better.—Doubtless, under the pressure of public opinion, the scandals of the Church have been abated ; the gross immoralities of Nunneries and Monasteries have been corrected ; a Boniface in the papal chair is now impossible ; but the truth is that this change is of the world, rather than the Romish Church. It never was so ultra as to-day ; now is the time for the promulgation of the immaculate conception of the Virgin—of the doctrine of the Infallibility of the Pope. These are the distinctive teachings of Romanism to-day, and so the education it gives here must be the fruit of these seeds ; the religion of the past must be so colored, and history thus tortured in their hands.

The worship of the Virgin in the place of Christ. The claim of Rome to universal dominion. The authority of the Pope to dictate everywhere—and necessarily so, for if the Pope be Christ's Vicar, well may he be infallible. Then, we as Protestants are stiff-necked heretics, and it becomes our duty to change.

If the Virgin, the patron of Rome, be divine; then Protestants who protest against her worship are worse than infidels.

But God in history is uttering his voice, depriving the Church of Rome of her influence and honor, her power and wealth; delivering the world from her tutelage to the care of Protestantism; calling *us* to *teach*; honoring us with the place of *Schoolmaster*, which it would be a shame for us to abdicate in favor of Rome now—here. Rather let us maintain our Protestantism. It is nothing to be ashamed of; its record is a glorious one—the child of the Reformation, the mother of science, the patron of the press, the inventor of the steam-engine, the discoverer of the electric telegraph, the originator of the Sabbath-schools, the publisher of the Bible, the champion of civil and religious liberty—its history has been of the world's advancement, its future the hope of man's redemption.

And the record of Romanism is one that itself must blush to own.—Stained with the blood of Martyrs; the founder of the Inquisition; the ally of tyranny; the mother of superstition. Its fullest life the dark ages. Its voice to-day a protest against the world's advance. Its aim to blind the nations. Its hope again to enslave Americans. Its offer—to educate our sons and our daughters.

MISSIONARY WORK, PROGRESS, Etc.

Central Mexico.

Mexico City.—Rev. H. C. Riley, D. D.

WE have received, since the publication of the last number of the *CHRISTIAN WORLD*, another letter from an "English Methodist," dated November 13th, in which he details, at considerable length, the circumstances attending the death of the deeply-lamented Gospel laborer, Manuel Aguas. Having given in last month's issue full particulars of the sad event, we confine ourselves to the following extracts:

"His patience and resignation were extraordinary. Never, in all his extreme debility, was he heard to murmur at his lot; and when suffering most, his language was, 'Not as I will; but as Thou wilt.' His greatest anxiety was about his little flock—as to how they got on in the way to Zion—and for persons to suc-

ceed him in the ministry; but he placed all his trust in Jesus to raise up men to preach the unsearchable riches of Christ.

* * * * *

"No doubt the enemy of souls thinks that he has a better chance, now that Aguas is out of the way. But the cause is the Lord's, and not man's; and consequently there is no fear, although the little church is made to feel her absolute dependence on her Divine Master. However dark the night is, morning at last appears. And so in this case; although we cannot now see in what way the Lord will supply our dear brother's place, yet the person will be found. And the quicker will it be, if we, as a church, are found wrestling with God.

"And now let me beg the earnest prayers of all sections of American Protestants for the struggling 'Church of Jesus' in Mexico, that she may be spe-

cially remembered in their public and private prayers, that God's Holy Spirit may be poured out on this Church and Republic in an especial manner, and a general in-gathering of souls may take place. Pray for Mexico, and help this poor Church in her struggle with Papal Rome by contributing to her necessities, and in this way help to gain this long benighted country for God and His Christ."

[THE following is from the pen of our esteemed Missionary, Rev. Dr. Riley. *Ed.*]

Mexico has entered upon a new era in her history. There is peace throughout her borders. The "Church of Jesus," in Mexico, has been faithful and fervent in prayer for the spread of the Gospel, and for peace in that fair land. Her prayers have been answered. The Gospel, liberty and peace are now established in that Republic.

The railroad from Vera Cruz to the city of Mexico is expected to be opened to the public about the beginning of the year 1873.

That railroad will make the journey between those two cities a very pleasant one to travelers. A large part of the territory of the Republic of Mexico consists of elevated table land where the climate is most delightful throughout the whole year. Those who have resided all their lives in the city of Mexico have lived in a perpetual spring-like climate where the extremes of heat and cold are unknown. Beautiful flowers, open windows, singing birds, and bright, mild days have gladdened them in January, while, on the other hand, during the summer months, no sultry days of oppressive heat have ever obliged them to escape in crowds to the country. A part of the population of Mexico are descendants of old Spanish families that centuries since removed to that land. Among them there is much refinement and culture. The richest fruits of the tropics abound in the city of Mexico, as the lowlands near the coast, with their luxuriant tropi-

cal vegetation, luscious fruits, wilderness of vines and beautiful flowers, are not far distant. After the opening of the railway from the seacoast to the city of Mexico, tourists from this country may there easily find an Italian sky on this side of the Atlantic. It will, we hope, be a matter of deep joy to many who may visit the capital of Mexico, to find the Gospel so firmly established in that city. Manuel Aguas, before his death, named an Advisory Committee, composed of native and foreign Christians, to watch over the general interests of the "Church of Jesus," in Mexico, and this Committee is now zealously complying with its high trust. Mr. Canal is the President and Mr. Petherick (the "English Methodist," correspondent of the *CHRISTIAN WORLD*), the Treasurer of the Advisory Committee. This Committee has just admitted to the number of ministers elect of the Church of Jesus, a Mr. Agreda, a member of one of the leading families of Mexico, and a person of fine culture and mind. Our two principal churches in Mexico city were being ministered to, by the last accounts, by Canal, Agreda, and Rodriguez. The Gospel work continues to extend its influence in Central Mexico.

May our Saviour continue to watch over and to bless that precious Gospel Church of His in Mexico, and move Christians to stand by it, and with their contributions to encourage it to press forward with the glad tidings of salvation among the millions who speak the Spanish language.

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REV. HENRY WARD BEECHER ON MEXICAN EVANGELIZATION.—At the close of an address by the Rev. Dr. Riley, in behalf of the Mexican work of our "Union," delivered in Plymouth Church, Brooklyn, on Sunday night, December 8th, the pastor, Rev. Henry Ward Beecher, spoke in warm commendation of the work. We take the following summary of his remarks from the *New York Daily Witness* of December 10th:

"Mr. Beecher said that he had once

thought, that old nations, like old men, must die out and leave room for young ones ; but he had seen differently. Greece, though one of the slowest to recover, was renewing its youth ;—Austria, Italy, Spain and Mexico, had all been struggling up through weakness and war to a new life, and Providence was pointing in the same direction all over the world. We had all heard of the

“MANIFEST DESTINY

of the United States, and he thought that was coming up in a new phase. Formerly manifest destiny meant many negro slaves, much cotton, much sugar, and wars all round to extend the area of slavery. Now that black page of our history has been washed out in blood, not one drop of which has been shed in vain. The result is worth all it cost, and a great deal more. Our manifest destiny of to-day is to carry the Bible and the school to the lands around us, beginning at the nearest.

“There was a vacant lot adjoining his little farm which

“TOOK TO GROWING CANADA THISTLES.

He could not afford to have that lot lie neglected, and it is the same with us as a nation. We cannot afford to let the country next to us lie uncultivated. We have a noble race on the North, let us try to improve that in the South. We must do what we can to aid the people of Mexico in their upward struggles for freedom and enlightenment. Plymouth Church has sent contributions to every part of the world except Mexico, and he thought it was time to remember our nearest neighbor. He called, therefore, for a good collection, and any one present might send him as much more as he liked after he went home.”

Northern Mexico.

Monterey.—Rev. John Beveridge.

Rev. Mr. Beveridge writes under date of Monterey, November 18th, 1872, giving a hopeful view of the condition of the native churches in and around that

city. After dwelling upon the growth of mutual confidence between pastor and people, he adds : “We are upon a better foundation than we have ever been before. There is also more *union* among the members of the church in Monterey than I have seen at any time before. In regard to our other churches, the work is progressing more favorably than at any time during the last two years.” Adverting to the goodness of God, in raising up *native converts* to assist in sustaining by their counsel and carrying forward by their labors the glorious work, he observes : “One great difficulty I felt the first year that I was here was the want of some one that I could consult in regard to any difficult questions that might present themselves. I now have three men—Jesus Ayala, Juan Treviño, and Andres Gonzales, who are of great service to me in this respect. Our school is also advancing to such an extent that I expect that some of the foremost boys will soon be able to assist me.”

Italy.

Rev. John R. McDougall, (Secretary of the “Evangelization Committee”) under date of Florence, November 9th, 1872, after giving a very minute account of arrangements respecting our missions in Italy, expresses the following general views in relation to the work :

“I have generally to report great satisfaction with the zeal and energy of your agents. I am grateful for the blessing the Lord is pleased to give to our efforts to increase the usefulness of your agency in Italy ; but I plead in prayer with God for larger blessings. Before January 1st I hope to have added other two stations to your list, maintaining them and all already undertaken on what you presently send. Probably Leghorn will be one (in Tuscany) and certainly Rome will be another. I am already in treaty with Signor Girola of Udine to go to Rome. Of this and much else, at a later date.

“Since May last you have had added two new and prosperous stations, each

with an Evangelist. You will also see that your Colporteur Evangelist at Treviso has added two new [preaching] stations—Conegliano and Belluno—to your list. At each he reports stir and success.”

From the Milan *Chiesa Libera*, of November 15th, we translate a few sentences of a letter of our Evangelist, Secundo Musso, stationed at Bassignana:—

“The seats of our large hall are almost all occupied in perfectly good order, to the edification and satisfaction of the brethren and sisters. . . . Some weeks ago I opened an *evening school*, which I conduct, assisted by some brethren, every evening which is not given to evangelization and to conference—that is to say, every alternate evening. It is attended by a good number of young men, as well as by some grown persons, who learn something. All give a really praiseworthy attention to the instruction which is given them. And after all this encouragement, we hope to be able to affirm that the blessing of God is with us, and that his church in Bassignana will certainly advance to the very great comfort of all who love the progress of the Gospel, while the Lord will be glorified in it.”

Chili.

Valparaiso.—Rev. A. M. Merwin.

IN a recent letter (October 15th), the Rev. Mr. Merwin gives the following interesting particulars showing that the influence of the preaching of the Word of God in Valparaiso is gradually extending among the native population.

After reference to the admission to the Protestant Church of a man over sixty years of age (see December number of the CHRISTIAN WORLD), Mr. Merwin adds:—

“At the same time two women were propounded for admission, one of whom was bitterly opposed to her husband when he began to attend our meetings, less than a year ago. This afternoon another individual is to be examined with reference to a public profession of his faith. Not long since he was a leading member in one of the most fanatical Roman Catholic

societies. Several members of our church speak most highly of him, and we hope that now, with a zeal that is according to knowledge, he may truly honor the Redeemer and win his former associates to ‘the truth as it is in Jesus.’

“A man who has just left my study, after a long conversation on Bible themes, told me that for thirty years he had not bowed his knee to a priest, and that seven years ago he entered a Romish church for the last time. I have known him for months past, and those who have known him for a longer period speak of him as a man of excellent character. Not knowing his name until recently, I have always designated him as ‘the man who comes to meeting with his Bible wrapped up in a handkerchief.’ Certain it is, however, that he is not willing to appear before his Lord with his talent wrapped up in a napkin.”

From the “Record.”

OUR missionary, the Rev. Mr. Merwin, sends to the Valparaiso *Record*, of Oct. 12th, an interesting incident under the heading,

“HOW PLAIN THAT IS!

“A Chilian laborer had occasion to call at my study on business a few days ago, and before leaving said that a member of our church had earnestly recommended to him the perusal of the Holy Scriptures. As yet he had never had an opportunity of reading the Bible, and when the Spanish version was opened before him, and he read slowly—‘The Lord looked down from heaven upon the children of men’—he exclaimed, ‘Why, how plain that is! But who can understand the *Misa en Latin*?’” [Mass in Latin.]

Mr. Merwin writes of a new manifestation of the intolerant spirit of the populace at Talca, where our brother, Rev. Mr. Sayre, is laboring for Christ.

INSULT TO THE PROTESTANT DEAD.

“From Rev. Mr. Sayre we learn that a shameful outrage was perpetrated a few days ago in the Protestant cemetery.—While he was standing beside an open

grave with the friends and acquaintances of one recently deceased, and while, as we gather, all were engaged in religious services, '*large clods of earth and stones were thrown over their heads upon the coffin.*'—This was the act of several from among the crowd of native people standing near.

"It is not long since persons of the same class broke down the gate of the cemetery, and threw dead animals over the walls; but this is child's play in comparison with the outrage just related.

"The affair is in itself a sad commentary on human nature, degraded not only by natural tendencies, but also by ignorance and a false religious system. For years the people have been taught to hate Protestants, and it can hardly be wondered at that, where the Gospel in its purity is ignored, malice and hatred in their most aggravated forms should manifest themselves occasionally. Surely missionary labors are needed in Talca."

THE LAMP NOT RELIGHTED.

Mr. Merwin adds further particulars respecting the school whose illegal closing by the authorities was mentioned in the CHRISTIAN WORLD, for December last.—There is a slight repetition of matters touched upon in Mr. M's letter to us there inserted; this our readers will excuse.

"The school in the Almendral which was closed by order of the Intendente has not as yet been reopened. The petition for this object presented more than one month ago, has been ignored by the Superintendent of Schools to whom the matter was referred by the Intendente. The reason given by the former for his inaction in this important subject is the want of time. On three different occasions he has promised that the *solicitud* should receive his immediate attention.

"Meanwhile the parents of ten children are eagerly awaiting the opening of the school, and some of them have voluntarily proposed to pay a small monthly allowance rather than remove their children to the school recently opened in the vicinity by the curate of the parish.

"Some eight or ten children came to

the school-house one day this week, eager to begin their studies once more. The Director was obliged to tell them that it was very uncertain when the school would be reopened, and invited them to join in prayer with him that the Lord might favor the enterprise and permit them to continue their studies in that place. They responded with fervent 'amens' to his earnest prayer, and when he told them afterwards that it would be well for them to enter some other school and not lose time until we should have permission to open again, they replied, 'No, no! our parents desire to have us here, because we learn more and are treated more kindly than in other schools.'"

HOME WORK.

Cincinnati.—Miss Schiller.

In her last monthly report Miss Schiller states that she had made about one hundred visits from house to house, many of them being upon Roman Catholic families. In almost all cases she was permitted to converse on religious subjects, and in a few to read the word of God. She reports that every where religious tracts when offered are cheerfully received. At the Cincinnati Hospital her visits are more and more appreciated, and are a source of greater pleasure to the missionary herself. An aged German woman, hopefully converted to God through her instrumentality, recently died in this institution. Her last words were addressed to Jesus her Saviour, committing her spirit to His care and keeping. "Another woman in the same institution," adds Miss S., "of whom I spoke in my former reports as having proposed to pray for my conversion to the Romish faith, said to me the last time I saw her in this world, in a low, feeble whisper: 'I cannot speak, but I can and will hear you read to and pray with me.' And before I left her, I said to her: 'You are fast sinking; we may not see each other in this world again, but I hope we shall in the world to come.' To which she answered: I trust we shall; for there is only one

heaven to which both Protestants and Catholics will go, if they believe in the Lord Jesus Christ.'"

Louisville, Ky.—Mrs. J. M. Sadd.

Writing under date of November 5th, Mrs. Sadd gives many facts showing that the barriers which the Roman Catholics have striven to erect in order to prevent their children from coming under the influence of Protestant teaching are not so strong they cannot be overcome by persistent Christian effort. One woman has taken her three children from the R. C. and placed them in the Protestant Orphan's Home; while two others had consulted Mrs. S. about doing the same.

"One woman said: 'I would not dare to be found reading the Bible, but I tell you, I read when the door is locked.'"

In a letter dated November 30th, Mrs. S. informs us of the continued progress of the industrial and other schools under her charge, and mentions this simple incident: "In the industrial school we were singing,

'Jesus loves me, this I know,
For the Bible tells me so,'

when I saw a shade of sorrow on the faces of two or three children. I went to them and after choking a little they said, 'we haven't any Bible!' I took their names and residences to supply them."

LITERARY NOTICES.

Books.

Systematic Theology. By Charles Hodge, D.D., Professor in the Theological Seminary, Princeton, N. J. Vol. III. New York: Scribner, Armstrong & Co., 1873. 8vo, 880 pp. Price \$5.00.

In noticing the two previous volumes of this work, we took occasion to express our very high appreciation of its merits and our conviction that it would at once take its place among the most essential "apparatus" of every well furnished theological library. Dr. Hodge is a profound thinker and a skilful writer. Few equal him in extensive research and in ability to put all the fruits of study under contribution to fortify the position which he believes to be true. Hence no one can afford to be ignorant of his system. The volume now before us concludes the work proper; although we understand that a supplementary volume is to be published containing an exhaustive index for which there was no room in the present volume.

The greater part of the volume—some 710 pages—is given to the conclusion of the third division of Theology, or Soteriology. It comprehends some of its most important topics: Regeneration, Faith, Justification, Sanctification, the Law and the Means of Grace, including the Word of God, the Sacraments of Baptism and the Lord's Supper and Prayer. The fourth and last division of Theology (Eschatology) is discussed under the following heads: State of the Soul after Death, Resurrection, Second Advent, and Concomitants of the Second Advent. This last comprises the General Resurrection, the Final Judgment, the End of the World, the Kingdom of Heaven, Theory of the Pre-millennial Advent and Future Punishment.

Dr. Hodge enters at considerable length (pages 812-836) into an investigation of the question, Who is the Antichrist foretold in the Scriptures? And he comes to the conclusion arrived at by most Protestant theologians "that the prophecies concerning Antichrist have special reference to the Papacy." We quote a single paragraph:—

"No more conclusive argument to prove that the papacy is Antichrist could be constructed, than that furnished by Dr. Newman, himself a Romanist. According to him the prophecies respecting the glory, the exaltation, the power, and the universal dominion of Christ, have their fulfillment in the Popes. But who is Antichrist but the man that puts himself in the place of Christ; claiming the honor and the power which belong to God manifest in the flesh, for himself? Whoever does this is Antichrist, in the highest form in which he can appear."

Travels in South Africa. Compiled and arranged by Bayard Taylor. New York: Scribner, Armstrong & Co., 1872. 12mo, 336 pp. Price \$1.50.

The "Illustrated Library of Travel, Exploration, and Adventure" to which this volume belongs is, in its sphere, not less instructive or entertaining than the "Library of Wonders." Many encyclopedias might be carefully consulted without furnishing information which is here conveyed in the most attractive manner. The present volume is just the book to put into the hands of one whom we wish to learn the geography and the manners of the distant lands of which it treats, without regarding the operation as a task. In his flowing style, Bayard Taylor tells the story of the successive journeys of Moffat, Anderson, Magyar, Livingstone and even of Stanley; and a good map makes the whole intelligible.

Round-about Rambles in Lands of Fact and Fancy. By Frank R. Stockton. New York: Scribner, Armstrong & Co. Square 8vo, 371 pp.

A charming, chatty volume, profusely illustrated, in which the boys and girls will revel; taking them from one subject to another, at the author's "sweet fancy." The illustrations are excellent specimens of wood-cuts, many of them large in size; while the reading matter is fresh and interesting. We can scarcely imagine a more acceptable gift-book for a child of 12 or 14 years of age.

Stories of the Flowers. By Miss L. Bates. American Tract Society, 150 Nassau St., New York. 16mo, 192 pp.

A quaintly conceived book, in which different flowers, being gifted with voice, are made to narrate various Bible stories, and to develop practical lessons from them, in conversations held with boys and girls. Well filled with good suggestions, so oddly put as to be sure to be read.

Mr. Blake's Walking Stick—a Christmas Story for Boys and Girls. By Edward Eggleston, author of "The Round Table Stories," "The Chicken Little Stories," "Stories Told on a Cellar Door," &c. Chicago: Adams, Blackmer & Lyon Publishing Co. 16mo, 60 pp., tinted paper.

Mr. Blake was a minister, and his cane, being always his companion, is supposed to have seen many sights and to have learned much practical wisdom during the many years of Mr. Blake's faithful pastoral work. This cane, therefore, is fully competent to instruct Willie, the minister's son, as to the best way to spend his Christmas: and from it, in a dream, he gets such hints as enable him to do much good among his father's poor parishioners, making Christmas day a glad and joyous day to them.

The Lillingstones of Lillingstone. By Emma Jane Worboise. Illustrated. New York: Dodd & Mead, 762 Broadway. 16mo, 423 pp.

This English reprint will rank among the better class of works of fiction. Its aim is to show that the only foundation of true happiness and of abiding success, even in this life, is dependence upon God. This principle is set forth in the supposed experiences of a noble and wealthy family in England, when called to pass through severe affliction, and, for a season, driven from the ancestral mansion through fraud. The lessons of trial produced different results on the different members of the family, but the blessing at length came to each, in proportion as each learned and practised a genuine trust in God, and sought to be guided by His will.

Presbyterianism Three Hundred Years Ago. By the Rev. Wm. P. Breed, D.D. Philadelphia: Presbyterian Board of Publication, 1334 Chestnut St. 16mo, 237 pp.

We always gladly welcome any new contribution to literature from the pen of the Rev. Dr. Breed, whom we deem one of the most graceful and instructive of writers. The theme here chosen is one which has already excited great interest during the present

year, and was the occasion recently of a very enthusiastic tercentenary celebration in the City of Philadelphia. According to the author's own statement in his Introduction, "The plan of the book embraces the following points:—

"1. A statement of the fact, together with confirmatory proof of the fact, that three hundred years ago the Protestant world was almost exclusively a Presbyterian world.

"2. A rapid survey of this Presbyterianism in its progress from the rise of the Reformation, and a glance at the aspect of the field three hundred years ago.

"3. A glance also at the chief champions, on both sides, who figured in the conflict.

"4. A narrative of some of the incidents in the great conflict of those remarkable times."

Daniel Boone, the Pioneer of Kentucky. By John S. C. Abbott. New York: Dodd & Mead, 762 Broadway. 16mo, 331 pp.

Every boy would be glad to get this book. It is full of thrilling adventure, and of truthful incidents stranger than fiction, experienced by the well-known Kentucky Pioneer. Daniel Boone was a character worth studying. His life presents one of the most thrilling chapters in the history of those sturdy backwoodsmen who have continually marched in the van of American civilization, encountering all the perils and vicissitudes of life in a wilderness claimed by the red man as his exclusive home.

Studies of Character from the Old Testament. By Thomas Guthrie, D.D. New York: Robert Carter & Brothers, 1872. 12mo, 436 pp. Price \$1.50.

Dr. Guthrie's characteristics are 100 well-known to require mention here. The present volume is as strictly Biblical as any of its predecessors. While the great personages that figure in the Old Testament have long been the fruitful theme of the preacher as well as the subject of thoughtful meditation on the part of many a private Christian, the graceful pen of Dr. Guthrie lends fresh interest to their biographies. They will, perhaps, convey a better idea of Dr. G's admirable pulpit oratory than those who have never been so happy as to hear him could otherwise obtain.

The Curate's Home. By Agnes Giberne, Author of "Aimée; a Tale of the Days of James the Second," etc. New York: Robert Carter & Brother, 1873. 16mo, 442 pp.

A book of painful interest, giving rather the "Shady Side" than the "Sunny Side" of life, and yet a book which we are told is "no mere fancy sketch." "I would merely mention," says the author, in the preface to this second edition, "that, from well-established statistics, it is found that there are no less than five thousand curates in the Church of England and Wales, with incomes under eighty pounds per annum; and five thousand beneficed clergymen, with incomes under one hundred and fifty pounds per annum."

Granville Valley. By Jacob Abbott, Author of the "Juno Stories," "The Rollo Books," etc. New York: Dodd & Mead, 762 Broadway. 16mo, 346 pp.

This is the *fourth* volume of "The August Stories," and still follows the fortunes of August and Elvie, tracing out the new adventures of its youthful heroes in a way which will afford both entertainment and profit to the boy who is fortunate enough to become its possessor. The whole series would constitute a valued prize-gift for Christmas times.

Wonders of the Moon. Translated from the French of Amedee Guillemin, by Miss M. G. Mead. Edited, with additions, by Maria Mitchell, of Vassar College, N. Y. Illustrated with 43 Engravings. New York: Scribner, Armstrong & Co., 1873. 12mo, 241 pp. Price \$1.50.

This is a new volume of the "Illustrated Library of Wonders," admirable both in matter and style of execution. It will be particularly interesting to juvenile readers of a scientific turn of mind, but all will find much that is novel and entertaining. The subjects of the chapters are: the Appearance of the Moon to the Naked Eye, its Appearance through the Telescope, Volcanic Constitution of the Moon, Meteorology of the Moon, Motions of the Moon, Influences of the Moon.

Jack and Rosy. A true story. By Neil Forrest. New York: A. D. F. Randolph & Co. 18mo, 182 pp.

Fiddling Freddy. By the same Author and Publishers. 18mo, 228 pp.

Two charming children's books of the "Golden Thread" Series. In the former the adventures of two children in affluent circumstances, are narrated with a goodly admixture of the amusing and the pathetic. In the latter it is the poor little street vagrant and his adopted sister that concentrate the reader's attention, as they are gradually rescued from their degrading associations, and become at length inmates of a quiet Christian home in the country. Both books are well written and will be great favorites with juvenile readers.

Signal Lights. New York: A. D. F. Randolph & Co. 16mo, 331 pp.

The story of this volume is simple but effective. The "Signal Lights" are those by which two families on intimate terms with each other agreed to communicate with one another over the wooded hills. But the title has also a deeper significance. A true Christian finds in a fellow believer a responsive chord, and their mutual sympathy is as unintelligible to those who have never felt the same feeling, as were the signals by which the friends of whom the story tells to all but those who had been admitted into the secret.

Uplands and Lowlands; or, Three Chapters in a Life. By Rose Porter. New York: A. D. F. Randolph & Co., 1872. 16mo, 303 pp.

A touching story of parental consecration and of child-like faith. Many an eye will moisten as the pages are read which record the struggles of the young artist, whose noble conceptions obtain recognition only when it is too late. The delineation is well done, and will be perused with great interest.

Life Lessons from the Book of Proverbs. By William Stevens Perry, D.D. New York: T. Whittaker, No. 2 Bible House. 8vo, 361 pp. Price \$1.75.

We are informed in the preface that "the essays comprised in this volume were originally discourses delivered to successive congregations under the author's pastoral charge." Without claiming any high degree of originality, the author has given us a readable and useful book. Under such headings as the Proverbs of Experience, the Proverbs of Home Life, the Proverbs of Counsel, of Temperance, etc., those great "life lessons" in which Solomon's wisdom under Divine Inspiration so beautifully finds utterance, are explained and enforced upon the willing hearer and reader. These are topics that never lose their importance or their applicability, and in Dr. Perry's presentation of them there is a commendable freshness. His style is pointed, and his views, so far as we have examined the volume, sound. In typography the publisher has given a model of neatness.

Books Received:—

From Dodd & Mead—"For Conscience Sake," "Margaret."

From R. Carter & Bro.—"Bogatzky's Golden Treasury," "The Well in the Desert," "Life of James Henderson, M. D." "The Master's Home Call."

From Warren, Broughton & Wyman—"Ollie and the Boys."

From Lee & Shepard—"The Children of Amity Court."

From the American Tract Society—"Our Baby," "Agnes in Search of Truth."

Books for the Little Ones:—

FROM THE PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA:—

Honest Jim Series. Six books by Martha Farquharson, entitled *Honest Jim*, *Contented Jim*, *How Jim Did It*, *The Twin Babies*, *Noll*, the *Beggar Boy*, and *Noll in the Country*.

Archie and Pussy Stories. Six books by Mrs. Mary J. Hildeburn, with the titles of *Archie and Pussy*, *Little Mischief*, *The New Sled*, *Mrs. Lee and her boy Bertie*, *Uncle Hugh's House*, *Polly and her Friends*.

These two boxes of books are such as we can heartily commend. The authors are well-known to us, and their former juvenile works have afforded delight and instruction in our household for years past. All the little folks will love to read or to hear read these sweet stories, and will be sure to be benefited by them. Each book has 72 pages, and two excellent wood-cuts. Cloth binding. Price \$2.00 per box.

FROM LEE & SHEPARD, BOSTON:—

Little Canary Series. By Mrs. M. A. Osgood. 16mo, 4 vols, 200 pp. each. Illustrated. Beautifully bound in cloth, 75 cents per vol.

These books are filled with simple and winningly told tales, for very young children. Amusing, but not especially instructive.

Dick Travers Abroad. By Miss A. F. Samuels. 18mo, 4 vols, 100 pp. each. Illustrated. Cloth 50 cents each.

These books belong too much to the *racy* style of literature to merit unqualified commendation. They are undoubtedly interesting, but constantly tax the credulity, and tend to excite and stimulate unduly the love for the marvelous in the child.

Children's Treasure.—Infant's Delight. Square octavo, boards, 140 pp. each. Illustrated in colors.

These two books are not only very beautiful, but also full of valuable lessons for the little ones. We are glad to be able wholly and unqualifiedly to commend them. Each contains twelve numbers of an English Magazine, issued during the year 1872, one for small children, and the other for the very wee ones, and both in that exquisitely beautiful and attractive style peculiar as yet to England.

King Jollyboy's Royal Story Book.

Royal Picture Alphabet.

These two books both contain the same large lettered Alphabets, in colors bright, and pictures gay; but one has some smaller letters added, and a verse of childish poetry with each large letter, while the other has with each a full page of easy reading in large type. Both are sure to please the infantile student, and to render learning more easy to him.

FROM THE AMERICAN TRACT SOCIETY, 150 NASSAU ST., NEW YORK:—

Pictures and Stories for the Little Ones. By Mrs. S. E. Dawes. 18mo, 128 pp. Cloth.

Issued in most excellent taste, well bound, illustrated with an abundance of good wood-cuts, and like all the Tract Society's books, having for its contents only that which is pure and useful. At such springs as this our little ones may be allowed to drink freely, and wilt drink no poison.

Morning Light. Volume II., for the year 1872, with illustrated paper cover, and plentifully supplied throughout with beautiful wood-cut pictures, to please the little folks. It contains alphabets of various sized letters, easy lessons for little learners in words of one syllable, simply-told, instructive stories, and poetry for the youngest. A choice gem to aid the mother, or to enliven the nursery. Price only 35 cents. For terms to subscribers, see notice of *Periodicals* of this Society.

English Periodicals, supplied (bound or unbound) by Charles F. Roper, No. 2 Bible House.

The British Workman. Issued monthly in a single folio sheet, extra large, the first page always occupied with a full-page picture, and the other pages fully illustrated. Subscribers supplied at 50 cents per annum. Yearly part for 1872, with cover printed in colors, 75 cents.

Band of Hope Review. Issued monthly in a style precisely similar to the "British Workman," except on smaller sheet. Price in numbers, 25 cents per annum. Yearly part for 1872, cover printed in colors, 50 cents.

The Family Friend. 16 quarto pages monthly, with costly illustrations, some of them full-page, each number also containing a piece of music for family singing. Fifty cents per annum. Yearly part for 1872, cover printed in colors, 75 cents.

The Friendly Visitor. Printed in large type, especially intended for the aged. Containing sixteen pages super-royal octavo per month, with full-page and other illustrations. Fifty cents per annum. Yearly part for 1872, cover printed in colors, 75 cents.

The Children's Friend. Yearly volume for 1872, with cover printed in colors, 75 cents. To subscribers, in numbers, 50 cents per annum. Each monthly number contains 16 pages, square octavo, profusely illustrated with finely executed wood cuts, many of the pictures being full-page, also with a page of music for the young.

The Infants' Magazine. Issued in a style precisely similar to the "Children's Friend," and with the same exquisite taste, but designed for still younger children. It will assist and instruct the very smallest of the household. Yearly volume for 1872, cover in colors, 75 cents. To subscribers, in monthly numbers, 50 cents per annum.

We regard it a high privilege, as well as a Christian duty, again to call the attention of our readers to the *English Pictorials* above enumerated. Considering the attractiveness of their illustrations, the uniformly elevating, moral and religious tone of their contents, and their remarkable cheapness, surely some of them might well find a place in every family, and particularly the last two ("Children's Friend" and "Infants' Magazine,") in every home where there are little ones.

Periodicals of The American Tract Society, New York:—

Illustrated Christian Weekly. Published by The American Tract Society, 150 Nassau street, New York.

We gladly welcome a bound volume of this superb American Religious Pictorial, which appears for the year 1872 in substantial muslin cover, price \$4.00—the quarterly parts in paper covers being 75 cents each. Every weekly number contains 12 pages, and the paper is furnished to subscribers at \$2.00 per annum.

The embellishments are of a superior character, many of them being remarkably fine specimens of wood-cut engraving; and the editorial conduct of the paper exhibits ability and tact.

It is with great pleasure we learn that this venture, which was undertaken by the Tract Society as an experiment, and in the starting of which a large amount of funds especially contributed had to be expended, now promises to become ere long a financial success, the subscription-list having rapidly and very largely increased within the last six months. It deserves prosperity, and will fully repay its patrons for the subscription money expended upon it.

Deutscher Volksfreund—Weekly—one copy, \$2; twenty to one address, \$32.

American Messenger—Monthly—five to one address, \$1; forty to one address, \$6.

Amerikanischer Botschafter—Monthly—Terms same as Amer. Messenger.

Child's Paper—Monthly—eight copies to one address, \$1; 100 copies to one address, \$12.

Morning Light—Monthly—terms same as Child's Paper. This is meant for Infant Classes, Mission Schools, Freedmen, and Foreigners wishing to learn English: for beginners, old or young.

Single subscriptions to either of the Monthlies, 25 cents each.

All these periodicals we most heartily commend.

The Family Almanac—20 cents.

Papers of the "American Tract Society,"
Boston, 117 Washington street:

The Christian Banner—Monthly—sixteen pages. The strictly evangelical spirit and practical tone of this paper has long endeared it to the hearts of many Christians of all denominations throughout our land.

The Child at Home, a Sunday-school paper issued monthly in two editions, one printed in black and the other in colors. The first costs \$12 a hundred, and the other \$30 a hundred. The colored edition is very highly prized, and some of its illustrations are fine works of art. There is no other Sunday-school paper printed in this style except Apples of Gold, issued by the same society weekly.

Apples of Gold is a small weekly for infant classes. It has a variety of type and pictures, and once a quarter it is printed in colors. It will make a very elegant volume for binding.

The New Year is the National Family Almanac issued by this Society, at twenty cents.

Papers for the Young.—In addition to those described above, we mention, with pleasure, the following, as among the best; only the first two, however, being professedly religious:—

Illustrated Missionary News; London Tract Society.

The Little Folks; Adams, Blackmer & Lyon, Pub. Co., Chicago, Ill.

Young Folks News; A. Martien, Philadelphia.
The Children's Hour; T. S. Arthur, Philadelphia.
The Nursery; John L. Shorey, Boston.
Our Young Folks; Osgood & Co., Boston.
Demorest's Young America; New York.

Magazines and Papers.

THE *Eclectic Magazine* in the December number completes the 28th year of its existence. To readers who are unable to purchase the ponderous quarterlies, or can ill afford the time to peruse them, the *Eclectic* furnishes a selection of the most important articles they contain. Besides these, it draws from a great number of sources papers of a lighter character, partly fiction. It thus appeals to the tastes of a wide circle of readers. The present number, which is embellished by a portrait of Norman McLeod, is quite up to the standard which the *Eclectic* has so long maintained.

American Missionary Magazines received for December:—

Baptist Missionary Magazine.
Missionary Herald.
Foreign Missionary.
American Missionary.
Reformed Presbyterian and Covenanter.

National Sunday School Teacher.
Mothers' Magazine.
Sailors' Magazine.

Women's Missionary Magazines, for November:—

The Missionary Link—(Woman's Union Missionary Society.)
Woman's Work for Woman—(Woman's For. Miss. Soc. of Presb. Church.)

Our Foreign Allies:—

Church Missionary Record of London.
The Shield.
Evangelical Christendom.
True Catholic.
Illustrated Missionary News.
London Christian World.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending
30th November, 1872.

NEW HAMPSHIRE.

Portsmouth. Free Will Bapt. Ch., in part	
of L.M. for pastor, Rev. L. L. Harmon,	8 50
" Mrs. Myers	5 00
	13 50

VERMONT.

Windsor. Cong. Ch. and Soc., per Jason	
Steele	11 63
Castleton. Rev. N. P. Gilbert	10 85
	22 48

MASSACHUSETTS.

Longmeadow. Mrs. Mary B. Haralson	20 00
Fall River. J. D. Flint \$25; W. H. Harrison \$20; Wm. Mason, Leroy Sargent, a Friend, \$10 ea; R. C. Brown, J. H. Earle, Tillinghaast Record, D. W. Baldwin, Thos. Waring, Thos. B. Waring, S. Westgate, J. Henry, G. S. Dean, \$5 ea; others \$4.25	123 25
Boston. Bromfield st. M. E. Ch., Jacob Sleeper \$30; Seth Whittier \$10; M. A. Kent, W. S. Kyle, G. B. Rice, A. Wilson, Caleb Eratt, Mary Glass, \$5 ea; others \$28	98 00

MASSACHUSETTS—Continued.

Boston. Hanover st. M. E. Ch., Mrs. J. C. Ruddle, P. Johnson, E. H. Dunn, \$5 ea.; G. B. Outhen \$3; S. B. Ryder \$2	20 00
Brookfield. M. E. Church	17 00
Georgetown. Mr. Hardy	5 00
" 1st Cong. Ch., per Saml. Plumer	8 25
" Union Meeting	8 25
Amesbury Mills. Collection	4 00
Newburyport. Ch. Supply	20 00
Ipawich. Ladies, for Miss Rankin's field	20 00
Northampton. M. E. Ch., in part	11 92
Holyoke. M. E. Ch., in part	11 02
Chicopee. M. E. Ch., in part	23 00
Hopkinton. M. E. Ch., in part	5 38
Oakdale. M. E. Ch., in part	9 85
Maynard. M. E. Ch., additional	1 00
Oxford. M. E. Ch., additional	2 50

408 42

CONNECTICUT.

Rockville. Rev. Giles Pease	3 00
Guilford. Third Cong'l Ch., Rev. G. M. Boynton	15 45
Middletown. A. E. C., for Central Mexico	3 60

21 45

NEW YORK.

New York. Church of the Atonement (Rev. Dr. Sabine), in part, for Central Mexico	120 20
" W. 23d st. Pres. Ch., H. Zabriskie, Tr., for Central Mexico	75 00
" Mrs. Stephen Griggs	35 00
" Am. Bible Socy Grant to Central Mexico, for Bible distribution	1,249 87
" Church of the Atonement, additional	3 00
Rochester. Thos. Broxholm	6 00
Brooklyn. Carroll Park M. E. Ch., additional, H. Dubois \$10; John Hannah \$5; Reuben Nixon, E. P. Alvord, Emma E. Howe, H. Dubois, \$1 ea.; others \$3.	22 00
New York. J. Perigo \$5; J. W. Pratt \$18 50	23 50
Brooklyn. Geo. Kelsey \$10, Jacob Schaffer \$5	15 00
Frankford. J. W. Davison	10 00
Brooklyn. W. C. Marvin	6 00
New York. Alanson M. E. Ch., John White \$13; John King \$10; S. F. Winslow, T. N. Mix, \$5 ea.; others \$10.16	43 16
Brooklyn. Simpson M. E. Ch., J. W. Taylor \$10; H. L. Slaight, T. L. Jones, J. Magee, J. H. Dahn, L. Loomis, F. Van Sien, \$5 ea.; J. W. Monk \$10, W. H. Whiting \$2, J. M. Kelley \$1	53 00
" From a friend	100 00
" Hanson Place M. E. Ch., D. S. Darling \$50; C. T. Carlton \$39; D. Van Nostrand, John French, B. H. Carey, \$10 ea.; Saml. Booth, Mrs. Greenwood, J. G. Dolbeare, H. Schoonmaker, Jr., A. Taft, Geo. Marinor, W. S. Wright, W. M. Little, \$5 ea.; Jno. G. Austin \$2, Chs. E. Teale \$3, Wm. Collins \$2, others \$3.	160 00
Middletown. M. E. Church, additional	8 50
New York. Alex. Burnett	5 00
" Supply by S. W. C., less expenses	15 60
Poughkeepsie. 2d Ref'd Church, per J. P. Heath	22 38
Oswego. 1st Pres. Ch., Mrs. M. S. Doolittle, Mrs. M. Pettibone, J. C. Hathaway, B. Hegeman, Myron Pardee, O. H. Brown, H. M. Eggleston \$5 ea.; others \$66—to constitute Rev. Daniel Tuley a L.D.	100 00
" East M. E. Church, J. B. Edwards \$5, C. H. Woodruff \$5, others \$10	20 00
Oswego. For Dr. Cooper's Mission in San Luis Potosi, John K. Post \$25, H. L. Davis \$5, A. B. Southwell \$5	35 00
Brooklyn. Lafayette Av. Pres. Ch., to constitute Rev. Theo. L. Cuyler, D.D., a L. Director, and Rev. W. E. Barnes a L.M., and for Central Mexico	163 19

NEW YORK—Continued.

New York. Fourth Ref'd Pres. Church, 48th st., David Houston \$50, others \$30	80 00
" Rev. M. Gallagher, for Dr. Cooper's Mission	100 00
	2,468 80

NEW JERSEY.

Jersey City, Bergen. Missy Assn. of the Manse 1st Pres. Ch. Sab School (Rev. E. W. French), for Dr. Kalopothakes' Mission in Greece	40 00
Bloomfield. German Young Ladies Class in Pres. Ch., for Central Mexico	1 35
Newark. 2d Pres. Ch., O. S. Ward, Treas., collection in July \$24.13, collection in Oct. 1884	42 95
New Brunswick. Mrs. Dr. How, per Dr. Taylor	25 00
Passaic. Stephen Rogers	5 00
Bloomfield. 1st Pres. Ch., additional per Jas. P. Jones, Esq.	20 00
Boonton. Union Meeting in M. E. Ch.	24 51
Passaic. Col. B. Ayerigg, for Dr. Cooper's Mission	10 00
	168 81

PENNSYLVANIA.

Waterville. Mrs. E. S. Cameron, in full of L.M. for Rev. Jas. Cameron	15 00
West Lebanon. Contribution per A. H. Fulton	7 13
Eldersbridge. Pres. Cong'n, per Wm. Fritz, Treas.	9 92
Philadelphia. From friends of Rev. S. Sayre, now and formerly in the North Pres. Ch., through L. E. Sayre, \$88, through Mrs. E. F. Halloway \$35—for the Chapel in Talca, So. Am.	123 00
Pittsburgh. 3d Pres. Ch. Sab. School, for Northern Mexico	50 00
Philadelphia. Missy Society of 1st Independent Church, for Central Mexico	50 00
	255 05

DISTRICT OF COLUMBIA.

Washington. "D."	25 00
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MARYLAND.

Baltimore. Joshua Horner, Jr.	10 00
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INDIANA.

Seymour. Union Meeting	16 15
New Albany. 1st Pres. Church, W. R. Culbertson \$25, R. McCord \$10; Dr. Cooper, Mrs. Plummer, \$1 ea	37 00
" 2d Pres. Church, additional	30 75
" M. E. Chs.	10 50
Bloomington. Union Meeting	23 25
Evansville. Zion's Ger. Evan. Ch.	30 00
" Jas. Swanson \$2, U. Utteridge 50c	2 50
Logansport. T. W. Wilson	5 00
Wabash. E. B. McPherson	5 00
Fort Wayne. 1st Pres. Ch., J. S. Williams \$21, others \$14	34 00
" 2d Pres. Church	13 00
" 3d Pres. Ch.	11 40
" M. E. Chs.	8 75
" Lutheran Ch.	4 00
Huntington. Union Meeting	16 25
Goshen. 1st Pres. Ch., in part	17 00
" M. E. Ch.	10 30
Green Castle. Bapt. Ch.	3 75
" Union Meeting	16 84
" Pres. Church, to constitute Rev. S. Williams a L.M.	30 55

326 09

OHIO.

Cincinnati. Lane Sem'y Pres. Sab. School, for Northern Mexico.....	50 00
" Walnut Hills M. E. Church, additional, Miss Brown \$5; Messrs. Cottrill and Niles, \$2 ea.; Smith, Trenner, Dormar, Ba-sett, Harper, Fisher, \$1 ea.; J. Kehler 75c.; Mrs. DeGrote 50c.; Mrs. Dodson 50c.....	16 75
" Buckeye st. Ger. M. E. Church, which constitutes Theodore Baur, Esq., a L. M. 30 00	
" Trinity M. E. Ch., additional, Dr. Carey, Mrs. Davis, Miss Lathrop, \$5 ea.; R. J. Douglass, Miss Berry and Van-holz, \$2 ea.; Mr. Thompson, Mrs. Hannah and Nixon, \$1 ea.....	24 00
" Mr. Hoag \$5, Mrs. Shackelford \$2, Mrs. Kenaley \$1.50; Mrs. Curry, Rambo, Miss Bhakelford, \$1 ea.; G. S. Blaney 50c.....	12 00
College Hill. Pres. Church.....	41 75
" Ohio Feml. Sem'y, to constitute Miss Lephre N. Clark a L. M., and for Northern Mexico.....	30 60
Cummins ville. Pres. Church.....	9 91
Hamilton. 1st Pres. Ch., Messrs. Shafer, Robertson, Mrs. Wilson, Carlisle, \$5 ea.; Mrs. Kinder \$2.50; Mrs. Tapscoot, Hooper, \$2 ea.; McNauley, Anderson, Snyers, Anderson, Rossman, Giffen, Stewart, McAdams, Conklin, Skinner, Gray, Dunkle, Giffen, Stewart, Kennedy, Macbeth, Falconer, Thompson, Parks, Mardt, Mrs. Bigham, Potter, Giffin, \$1 ea.; W. Falconer, Mrs. Hunter, Williams, 50c. ea.; Mrs. Neale, Shaffer, 25c ea.....	51 50
" 1st U. Pres. Ch., J. McKee \$5, A. Laurie \$4, W. E. Brown \$3; Landis, Beckett, \$2 ea.; Moore, Kilpatrick, McKee, Beckett, Laurie, Giffin, Miller, Mrs. Owens, McKee, Snively, Miller, Harrison, \$1 ea.; Wm. Blair, Mrs. Stark, Miller, 50c ea.....	29 50
" Bapt. Ch., Mrs. Lee \$2; Messrs. Meeley, Scooby, Gibbons, Mixer, Mrs. Dunlevy, Lane, \$1 ea.; Mrs. Watkins, Shuey, Smith, 50c. ea.....	9 50
" M. E. Ch. two Messrs. Fittons \$2, Mr. Fenner \$2, O. Traber 50c.....	4 50
" Epis. Church.....	1 10
Xenia. 1st Pres. Church, Wm. Brown, for L. M., \$40; Messrs. Ankeny, Allison, McMillan, Harbine, Mrs. Allison, \$5 ea.; Fleming Townsley, Mrs. Lorne, \$2 ea.; Harper, Stitt, Harned, McClellan, Payne, Fleming, Howard, Munger, Ormsby, Stevenson, Cooper, Mrs. Trotter, \$1 ea.; Galloway, Allison, McClure, Orr, Mrs. Allison, 50c. ea.—which constitutes Rev. Walter W. Ralston a L. M.....	85 50
" 1st Lutheran Ch., A. Rutzong \$5, B. Funk \$3, B. Rutzong \$2; Messrs. Leutz & Harmer, \$1 ea.....	12 00
" Cold M. E. Ch.....	6 01
" 1st U. Pres. Ch., E. Millen \$40; Messrs. J. F. Wright, in full of his L. M.; Harper Crawford, in full, to make Mrs. Susannah Crawford L. M.; McMillan, Boyd, \$5 ea.; Frazier, Van Eaton, Hannou, \$2 ea.; Holmes, Kelsa, Lyttle, Patton, Hopkins, Bradford, More, Galloway, Carruthers, Mrs. Hamilton, Carruthers, \$1 ea.; Funk, Dean, Connor, Maquisten, Miss Crawford, 50c. ea.; A. Hernot 25c.....	79 75
" 3d U. Pres. Ch., R. Little \$10; J. O. McMillan, Mrs. Weyer, \$5 ea.; Bryson, Bratton, Stewart, Collins, \$2 ea.; Andrews, Watt, Munroe, Wright, Maquisten, Patterson, Cooley, Harper, Miss Bryson, \$1 ea.; Mr. Morrow \$1.25, Misses Laughead 50c.; Munroe, Mitchell, Moore, Bonner, 50c. ea.....	40 80

OHIO—Continued.

Xenia. Massir's Creek U. Pres. Ch., Mr. Loughead.....	1 00
" 1st M. E. Ch., Mrs. Hartwell \$3; F. E. Shepley, Mrs. Murphy, \$2 ea.; Currie, Gest, McIlvain, Hoover, Dodds, Bates, Scarf, a Friend, Mrs. Lauman, Madley, \$1 ea.; Mrs. Knight 50c.....	17 50
" Trinity M. E. Ch., Messrs. Newton, Connoble, Pelham, \$5 ea.; Barnes, Hoover, Arnold, \$2 ea.; Cornwell, Trader, Gatch, Smith, Trader, Hicks, McGurvy, Barrows, Trader, Hoover, \$1 ea.; W. Piper 75c.; Trader, Rector, Trader, 50c. ea.; W. McGurvy 25c—to constitute Rev. M. Dustin a L. M.....	83 50
" Covenant Church, Miss Ewing, in full of her L. M.....	5 00
" 2d U. Pres. Ch., Messrs. Carson, Dodds, Smeigh, Duncan, \$1 ea.; Harper, Hutchison, Hyslop, 50c. ea.; Mrs. Hughes 25c.....	5 75
" Ger. Ref'd Ch., Messrs. Eavy, Rader, Baughman \$1 ea.; S. Cumbaugh 85c.....	3 85
Springdale. Pres. Ch. and Sab. School.....	22 00
Wyoming. Pres. Church, which constitutes Rev. Jos. Gamble L. M.....	29 60
	651 27

IOWA.

Hopkinton. Ref'd Pres. Ch., A. G. Smith \$2; Peter Guthrie, A. G. Reid, W. H. Stevenson, A. Anderson, M. Morrison, A. R. Johnson, J. M. Johnson, W. McCullough, Mrs. J. Dunlap, Miss M. H. Dougherty, A. McConnell, A. K. Strange, J. W. Stevenson, John Dunlap, A. Mullen, Jas. Kilpatrick, J. H. McGlade, Rev. D. H. Coulter, \$1 ea.; J. Greer, A. Smith, J. Smith, Jr., W. S. Guthrie, A. Orr, R. L. Wallace, Mrs. Milroy, Robt. Dunlap, T. J. Thomas, H. A. Joseph, James Owens, Maggie Speer, M. P. Dunlap, S. E. Dunlap, J. Everts, S. M. Stevenson, L. Miller, J. R. Kilpatrick, H. W. Everts, 50c. ea.; others \$4 65—in part to constitute Rev. D. H. Coulter a L. D.....	34 15
Hopkinton. Pres. Ch., D. M. Cook, J. Smith, C. O. Paquin, T. H. McBride, R. Wilson, A. Naab, L. A. Lovelace, L. B. Kuhn, Miss Booth, Mrs. J. Johnson, Rev. S. Hodge, D. D., \$1 ea.; J. H. Campbell 75c.; others \$13.25—in part to constitute Rev. S. Hodge, D. D., a L. M.....	25 00
" M. E. Church, Messrs. Tate, Hardy, Davis, Mason, Barker, Cronk, Mrs. Thompson, and Rev. C. W. Burgess, \$1 ea.; others \$3.25.....	11 25
Albia. Disciples' Church, A. J. Ritchie, J. H. Drake, \$5 ea.; L. B. May \$2; R. W. Duncan, M. A. Berry, Mary Walden, J. B. Turner, D. A. Noble, and Rev. F. Walden, \$1 ea.; others \$5.60—in part to constitute Rev. F. Walden a L. M.....	23 60
" M. E. Church.....	13 40
" Pres. Church.....	3 00
Laporte. Pres. Ch., B. S. Stanton, R. J. McQuilkin, W. F. Adair, \$2 50c. ea.; Freeman Moulton, W. H. Abbott, C. F. Swallow, J. McQuilkin, R. R. McQuilkin, A. G. Pierce, J. R. Stebbins, N. E. Reed, Geo. Beal, J. McFarland, Rev. D. S. Morgan, \$1 ea.; others \$11.50—to constitute Rev. D. S. Morgan a L. M.....	30 00
" M. E. Church, Rev. S. Daniels \$5; others \$5.....	10 00
" Evangelical Church.....	12 10
" Others.....	4 60
	167 00

Total Receipts in November -----\$4,637 87

THE CHRISTIAN WORLD.

Vol. 24.

FEBRUARY, 1873.

No. 2.

EDITORIAL NOTES.

SHALL THE CHRISTIAN WORLD BE SUSTAINED?—The following brief circular was attached to the cover of the CHRISTIAN WORLD for January :

TO OUR PATRONS.—A financial crisis has been reached in the publication of this Magazine. The list of Life Directors and Life Members, to whom it is sent free, has so largely increased, and the actual number of its yearly paying subscribers is so small, that several thousand dollars are expended upon it annually above its receipts.

The Society is not able longer to sustain this burden, and must reduce the Magazine in size, and issue it less frequently, or perhaps will be compelled to discontinue it altogether, unless its friends rally to its support. It is with exceeding regret that this possible contingency of suspension is contemplated, because the CHRISTIAN WORLD occupies an important field of journalism filled by no other publication, and abundant testimony convinces us that it is exerting a wide influence for the promotion of a sound Protestant Christianity, and for the defence of Religious Liberty against the insidious efforts of Romanism to regain in this country the power it is now losing in the countries of the old world.

If all who are now upon the free list will (as a voluntary offering) send us promptly the subscription price for one year (only one dollar), it will relieve us from present embarrassment. Or, if some persons of means will make larger offerings for this specific work, we shall gladly avail ourselves of their benefactions in a continued free circulation, up to the measure of their bounty.

It is with unfeigned gratification that we acknowledge the many kind responses which this appeal has elicited. From various sources we have received the warmest expressions of earnest commendation for our Magazine, of hearty sympathy in its financial embarrassment, and of deep regret at the contemplated possibility of its discontinuance.

A number of those heretofore on the free list have also generously responded in money, their "voluntary offerings" varying in amount from a single year's subscription to twenty dollars. In addition, we have two conditional proffers of larger sums, in case enough is secured to sustain the Magazine.

Nevertheless, we regret to say that the amount thus far received and pledged is altogether insufficient to secure the desired end. A few hun-

dred dollars have been obtained, while the sum needed for the permanence of the CHRISTIAN WORLD must reach several thousands.

We venture therefore to suggest to all warm-hearted sympathizers who desire to take part in sustaining this periodical, but have not yet forwarded their donations, that the decision of the question must speedily be made, and hence it is desirable that they notify us as soon as possible. We will hold the matter open until our next issue, hoping, in the meantime, to obtain sufficient data for a wise judgment whether such an *Organ of Protestantism* is really wanted and will be sustained.

It is our firm conviction that American Protestants need an organ like the CHRISTIAN WORLD, a periodical whose pages shall be consecrated to the work of enlightening the public mind respecting the dangers to which our beloved country is subjected from the corrupt religion that already counts its adherents on this side of the Atlantic by millions.—The aggressive spirit of Romanism is here finding its expression in attempts to expel the Bible from our Public Schools, and then to overthrow those schools because they are “Gottes”—in persistent endeavors to secure for itself the control of the State treasury for the maintenance of its own educational establishments—and in unremitting diligence to obtain and to use the balance of political power to the furtherance of its own ambitious ends. This Romanistic aggressiveness needs to be met and exposed. The world, especially the Christian part of it, must not be allowed to forget that Roman Catholicism has a *history*. We may not believe implicitly the professions which she chooses to make in a Protestant land where she is comparatively weak. The documentary evidence of the last three hundred years refutes those professions: the practice of the Romish Church wherever her supremacy is undisputed shows them to be absurd. The bloody persecutions of the past are so many signals to warn the world against admitting again to power a system that has proved itself as untrustworthy a conservator of the rights of conscience as of the popular liberties. The secular press, with all its vigor and sprightliness, cannot be relied upon to do this work alone.—The ordinary religious press has too many other topics of interest and importance to consecrate to this subject the time and attention which it justly deserves.

Scarcely less important is it to furnish the reading public with full information of the present progress of evangelical truth in those Papal lands until recently hermetically sealed against it, and to record statistically, and in a form convenient for preservation, all those great movements and overturnings within and without the Papal church which characterize the religious history of the present age. A grand future is opening before us—a future full of promise. The strongholds of intolerance have fallen one after the other, until an epoch which the older men among us scarcely hoped to see in their day has actually arrived,

and the Gospel can be freely preached in every Roman Catholic land throughout the world. A periodical is absolutely needed which shall make it a chief object to present the motives to Christian activity derived from the hopefulness of the work of evangelization. God's blessing is upon that work : God's promises are pledges of its ultimate success. We rejoice, therefore, to know that there are very many who would view the suspension of the CHRISTIAN WORLD as a severe blow to the cause which, twenty-three years ago, it was instituted to further ; and we heartily hope that their fervently-expressed prayer that it may long continue to uphold against error the standard of evangelical truth will be fully realized.

Revised Conditional pledges of any amount, large or small, are invited. A few generous donations from those whom God has blessed with abundant means are greatly needed in the present exigency.

SACRIFICE FOR CHRIST.—TOUCHING LETTERS.—On Sunday evening, December 8th, 1872, our missionary, the Rev. Dr. Riley, spoke in Rev. Mr. Beecher's church in behalf of the church of Jesus in Mexico. In the course of his remarks he incidentally adverted to the selfish cruelty of the priests of Santiago, Chili, who, when their splendid church edifice was in flames, put forth every exertion to save their precious images and treasures, while they suffered two thousand devotees—women—to perish. Dr. Riley's speech was reported in the *New York Daily Witness*, and this portion in particular attracted the attention of one poor working-woman. It aroused in her breast the anxious inquiry, What can I an American Protestant woman, do for my benighted sisters in Roman Catholic lands? The results of her prayerful thought are indicated in a letter which we give below, in the hope that so touching an example of self-sacrifice may not be without profit to those whom the Lord has more richly endowed with the means of furthering his cause.

REV. H. W. BEECHER.—*Dear Sir:* I read in yesterday's *Witness* the interesting talk of Dr. Riley to your people, concerning Mexico, and although I was not present I think you will not refuse the mite enclosed for the grand object stated. I am, sir, but a poor, unhealthy young girl, and can ill afford to spare even the mite, but I feel that, professing to love Christ, it becomes my duty and privilege also, to sacrifice for His cause. I have, therefore, resolved to wear my old hat with a little fixing, such as I can do myself, and send you one dollar. I would like, oh how much, to send a larger amount, but have just been giving to Christ's blessed cause in another direction, and this is all I can spare at present. My prayer is, that many who can so easily spare something in the way of money or useless wearing apparel, may be inclined by God's spirit to sacrifice a little to the cause of Him who has done so much for us, and that not only Mexico, but other lands, may resound with praises to our God, to whom be glory forever.

Dec. 11.

YOURS IN THE LORD.

We had just perused the remarks prefaced to the above letter, when the mail brought us another equally interesting, written by an aged pen-

sioner in his 89th year, parts of which we lay before our readers, as one of many tokens that the sympathy and prayers of God's people are with the American and Foreign Christian Union in its blessed work of evangelizing those that are ignorant of the way of salvation.

“———, January 15th, 1873.

“I feel very deeply for your Society, and would be glad to help you as in years past, but I cannot do so. I must send you the ‘widow's mite.’ The Lord multiply it a hundred fold, is my prayer. I hope you will be able to go on with your work in Mexico. . . . How many thousands of Roman Catholics have been converted in the twenty years past where your Society has labored! What a work Miss Rankin has done for Mexico! The Lord bless her! . . . I am in my 89th year. I had a long sickness, which has taken about all I have got. I send you one dollar of my pension money: it may be the last. . . . There are the Home Mission, the Bible and Tract Societies, and all those benevolent societies must have their share of contributions, according to their importance. The world all thrown open for Christian labor!—Oh! what a work for this generation to do.”

CLOSING OF REV. MR. VAN METER'S ROMAN SCHOOLS.—We regret to state that the schools which Mr. Van Meter, late of this city, opened last autumn in Rome, Italy, were soon after closed by order of the police. Mr. V. had succeeded, as we learn from his letter to the Minister of Public Instruction, in gathering into five day schools (four in the city and one at Frascati) some 300 children. These were all that the rooms would contain, and about 200 or 250 more applicants were rejected because they could not be accommodated. He had also opened a night-school in the Borgo Vecchio, in the immediate vicinity of the Vatican, and thirty-five men and women were present on the first evening. The interference of the police was very unexpected and very peremptory. In one school the children were not allowed to finish the meal provided for them. Unfortunately it would appear that Mr. Van Meter, being misinformed as to the restrictions laid by Italian law upon the opening of schools, neglected to fulfil the requirements which the law demanded and to secure the consent of the public authorities. We see it stated that Mr. Van Meter has since been informed that if he complies with the requisite formalities, no objection will be made to his opening as many schools as he chooses. “But,” as the *Evangelical Christendom* properly observes, “it is not pleasant to find that the municipal authorities are so ready to visit with their displeasure every petty infraction of their rules in every case in which Protestant institutions are concerned.”

ARE WE TO HAVE ROMAN CATHOLIC REGIMENTS?—A writer in the *New-York Daily Witness* not long since called attention to the circumstance that “organized military bands of the Papal Church” have been formed in the State of New York. The fact that the militia system has been so far perverted from its original purpose as to permit such organizations is significant and sufficiently alarming. The abuse seems to lie in author-

izing regiments to be constituted, for admission to which it is a prerequisite that the applicant be a Roman Catholic. No well-regulated State, above all none pretending to offer complete religious equality, ought to tolerate for one instant that the members of any one religious denomination should congregate to practice in arms. The very knowledge that such exercises are going on, publicly or privately, would of itself be provocative of jealousy and suspicion, and must infallibly lead to counter drill and preparations by those of other religious beliefs, and ultimately to bloody conflicts and open warfare. But that members of a single sect, not content with such armed practice, should be permitted to assume the name of regiments of the State National Guard is an act of almost inconceivable negligence on the part of those in authority.— Does the question of sectarian division properly enter into the defence of our fire-sides; or are these the preparations for future riots, when mutiny shall array our ostensible guards as the partisans of civic discord and butchery? We cannot but regard the formation of the “Emmet Zouaves” and other like organizations, as a most pernicious precedent.

The first fruits were seen one Sunday in November last, when, according to the writer referred to above, 2,000 men belonging to the “Emmet Zouaves,” “Wolf Tone” and “Emerald” Guards, and hailing from New York, Jersey City and Newark, undertook to march through the streets of Newark, in uniform, though without arms, and preceded by bands of music, to the laying of a corner-stone. The mayor of the city, Mr. Ricord, very promptly and with suitable decision, forbade them to continue their disturbance of peaceable Christian congregations; and they were compelled to desist as long as they were within the city limits.— But they yielded with a very bad grace, asking amid profane oaths, “whether they were to be robbed of rights of a Sunday, in this free country?” And they made ample amends for the deprivation by creating such a din in East Newark with their music, their shouts and huzzas, as to render public worship all but impossible for about three-quarters of an hour. Such infractions of our laws respecting the Sabbath are, unfortunately, so common that the simple disturbance of religious worship by brass bands preceding Roman Catholic processions might attract little special notice. But that this should be done by men clothed in our State uniform is, or ought to be, food for more than ordinary reflection.

STATE APPROPRIATIONS TO SECTARIAN SCHOOLS.—We regret to notice that, even after the attention which has been called to the gross impropriety of applying the funds of the State to the support of avowedly sectarian schools, the same system continues to be carried out. From the following statement, which we find in the *New York Evening Post*, Semi-weekly for January 10th, 1873, it appears that the Roman Catholic schools still

receive, as will always be the case so long as any distribution is made, the lion's share of the whole amount distributed. Need we say that our people should urge the legislature of New York to repeal at once a law which renders possible such a violation of right and of decency?

"Under that section of the tax-levy of this city which provides that twenty per cent. of the excise money received from the sale of licenses shall be distributed among certain of the schools and charitable institutions of the city, the following awards have been made: In 1869 the entire amount so appropriated was \$214,960. Mr. Nathaniel Jarvis, Jr., who apportioned the money that year, allotted \$178,672 to Roman Catholic institutions, and only \$38,288 to those of other denominations. In 1870, under the supervision of the same officer, the Roman Catholics received \$182,295, and the Protestants \$35,005 out of a total sum of \$217,300. In 1871, notwithstanding the public feeling both here and elsewhere, and in spite of Comptroller Green's earnest efforts to procure something like a fair division of the total amount apportioned, \$179,088, the Roman Catholics received \$155,110, and the Protestants only \$23,948. On the 29th of last December the Committee appointed for the purpose reported a schedule, giving the Roman Catholics \$119,112, out of a total of \$142,890, and leaving only \$23,778 for all other denominations. Thus it seems that in the last three years the Roman Catholic schools and asylums—when the money for this year is distributed—will have received more than five times as much as all the Protestant, German and Hebrew institutions together."

PRIESTLY RULE IN BELGIUM.—Great Britain and Belgium constitute two signal exceptions to the steady decline of monastic institutions throughout Europe. According to an article by M. Émile de Laveleye in the *Fortnightly Review*, some extracts from which appear in the "Monthly Letter" of the (British) Protestant Alliance, for December 2, 1872, Belgium had, in 1816, 779 convents with 11,968 monks and nuns. In 1866, the number had increased to 1,314 convents with 18,162 monks and nuns. So rapid a multiplication is in itself remarkable, and still more so in view of the fact that since 1830 Belgium has been the freest Roman Catholic country (as far as her constitution and laws are concerned) on the face of the globe.

It is evident that here Romanism has been making for years a most determined effort to maintain her old foothold. She had indeed everything in her favor. From the time of Alva's administration until the present century, the Flemings and Walloons were to a man adherents of the Pope: for uniformity had been purchased at the price of the blood of countless victims of the Inquisition. It is not surprising, therefore, that even in the nineteenth century the clerical party is powerful. It frequently carries elections. The present administration is of its creation. How it accomplishes its ends, we learn from M. de Laveleye and from other sources. Of course, the pulpit is employed for fulminating political denunciations against the candidates of liberal sentiments,

and the confessional to intimidate the wavering. But besides this even more reprehensible methods are resorted to. Two instances will suffice for illustration. "A magistrate, M. Iweins," says M. de Laveleye, "had decided in favor of the town of Ypres against a church fabrie, which claimed the property of a certain Lamotte endowment. Last Easter the vicar of the parish writes to the magistrate, that if he does not withdraw his decision and make honorable avowal of his fault, absolution will be refused to him. The same communication had been made to the sheriff of the town. The magistrate proceeded to lay a complaint before the minister of justice, who advised the bishops to hush up the affair, and this was done. The example is instructive. *Suppose the magistrates to be good Catholics, then it is the clergy who give the judicial decisions.*" The following incident we find in the same connection, taken from the Brussels correspondent of *Fall Mall Gazette*, Nov. 6th, 1872 :—"The Burgomaster of Clavier, near Liege, has written to the *Journai de Liège* to state that he has been a subscriber to it for many years, but that on Sunday last the parish priest of Sény told him that if he continued to subscribe to or to read that journal, he could not receive absolution. The burgomaster, who is eighty-two years of age, and has held his civic functions for the last twenty-five years, asks in his letter whether the Inquisition is going to be re-established in Belgium. The fact excites general indignation."

THE JESUITS IN ITALY will probably ere long be invited to follow the example of their brethren in Germany and leave the peninsula. Indeed so rapid is the progress of events that their expulsion may be ordered by law before these lines are in type. The Committee of the Chamber of Deputies charged with the consideration of the bill respecting Religious Corporations which, as elsewhere stated, was one of the occasions of the Pope's last angry allocution, adopted on the 14th of December a sweeping resolution on the subject. The cable tells us that it "declares that the suppression of the Society of Jesus, including the chief establishment of the Order in Rome, is imperatively demanded by the interests of the nation." The announcement of this action is reported to have been received with enthusiastic applause by the Liberal Deputies of the Italian Chambers.

Meantime, whatever be the fate of the Jesuits and the other so-called Religious Orders of the Roman Catholic Church, the progress of truth and liberty in Rome, as in the remainder of Italy, is steady and encouraging. Italy's only hope of safety from infidelity after the fall of the Papacy lies in the rapid spread of the Holy Scriptures and of a Christianity based upon their unalloyed teachings. The native Italian converts, with such assistance as British and American Christians afford them, are endeavoring to meet the pressing wants of the case. In vari-

ous parts of the city they are actively at work. Their Bible depositories and their places for meeting and evangelization are to be seen where, three years ago, we should never have dreamed of seeing them—on the *Piazza del Popolo*, close to the *Gesù* Church, in the very *Borgo*, and within a stone's throw of St. Peter's and of the Vatican Palace. The Pope, more than ever realizing the description given of him two hundred years ago in Bunyan's great allegory, is powerless to hinder the work which he sees going on from the very windows of the magnificent pile where he holds himself a voluntary captive. May he live to see the work carried to its great consummation!

A PAPAL ALLOCUTION AND ITS RESULTS.—Whom the gods wish to destroy, they first make mad! This old pagan saying seems to find a striking application in the conduct of the present Pope of Rome. Far from learning discretion from the successive losses and defeats brought upon him by his own folly and blasphemous assumption of divine attributes, he is bent apparently on pursuing the same course even to the end. Already has he provoked the confiscation of the last vestiges of the temporal dominions enjoyed by his predecessors for near a thousand years; and, if his inordinately protracted pontificate should last much longer, it is not unlikely that the current Italian prophecy that Pio Nono will be the last Pope will meet with a literal fulfillment. In producing all this mischief to himself the principal instrument has been his own indiscreetly used tongue. Few men have so fine a *presence* as Ferretti-Mastai. The dignity and suavity of his face and manners conciliated the favor of all who used to see him officiating in the public ceremonials of his church. Even intelligent Protestant spectators could hardly convince themselves that so bland and kindly a countenance could be that of the head of a system whose cruelty and unchristian machinations are stamped indelibly upon every page of the history of modern times.—Had the handsome old man but possessed the golden gift of *silence*, he might have been esteemed well-nigh perfect!

But here comes a new blunder of his loquacity. In a consistory at which twenty-two cardinals took their seats, held on the 23rd of December, 1872, Pius IX delivered an allocution upon the state of affairs throughout Christendom. Italy, Germany, Spain and the Armenians successively received the pontiff's attention and denunciation. A cable dispatch gives us the substance of his speech.

“The Church, he said, was still sorely persecuted. The purpose to destroy her was shown in the acts of the Italian Government, which compelled the clergy to serve in the army, and imposed heavy taxes on Church property. He solemnly protested against the bill now pending in the Italian Parliament for the suppression of religious corporations, and declared that title to property acquired by this means would be null and void. He repeated his censures of those who encroached on the

rights of the Church, and denounced Germany, where the pitfalls of open violence, calumny, and ridicule were employed to destroy the Church by men who, ignorant of religion, sought to define its dogmas. The allocution concluded with a protest against the Clergy Dotation bill recently passed by the Spanish Cortes, and a general condemnation of the Armenian schism."

To say the least, the utterance of these expressions was gross imprudence; for the Pope merely alienated still further those who already viewed him with no friendly eye. We are not, therefore, surprised to learn that the Berlin *Nord-deutsche Allgemeine Zeitung*, a leading organ of the public sentiment, speaking apparently by government inspiration, stigmatizes the Pope's allocution as an unpardonable insult to the Emperor of Germany. The colossal impudence of the Pope, says *The Gazette*, proves the inevitable necessity for the immediate passage of a law defining the boundaries between the State and the Roman Catholic Church. The Imperial Government itself has also taken official notice of the Pope's words. A later dispatch (Dec. 30th, 1872) tells us that the journals of Königsberg and Posen have been threatened with immediate confiscation if they publish the Pope's insulting references to Germany; while from Rome comes contemporaneously the more important statement that the Emperor has broken off diplomatic relations with the Pope. Within less than a week after the holding of the consistory, the German Chargé d'Affaires informed Cardinal Antonelli that he had been instructed to take unlimited leave of absence; after which he closed the Legation, and left Rome for Berlin.

SUBMISSION OF THE LAST RECUSANT R. C. BISHOPS TO THE PAPAL DOGMA.—It would seem that the course of events in respect to the dogma of Papal Infallibility ought to suffice to convince any thinking man that reformation of the corrupt church of Rome is an idle dream. Undeniedly that dogma when first thrust upon the Vatican Council for its adoption was far from popular, and the discussion of the subject developed the hostility entertained against it so clearly that many lookers-on felt themselves warranted in hoping that after all the point would not be pressed, and the Roman Catholic church would be spared the crowning disgrace of sanctioning in the most official manner a human claim to divine attributes—a claim as absurd as it was impious. The sequel proved that these spectators had miscalculated. They had forgotten the overwhelming weight of the influence of the Vatican. They had ignored the fact, proven by all recent history, that the modern Papacy by its successive usurpations had belittled the Episcopate; that the Bishops were no longer anything more in practice than they were in ultramontane theory—the creatures of the single ecclesiastic at Rome in whom resided the plenitude of apostolic virtue, and who dispensed it simply according to his own will. The prelates who did not go to the

length of actually voting for the dogma they secretly detested, maintained a surly silence, and permitted it to pass without recording their votes against it.

All the world knows that these prelates returned from Rome as little convinced as they went there. Some of them avowed their discontent. But what has the result been? One after another has succumbed.—The same irresistible pressure that accomplished wonders in the Vatican Council has been brought slowly but surely to bear upon them, and with marvelous success. In most cases even the pretense of consistency has been abandoned. Among the most notable instances of this humiliating submission to simple authority is that of Bishop Hefele, the well-known church historian, whose work on the “Councils of the Church” is a leading Romish authority on the subject. Only a little over two years ago, and five months after the close of the Vatican Council, he wrote a remarkable letter, which has recently come to light, and portions of which we find translated in the New York *Evangelist*. In this letter occur such sentences as these: “As little in Rottenberg as in Rome can I hide from myself that the new dogma is destitute of any true, real, Scriptural and traditional foundation, and damages the Church to an incalculable extent; so that she has never received so dear and deadly a blow as on July 18th of this year. . . . I will not publish the new dogma in my diocese. . . . I will rather lose my chair than my peace of conscience.” For his unmanly surrender of his convictions after these stirring words, what apology does Bishop Hefele offer? Nothing but that he has “sincerely subordinated his subjectivity to the highest Church authority,”—a course which he asserts has procured him “inward peace!” We may be permitted to entertain doubts as to the alleged result. If the Bishop has secured peace by such a method, his case stands alone and is a contradiction to all known laws of mental and moral philosophy. And now to complete the humiliating record, we see it announced that Bishop Strossmeyer is to be added to the list of renegades, which is thus complete! With the exception of those Bishops that have died in the interval, there is, we are told, not one who has not submitted to the Papal pretensions. What Darboy would have done had he lived we can tell with sufficient certainty from what his associates have done.

The Festival of "Our Lady of Guadalupe."

By our own Correspondent.

[THE following communication from the *Rev. Dr. Cooper*, written from the City of Mexico, under date of December 12th, 1872, gives an account of an important Roman Catholic festival. It will be read with painful interest, and should lead to still greater exertions and more instant prayer in behalf of the poor, degraded and ignorant masses of our sister republic.—ED.]

This morning Dr. S. kindly drove us to the village of Guadalupe, distant about two miles, to witness the doings there on the occasion of this the great Mexican Festival of "Our Lady" of that name. The superstition of her worship is simply saddening and heart-sickening. To my knowledge it has just been characterized by a Roman Catholic merchant of New York, now here, as "absolutely idolatrous."

Thousands of pedestrians, to say nothing of the R. R. trains constantly running, thronged the road, coming from all quarters on the pilgrimage to the Romish Mecca. Some were even making the journey on their knees, attendant friends or *confidence-men*, I know not which, spreading shawls in front of the individual practising this novel and, I should judge, not altogether dignified or pleasant mode of travel. Pickpockets were in abundance—a friend of mine coming near losing his fine gold watch, in consequence.

The large square of the village, and all its approaches were densely packed, principally with Indians, many of them with babes in arms, or slung to the shoulders. The filth in the streets was absolutely nauseating, from which I judge that Rome, in this country at least, does not seem particularly careful to inculcate upon her devotees the practice of that most Christian—if not "Catholic"—virtue of cleanliness.

This far-famed village of Guadalupe is the centre of numerous, if not veritable, traditions. I will not undertake to say that they have reached me uncorrupted; but I give them as I get them.

In the midst of the filthy village is a steep and lofty conical hill, on whose summit, besides the smaller chapel, the visitor is amazed to see a structure intended to represent the bow of a vessel, with mast and sails set, not as mariners are wont to set them when the wind is on the quarter, but, as in utter despite of nautical practice and of Æolus himself, directly across the craft. The structure is a lofty one of solid masonry, and is surmounted by an effigy of the presiding Deity of the place, the Virgin of Guadalupe. Tradition hath it that this is the votive offering of a certain pious Catholic, who, in danger of shipwreck during one of those storms so common in the Gulf of Mexico, promised the Virgin that, if life were spared, he would erect this monument to her honor. She heard his prayer: and behold! this science-defying structure.

Appropos of prayers to "our Lady of Guadalupe," in time of danger,

a good story is told of a wealthy gentleman, now engaged in erecting a handsome dwelling in the capital. I do not vouch for its genuineness, however, nor must you. It is to this effect. Expecting to be wrecked each moment, and so placed beyond the possibility of ever again beholding his beloved Mexico, the millionaire, according to orthodox-Catholic usage, betook himself in prayer to the tender mercies of this Lady of Guadalupe. He solemnly vowed that, if spared through her instrumentality, he would devote ten thousand dollars to her worship, in this well-known church. The storm subsided : but, no sooner had it done so, than sober second thought convinced him that he had been, perhaps, a little hasty, so that a feeling somewhat akin to that of a certain Judas-like repentance overcame him, and he began to reflect that he had made a rather foolish bargain. But there was no help for it. The contract had been made in his extremity, the Virgin had fulfilled her part of it, and it only remained that he should fulfil his.

But he was not willing—the danger over. Accordingly, seeking out the priest in charge, he narrated the circumstances, expressed his misgivings as to haste and unwisdom, and—*proposed a compromise!* If the priest would give him, on the part of our Lady, a receipt in full for ten—the sum devoted—he would pay over six thousand dollars, and so cancel the obligation. Agreed! the sum was paid, receipt passed, and thus the Virgin was cheated of the clear sum of four thousand dollars! "Pious frauds" work both ways. The story seems to have an air of possibility, if not of probability, in view of the character of this people.

But *the* legend of the spot, circulated to-day as actively as ever, although with somewhat less of credence, is to this effect : A certain man, Juan Diego by name, had a dream, as has had many a man before him. The Virgin appeared, and told him to go and gather flowers upon the barren summit of this rocky eminence ; but no flower or other thing had been ever known to grow there. He communicated the dream to his parish priest, and was ordered to go and pick the flowers. Good Catholic as he was, although somewhat incredulous, he obeyed ; when, lo! there they were, in down right sober earnest. He gathered an apron full, and hastened back to the holy father, announcing his success. "There they are," said he, as he emptied the contents of his apron upon the ground. But wonders never cease, the old proverb hath it : for what was now their astonishment to find that on the underside of the said apron, there was imprinted a well-executed portrait of our Lady herself!

Now, let me say to all the sceptics or scoffers, that if they do not believe this history, they may come and see with their own eyes, as I have done, the Chapel built in its commemoration upon the very spot where those flowers were discovered ; and they may see, furthermore,

on seeing the sexton (which I did not do) the veritable countenance itself, apron and all, preserved in the large church so widely celebrated for its hundreds of feet of massive silver balustrade. And they may purchase, moreover, as I did, for the small sum of 6¼ cents a slip of ribbon bearing this legend—"Measure of the Sacred Countenance of Our Lady of Guadalupe, of Mexico," and numbers of which are, at this season, in like manner disposed of, to the benefit of the intelligent clergy in charge, and the edification of the equally intelligent faithful.

We cannot see Romanism in the United States. There it is astute, sagacious, careful. One must come to Mexico to witness the wonderful power of adaptation of this so-styled "one true church," and the facility with which it can incorporate the Aztec Paganism into its system.

We witnessed to-day an Indian dance in front of the church, accompanied with the gyrations of the holy Bull and the incantation of heathen songs, according to the fashion of their ancestors, to any description of which I feel myself totally inadequate. The scene must be left to the imagination of the reader.

A good-natured, if not cleanly crowd are these semi-Pagan, semi-Romish descendants of Montezuma. You hear not an angry word among them ; and all seem happy and contented.

We entered the Lavatorium of the church, as I may venture to call it. Here was an open court-yard, and in its midst a noble fountain of cool pure water—a sulphuret of iron resembling that at Saratoga, and consequently valuable as a healing agent, apart from the belief that, on this particular day, the Feast of our Lady, it is especially sanative in property. Its effect upon the surrounding atmosphere—for although in mid-December, it was very warm to-day, the sun being nearly vertical—was most refreshing. Around the fountain there were some twenty Indian women busily engaged in performing their ablutions, so necessary after the long and dusty journey which these thousands have taken in order to pay their devotions at this holy shrine and to draw water from the miraculous spring which burst forth—as some will have it—on the pressure of "Our Lady's" footstep on I know not what occasion.

Straws indicate the direction of the wind : and we have had one such to-day. For the past five years President Juarez has not suffered this day to be publicly observed. To-day, under the administration of the newly installed Lerdo de Tejada, the day was ushered in with a joyous ringing of bells, and the stores and public offices are closed. The question is one of interest : will the new ruler of Mexico so trim his sails as to catch the breeze from the clerical party ? And if so, may we not look out for another Revolution ? Unhappy Mexico ! When will she learn her true destiny ?

The tendency of the more educated classes of this people is in the direction of Deism ; and it seems the natural result in the case of those

who unhappily confound Romanism with Christianity. In renouncing the superstition and immorality of the one, they appear to feel themselves compelled, *ipso facto*, to renounce the other. They have had no knowledge of a pure Church or a pure Gospel: and need, oh! how greatly, that some one teach them. The out-look is indeed a sad one—a nation cutting loose from its ancient and degrading superstition, and plunging headlong into the depths of Deism or of Pantheism.

May God, in His mercy, bring all true Christians to the rescue, and dispose them to do what in them may lie towards the evangelization of Priest-ridden, anarchical, revolutionary Mexico! The more respectable classes look sad and downcast; and it is not to be wondered at, in view of what they have been called to suffer.

P. S. *December 13th.*—I take back what I have said above of the good nature of this people. I saw them in the *morning*, before the “Pulque,” and other vile combinations, had time to take effect. In the afternoon and evening, no less than two-and-twenty lay weltering in their gore, besides many wounded, the result of drunken brawls, from which, it seems, “Our Lady” did not forefend them. This I know to be a fact, the “Escribano” or notary, who officially attended, being my authority. And yet the *Daily Press*, as yet, has no mention of the tragedy.

The American Army and the Bible in Mexico.

[SOMETHING having been recently published about the connection of the American Army with the introduction of the Bible into Mexico, it may interest many to have the testimony of an eye-witness and actor in the affair. Hence we insert with pleasure a communication which we have received from *Major-General Siles Cusip*, dated Brooklyn, January 5th, 1873.—ED. CHRISTIAN WORLD.]

I know that the Scriptures were taken by members of the army, who entered Mexico, and I believe that some of the Mexicans became possessed of them through that army even before the American Bible Society operated in that field.

The following is an extract from a letter addressed by me, in 1850 (while stationed in California) to an agent of the Bible Society operating in that field:

“In conversation with you a few days since, you expressed a wish that I would inform you, in writing, in regard to the facilities of distributing the Bible in Mexico, so far as it came under my observation.—During the occupation of the Republic by the American army, I was stationed in the city of Mexico, and while there had an excellent opportunity of witnessing an attempt to circulate the Scriptures. The Rev. Mr. Norris was sent out by the Bible Society as their agent; he succeeded by the aid of the government trains in transporting to the city quite

a number of Spanish Bibles and Testaments, which were deposited in my quarters.

"After examining the field, it was thought best that the agent should not act directly in the distribution of the Bible, but should operate through others. I distributed a number of Bibles and Testaments in families of my acquaintance, and through the assistance of other officers over one hundred copies were distributed among their acquaintances.

"It was pleasing to observe the perfect willingness and active co-operation of every officer who was called to assist in the work. The books were generally thankfully received. Among the higher classes, the influence of the priests was not sufficient to make them give them up. In some instances the threats of the priests (refusing absolution, etc.) prevailed to have them given up.

"The occupying of the City of Mexico by our army, considering the obstacles which were obliged to be overcome, naturally excited a new train of thought among the intelligent and thinking people. They would ask these questions of one another: 'How is it that these people, whom we have been taught by our priests to consider as God-forsaken heretics, overcome all the obstacles which have been opposed to them from Vera Cruz to this city, and then, with a comparative handful of men, have broken through the three lines of fortifications with which our city was surrounded, and taken possession of the Capital of our Republic? Our city was possessed of a population of 200,000 inhabitants; and besides it was under the special protection of Mary of Guadalupe, who in many priestly processions about our streets interceded for us. These people possess, and are zealously distributing a Book, from which they profess to draw their religion, and from which we also pretend to derive ours. May it not possibly be that the priests, from interested motives, have corrupted the teachings of the truth?' A little heaven has been placed in Mexico which by God's blessing will leaven the whole."

The conquest of Mexico by the American army was one of the wonderful events of history. In July, 1847, an army of 10,000 strong marched from the city of Puebla, and boldly advanced into the valley of Mexico, cutting themselves off from their base of supplies. When a few miles from the city, the army encountered the strongly fortified Fort of El Peñon, which possibly might have been carried by an assault, but with a great expenditure of men and munitions of war. Owing to the very uncommon low state of the waters surrounding the city, Gen. Scott was enabled to turn the Fort of El Peñon by marching by the way of Chaleo.

On the 20th of August, the battle of Contreras and Churubusco were fought. At the latter place, the principal point of attack was a fortified convent, and the American army lost 1,000 men in killed and wounded by the obstinate resistance. This was caused by the presence of some two hundred deserters from the American army, composed mostly of

Catholic Irish, who had been persuaded to desert by the instigation of the Mexican Catholic priests. Fifty of these men were afterwards hung, the drop at the gallows falling just as the American flag went up on the Castle of Chapultepec. When the final assault on the city was made, (by the causeway, at the extremity of which the Castle of Chapultepec was situated) they had but a little more than 6,000 men for duty.

The feeling in the army was quite general that they had been permitted to attain their great successes, with such limited means, by a special providence of God. When the army first entered the city, whenever the bell which indicated the passing of the host was heard, the people fell prostrate on the ground, in abject adoration:—before the army left the city, the people were content merely to uncover their heads at the passing of the host.

I cannot but think that the year's presence of the American army in Mexico was of great benefit to the people. It emancipated them somewhat from that priestly despotism which had for so long rested like an incubus on their souls, and disposed them to think for themselves on matters which concerned their eternal interests. What Mexico needs above every thing else is that religion which is solely drawn from the Word of God; let it have that, and material prosperity will come in like a flood, and Mexico, for which nature has done so much, will become one of the delightful countries of the earth.

General Papal Disestablishment.

[We find in the *Northwestern Christian Advocate* the following intelligent review of the European prospects of the Papacy, taken from the *London Spectator*.—Ed.]

It is very difficult for a dispassionate observer to watch the struggle now raging between the Papacy and most of the European governments without an impression that the first result of this great quarrel will be the disestablishment and disendowment of the Catholic Church throughout Europe. This has been its result in Geneva, where the resignation of Bishop Mareilly (bishop of the conjoined dioceses of Lausanne and Geneva) of his second diocese, avowedly on the ground that Monsieigneur Mermillod is now bishop of Geneva, has induced the council finally to withdraw its allowance to the church, and to refuse to recognize the new bishop in any way whatever. The latter resolve is a mere burst of temper like our own legislation against ecclesiastical titles, for no government can long ignore facts; but the former will probably endure, and the Catholic Church will then occupy in Geneva the position it occupies in Ireland. The bishop will have just as much power as he ever had, and no responsibility to anybody but

the pope. In Italy, the statesmen avowedly aim at "a free church in a free state," and intend as soon as possible to leave the priesthood to its own resources, and such allowances as the communes may be pleased to vote. In Spain, S. Zorilla's proposal to throw the ecclesiastical budget, which is seldom paid, on the communes, who will never pay it, must lead to the same result, as must also the policy recently adopted in the German empire. It is quite clear from the declaration signed by the bishops at Fulda that they will not give way, and as the government has not the power, even if it had the will, to punish them by criminal process for religious views, it will be compelled to do what it has the power to do, and withdraw all state allowances and all official recognition. This has been the course taken already in Ermeland. The majority in Parliament threaten to go much further than this, but the Hohenzollerns do not desire a deadly quarrel with their Catholic subjects, and the Liberals are already murmuring that they have gone too far, and alienated an important body of allies who, on many secular subjects, were in accord with them. Should this be the end of the struggle throughout Germany, as it must clearly be in the diocese of Ermeland, France and Austria will soon be the only European countries of importance in which the Catholic Church is both established and endowed, and while Austria is sure to be more and more influenced by Germany and by the strong democratic party within her own border, France may at any moment fall into the hands of a party which openly desires the withdrawal of the assignment to the "Ministry of Grace." The resistance will be stern, because the French bishops fear that in some districts in France state aid is necessary to the maintenance of any religious teaching at all, the peasantry being invincibly averse to parting with their money; but it is at all events possible that within ten years the church may be disestablished throughout the continent, and quite certain that the Roman hierarchy is fully aware of the contingency. In the remarkable sermon preached by Dr. Ullathorne at Salford, on the consecration of the new bishop, a sermon overflowing with Ultramontane passion and fervor, the bishop openly exulted in the change which he foresaw would be universal and most beneficial to his church. "And never were the bishops of the church in a better position than they now are for their prophetic office. Clipped of earthly splendor, unencumbered with the world, set free from the odium that fell upon them from alliance with the state, and standing upon no other ground than that of apostolic authority, the bishop of the nineteenth century is all the stronger for the change. No longer the servant of princes, he is tenfold the servant of the people. He is tempted to no compromise of policy between the cause of God and the calls of the world. What was said of the Revolutionary Assembly of France by an eminent orator toward the close of last century is everywhere exemplified in these days: 'Drive the bishops from their palaces,—they will find a refuge in the poor man's cot age; snatch their jeweled crozier from their hands, and they will grasp a staff of wood.' If ever a Catholic bishop was strong, he is strong in this hour of the world.

He is strong because he is free. He is strong because he lives a simple and frugal life. He is strong in the affection and devotion of his people, and in the exercise of that loving ministry, on their part, which makes both the truth and its representatives even more precious and dear to their souls."

[From the "Evangelical Christendom," London.*]

Assembly of the Free Italian Church at Rome.

Florence, December 18, 1872.

THE Fourth General Assembly of the Free Italian Church opened its sittings on Wednesday forenoon, the 4th inst., at 9, Via Corallo, in the city of Rome. After praise and prayer, the inaugural discourse was delivered by Signor Lagomarsino, the president of last year's Assembly in Florence, and pastor of one of the largest churches in Italy—namely, that of Milan—containing about 500 members in full communion. The text was Eph. iv. 1-10, from which a most correct exhortation to Christian humility was addressed to the membership, as well as the pastorate of the church.

The Assembly was very strict in examining the mandates of the various churches to their deputies. Those of Genoa, Canneto, Conegliano, were, with several others, held invalid, as the act of adhesion had not been presented and accepted by the Evangelization Committee, the executive of the church. Four evangelists were permitted, as last year, to exercise a consultative but not a deliberative vote, as they came from districts where as yet the church had not been formed, or too recently to admit of regular nomination of a representative.

Exclusive of the above there were twenty-eight churches, represented by twenty-nine deputies; namely,—Rome, Poggio Mirteto, Florence, Leghorn in Tuscany, and Leghorn near Verelli, Pisa, Ghezzano, Pistoia, Prato, Portoferraio, Bologna, Milan, Treviglio, Caravaggio, Brescia, Edolo, Verona, Treviso, Udine, Como, Bassignana, San Mauro, Fara, Sondrio, San Giovanni Pellice, Spezia, Pietra-Ligure, and Carrara. Professor de Michelis, of Pisa, was thereafter chosen President; Signor Jahier, vice-President; and Signori Cocorda and Jahier, secretaries. No more fitting selection of men could have been made. The choice for the presidential chair was a peculiarly happy one. Signor de Michelis is not only an able evangelist of the Cross, and a man of great eloquence and deep spirituality of mind, but he has had the advantage of a legal education and long experience in presiding over large societies of artisans in Pisa, where flourishing schools attest his intelligent devotion to the cause of Christ. The dignity, perspicuity, promptitude and geniality which he displayed on all occasions greatly enhanced the comfort of the members and the good order of the proceedings.

A large number of foreigners attended the meetings and addressed the Assembly in words of kindly sympathy and encouragement. Among those who were introduced and made speeches, which were translated by Signor Gavazzi and others, were the following: Rev. Mr. Ashton, of the Evangelical Continental Society of London; Rev. Dr. Campfield, of the American and Foreign Christian Union of New York; Rev. Mr.

* Correspondence of the Rev. John R. McDougall, M. A., Secretary of the "Evangelization Committee" of the Free Italian Church.

Alexander, of the Boston Board for Foreign Missions ; Rev. Dr. Waddington, of London ; Rev. Henry Piggott, of the Wesleyan Mission in Italy ; Rev. Mr. Van Meter, of Rome ; Rev. Mr. Mourges, of the Central Protestant Society of France ; Rev. E. H. Johnson, of the American Baptist Church, and others. The Rev. Dr. John Ker and Mr. Donald Miller, of the Scotch Church in Rome, and the Rev. Mr. Waite, of the American Church in Rome, were present among the general audience on several occasions. A number of letters were read from other societies and gentlemen, expressing deep regret at their inability to be present at so unique and historic a gathering, the first assembly of Evangelical preachers in the Eternal City since the days of the apostles.

The presence of so many Christian strangers, all of whom spoke words of encouragement and promised aid, was a new feature in their assemblies to those dear native brethren, so few of whom know any language but their own, or have ever before come into sympathizing contact with foreigners. The feelings of the Assembly were therefore very excited betimes, and stirring emotions were produced, which found vent in repeated and earnest expressions of gratitude to God, in solemn and united prayer. When Dr. Waddington, in his splendid address, after tracing the likeness between the origin of the Evangelical Churches in recent years in Italy, and at the time of the Reformation in England, went on to exhort to a similar bearing here as had been displayed under severe trial in Great Britain, and to say, "Never render railing for railing, threatening for threatening, evil for evil ; there is weakness in threatening, there is weakness in pride, there is weakness in vain glory ; there is strength in humility, there is strength in patience, there is strength in Jesus Christ : cling to Him"—the utterance of Signor Gavazzi, the translator, was choked, tears were in every eye ; and it was some time before business could be proceeded with. I suppose it is best for a church, as well as for an individual, to bear the yoke in its youth, and to have its red spirit tested in suffering ; I suppose it is something for Gavazzi to be able to say, with another celebrated person at home, that in certain quarters he is the best-abused man of his time. But really this young church has been so persistently misrepresented and evilly spoken of by men of whom quite other things might have been expected, that Dr. Waddington's indirect allusion could not but open the floodgates of feeling. In the midst of the severest trial God has moored this little church with a double anchorage on the Word of God, otherwise its patience might have failed. "Overcome evil with good." "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

Owing to the sickness of his child, and lest he might be summoned home at any moment, the report of the Rev. John R. McDougall, of Florence, the treasurer, was received on the evening of the first day of meeting. All the detailed items will appear in the reports now preparing for Christian friends, so that it is only necessary to mention that the total ordinary income of the year was 161,644 francs—rather more than 6,000*l.* sterling ; and that a further sum of 6,000*l.* sterling had been contributed by Christians of various lands and denominations, for the purchase of a building in Rome for the Free Italian Church. The need of a local habitation for all the evangelistic operations of the Church was never more clearly seen than at the time of the Assembly. In addition to all the annoyances of the past two years, the Society for Catholic interests had actually planned to oust the Free Church

from all its three *locales* on Nov. 30. It succeeded in regard to two of them, and is now hopefully before the tribunal in reference to the third. Of course other *locales* have been found, but the Church and schools suffer immensely by being bundled about continually from place to place.

With such a financial report in hand, it was not easy for the Treasurer to proceed. It seemed astounding to have received above 12,000*l.* sterling, amid so many difficulties, for this youthful native enterprise for the evangelization of Italy, upon a basis so highly praised both in America and Great Britain, because it unites perfect freedom with good order.

It is another instance of the fact that when men go forward in faith and prayer to do the Lord's work, and with no other aim but God's glory, the Lord is not slack in fulfilling his promises to strengthen and support his people. Under a deep sense of gratitude to God for those divine favors in accumulated load, the treasurer begged that the members of Assembly should relieve their overjoyed hearts by pouring out their thankfulness in prayer and praises to God, and rendering unto him all the honor and the glory ; which was accordingly done with great fervor and enthusiasm.

On Thursday, December 5, a school festival was held, in presence of a large gathering of parents, members of Assembly, and Christian strangers. The 200 children connected with the Free Church schools were examined, during three hours, on all the branches of a good scriptural education. Hymns were sung and prizes distributed, and great satisfaction was expressed on all hands.

Several private sittings of the Assembly were held for investigating and discussing matters of a more delicate nature. I confess that I would have preferred had the meetings been public throughout. After attending these private meetings, I saw and heard nothing which the outside public might not have seen and heard to edification. But it was the feeling of judicious Italian men that in Rome, and not knowing who might be overhearing the debates in our Assembly, where every one has the full right of speech, with matters involving personal feeling in relation to other Christian Churches, and with some members untrained to public discussion, that one or two private meetings were more suitable. Italians are certainly the best judges in their own affairs, and it is better to err on the side of prudence and discretion. As it was, the public would have rejoiced to see the courtesy and charity displayed, and the unanimity of sentiment attained, where possible differences had been anticipated. After the adoption of the "*Regolamento*," or constitution, last year, Plymouthist agents visited Milan, and went from house to house among the members of the Church, frightening some of the weaker brethren about the new hierarchy (!) that had been set up, and the new Papacy that had been established. The two evangelists from Milan very naturally asked the Assembly to do something to calm the fears of the ignorant and unlearned, and were overjoyed when there was an addition to the "constitution," "for the work of evangelization,"—the great aim, of course, of the Church of Christ in the world.

Again, in the report of another Christian Church, reflections were made, in two or three instances, on the evangelists of the Free Italian Church. After maturest investigation, these charges were seen to be unfounded, and that sister church is asked, in the kindest and most

Christian spirit, to go forward with its own blessed work, to let the Free Italian Church alone in the prosecution of its work for Christ, and not again to print to the world accusations, either general or particular, without certifying their truthfulness beforehand and in the proper quarter, and thus avoid grieving Christian hearts abroad and injuring the whole cause of Italian evangelization.

On Sabbath, December 8, Dr. Van Nest and Signor Gavazzi preached in the American Church in Rome, and Mr. McDougall preached in the Scotch Church for Dr. John Ker, the author of the most classic sermons in the English language. It is a great pleasure to English and American Christians on the Continent this winter to have two such eminent ministers of the United Presbyterian Church of Scotland, and indeed two such ornaments of the Church of Christ, in Italy as Dr. John Ker and Dr. William Robertson, of Irvine—the one in Rome, the other in Florence. To their names we are also happy to add that of the Rev. Alexander Maclaren, of Manchester.

The Italian brethren met together, morning and evening, and celebrated the Lord's Supper. Several of them preached in other places of worship in Rome at the request of brethren of different denominations.

The real business of the Assembly, and that which constitutes it a fresh starting-point in the history of the Free Italian Church, began on Monday, December 9. On that and the two following days both the morning and evening's sittings were devoted to the discussion of all the great questions connected with the evangelization of Italy.

Signor Feretti, who, though extremely feeble, was able to join in the Roman gathering, read a general paper of a historical character, showing that Italy had never, since the days of Paul, been deprived of witnesses to the truth as it is in Jesus, and giving ample details as to the revival in modern times of the Italian Evangelical movement. Thereafter four evangelists introduced the discussions on these four prominent topics, in relation to one or other of which all matters relating to evangelization were treated—namely, Who ought to evangelize? How ought he to evangelize? Where ought he to evangelize? and, When ought he to evangelize? I am happy to say that a reporter from the Italian House of Commons, who is also a brother in Christ, was present and took down the remarkably able and interesting speeches verbatim; so that next month a condensed report will appear with the other reports of the Free Italian Church, to deepen the interest of the Christian world in Italian evangelization. It would be wrong in me, however, not to say that Signor Gavazzi, in introducing the first topic, delivered one of the most eloquent spiritual addresses ever listened to. He clearly showed the necessity for the distinct call of God to a man to the ministry of his Son, the possession of the requisite gifts, and also of the highest preparatory training, so as to combat every phase of Romanist or Rationalistic error. In connection with this, the establishment of an undergraduate and a theological seminary was decided upon, and I am happy to say that kind friends abroad are ready and willing to come powerfully to the aid of the Free Italian Church for both of these objects. Signori de Michels, Cocorda, Lagomarsino, Conti, Beria, Borgia, Jahier, and others, joined in these evangelistic conferences, and great light was thrown on the relations of the evangelists and elders of churches, and of the evangelists, colporteur-evangelists, and teacher-evangelists to one another.

Late on Wednesday evening, 11th inst., a great deal of interesting business was transacted.

Thanks were voted to various parties, such as the Evangelization Committee, the treasurer, the United Presbyterian students, the *American and Foreign Christian Union*, the Evangelical Continental Society, Mrs. Rawson, Miss Carruthers, Miss Emery, the many kind friends who had aided the Free Church and the various deputations abroad.

It was resolved to hold the next General Assembly at Pisa, on the first week of December, 1873. Dr. Van Nest expressed his belief that the whole action and discussion which had taken place would have done honor to any Assembly or any Church of Christ, and saluted the brethren in the name of the many Americans whom he had introduced to the Assembly, and of thousands of loving and sympathizing hearts in the United States.

In order to authenticate the fact to all coming ages, of the meeting of this Assembly in Rome, a public notary was introduced. The Assembly received him, standing. He read a long preamble, and then the deputies adhibited their names, and the document was deposited in the archives of the kingdom of Italy.

The President delivered a magnificent closing address, referring to the peculiar circumstances of our present meeting, to the unanimity and brotherly love which had prevailed, and to the evident tokens of God's presence and blessing upon the Assembly. After a hymn of praise to God, he declared the Assembly dissolved.

The day following, the deputies had the opportunity of seeing some of the sights of Rome; while the Evangelization Committee, (the same as that of last year, except that the name of Signor Jahier has been added), was occupied with the affairs of the different stations of evangelization over the country.

During the Assembly, much social intercourse was enjoyed, the members dining and supping together; while a photograph of the united body was taken in the Mausoleum of Augustus. The deputies had also an opportunity of purchasing copies of the first edition of the New Testament which has just been published, close by the Vatican, for the Italian Bible Society. Many of them also carried away the photograph of Paleareo, one of the martyrs of three centuries ago, in Italy—the Cicero of the country, as he was called, and the author of a Puritan treatise worthy of the pen of a Bunyan or a Baxter, entitled “Benefits of the Death of Christ.” Some months ago, a photographer of Rome was in Veroli, the native place of Paleareo, and, searching through the Communal Library, came upon an original portrait. The priests tried opposition and bribery, but in vain; and the photograph is now sold with the certificate attached of the Syndic and Librarian of Veroli.

MISSIONARY WORK, PROGRESS, Etc.

Central Mexico.

Mexico City.—Rev. H. C. Riley, D. D.

The last mails bring us intelligence that one of our congregations has just had ex-

perience of “fiery trials,” and that some of its members have been called upon to suffer for the blessed name of Jesus *even unto blood*. While deeply sympathizing with our dear brethren who are so sorely

tried, we cannot but raise our voices with theirs in thanksgiving, when we learn that these brave Christians are in no wise cast down or discouraged. Nor do we doubt that if the sight of the persecution they must encounter as a consequence of the bold avowal of their faith in Christ shall deter some timid souls from openly espousing the purer religion which their conscience inwardly approves, many Roman Catholics of more decided natures will, under God's gracious influence, be led to examine for themselves and to adopt a religion that can inspire such steadfast confessors and martyrs.

Huquincingo is a town near Toluca in Central Mexico. Some two or three years since some persons from this place, while visiting the capital were attracted into one of our Christian congregations. Deeply interested in the devotional services and in the preaching of God's Word, they sought and obtained some copies of the Spanish hymns that are sung and of the form of worship, and at the depository purchased a few Bibles. Though their minds were full of the project of introducing this faith and worship into their own native town, they did not make themselves specially known to Rev. Dr. Riley and his Protestant co-adjutors; but returned to H., and began to work as best they could after the admirable pattern they had seen in Mexico City. The next news that Dr. Riley received was that in H. there was a congregation regularly assembling for God's worship, and numbering one hundred and fifty souls—so signally had the Divine blessing quickened the seed. At the head of the movement was a very spiritually-minded man named Hernandez, who conducted the meetings in an admirable manner. Meantime from the great development of the work the attention of the Roman Catholics was drawn in a special manner, and attempts were promptly made to destroy it. Persecution took the form chiefly of depriving Mr. Hernandez of all means of gaining a livelihood, in order to force him to leave the town. By similar means a very good work at Zunpango della Laguna

had been broken up. Under these circumstances the brethren at Mexico were applied to for assistance, and Dr. Riley made a small appropriation for helping the pastor and the teacher of a school. The congregation has since increased, and everything has advanced happily and harmoniously.

Now, however, comes the intelligence received at Mexico just as the last advices were leaving, that this beloved congregation has been attacked by the Romanists, and that *two of its members have been killed and five wounded*. The brief report, which is all that has yet come to hand, goes on to say that the Protestants nothing daunted were going on with their work, and that the government at once extended its protection to them.

The prayers of God's people should be instant at the throne of grace for these persecuted brethren.

Letter from Dr. Cooper.

Rev. William H. Cooper, D. D., our missionary to San Luis Potosi, has arrived in the city of Mexico *en route* for his new field of labor. In a letter from that city, dated November 29th, 1872, he gives an interesting notice of his visit to the Protestant chapel of San Francisco.—“The church,” he writes, “was draped in mourning for Mr. Aguas, and there were about 300 or 350 present. The singing was beautiful, and the responses by the whole congregation truly admirable.

“One feature attracted my attention in this congregation, viz. : *the prevalence of the poor*. There were rough-looking Indian men, in shirt sleeves, sitting right in the centre of the church, beneath the pulpit, side by side with the well-dressed lady or gentleman; no *peu* distinctions, for *chairs* are the fashion here, and a good one it is. And there were also poor Indian women, with babes in arms, and little boys and girls in no small number—all unitedly and audibly taking part, as God's people should, in the common worship. It was a sight to do one's heart good, and seemed to realize, more than anything I had seen before for years, the

true idea of a congregation without distinction of class or rank, worshipping God the Maker of us all. All seemed deeply in earnest and quite at home."

One afternoon Dr. Cooper accompanied one of the native Evangelists on a visit to the Public Prison. He writes :

"I there witnessed a sight never to be forgotten. As we passed through the gates within whose bars thousands, seemingly, are confined, the countenances of those hard men brightened up instantaneously, and hundreds flocked around us, many following my companion with marks of evident delight. There were some 400 convicts in the hall of worship, and never in my life have I seen a more attentive congregation. Many took part audibly in the service and in the singing, and all appeared to devour every word of a plain and practical Gospel sermon on the parable of the Pharisee and the Publican. Oh! that American Christians could see for themselves the good work that is doing here. Seed is being sown among these savage-looking malefactors which is doubtless destined to bring forth fruit unto everlasting life. What a glorious mission here for the infant 'Church of Jesus!' A melodeon is greatly needed for this prison worship. Who will furnish it? Here is an object for Sunday-school children. They do not need a large or expensive one, but something to lead the worship."

At San Jose de Gracia he found the singing admirable and the worship hearty.— "Truly it may be said of this church, as of San Francisco, that to the poor the Gospel is preached; for none but poor were present last night. And Rome does not want these, but the rich. It seems to bring back the days of the Primitive Church. Do not these poor Indians, so long the victims of Rome, need the Gospel, and ought we not teach it to them?"

Northern Mexico.

Monterey.—Rev. John Beveridge.

UNDER date of Monterey, November 5th, 1872, Mr. Beveridge writes of the state and progress of the mission as follows :—

"Another month's work is closed. It has been a hard month's work. Satan has shown extraordinary activity and has given us some hard blows; but the result has been in our favor. I have spent a portion of the month in visiting the churches, accompanied by Mr. Ayala.— We have received *four* new members: two in the church at Monterey, one in Cadereita, and one in the Habra. There is considerable interest in the churches in Monterey and Cadereita; and, although many dark clouds still hang in the horizon, the prospect continues to grow gradually brighter and brighter, and I hope that before long the Jesuits will learn that they cannot destroy us."

Chili.

Valparaiso.—Rev. A. M. Merwin.

WE have advices from our missionary, Rev. Mr. Merwin, dated Valparaiso, November 15th, 1872, containing the following interesting statements respecting the progress of the work in the chief port of the Chilian republic :—

"THE CHARITY SCHOOL QUESTION is still exciting considerable interest here among the friends of toleration and progress. The Governor has refused to allow us to re-open the school closed by his order several months ago, on the ground that this is a Protestant school for the children of Roman Catholics, and by changing the letter of the law he makes it appear that dissenters have the right to found and sustain schools *only* for their own children. Our request was referred by him to a committee, composed of the Superintendent of Schools, the Rector of the High School, and the Priest of highest rank in the city, and the decree of the Governor was based upon their written suggestions.

"On learning the result of our petition we immediately obtained copies of all the public documents relating to the case, and had them published in one of the leading dailies. Then followed long editorials on the subject in all the prominent journals of Santiago and Valparaiso, the

clerical organs justifying of course the action of the Governor, while those of the liberal party condemned his course as illegal and unjust. The latter show plainly that the law does not prohibit Protestants from opening schools for the education of native Romanists; they prove too, from the public documents, that our school was *non-sectarian* in its religious character, and that we had complied with the requirements of the law on opening the same. In addition to these editorials in favor of our cause, several able articles have lately appeared from the pen of a Chilian lawyer, who is also a member of the Board of Education.

"It is difficult to determine the steps we should take at this juncture, but we are advised by good legal authority to reopen the school, take the consequences, and have the question decided by the proper authorities in the Capital. We have no idea of submitting tamely to illegal measures, so long as an important principle is at stake, and an appeal to higher courts can be made. It may seem strange to you that our other school of the same character remains unmolested; this is owing to the fact that the curate of the parish in which it is situated has refrained from sending a formal request to the Governor that the institution be closed.

"CONVERSION OF A RATIONALIST.

"Among those who have recently applied for admission to our church is a young man who in his earlier years was a devoted Romanist, but had gradually become an advocate of rationalism. Not satisfied with this state of unbelief, he at last besought 'the Creator' to deliver him from his spiritual and mental distress by leading him into the truth. Soon after this, while at work setting up type for the religious periodical published by Dr. Trumbull here, he became deeply interested in the statement of some Christian doctrine which he was slowly arranging for the press. The next Sabbath he came to our Bible-class, and after several weeks of careful study and religious thought, he has I trust given his heart to the Saviour.

In reply to the question, 'Why do you think you are a child of God?' he said—'I used to be afraid of God, and could not think of death without a shudder; now these fears have passed away. Formerly work was most irksome to me; now it's a real pleasure. Once I thought it impossible to forsake besetting sins, but of late power has been given me to overcome them.'

"A BITTER OPPONENT WON.

"At the close of one of the meetings this week, I was introduced to a respectable elderly female, whose interested countenance I had frequently noticed of late in the house of prayer. She is the mother of a married woman who hopes to unite with us at the next communion,—and a few months ago so bitter was her opposition to her daughter and son-in-law with whom she lived, and who were interested in the Gospel, that she left the house rather than remain in peace with *heretical* relatives. At last she was induced to read a few passages in the New Testament and attend our services, where according to her own statement she has found light and peace. The daughter is full of joy at this change in her mother, from whom she now receives sympathy and aid in the Christian life. Such cases occurring among elderly women, in whom hatred to Protestantism has been instilled from childhood, seem to me striking proofs of the power of God's word, and of the presence of the Holy Spirit among us."

Santiago.—Rev. J. M. Ibanez Guzman.

Rev. Mr. Ibañez writing under date of November 28th, 1872, forwards a report of the present condition of the Church at Santiago, from which we take the following particulars:—

During the year the congregation has had an average attendance of 60. It has been increasing lately, and last sabbath there were about 100. Sunday School, an average attendance of 20, but lately 35 pupils. Communicants in good standing 18, of whom 9 have been admitted this year. Besides these there are a

present two candidates propounded for admission.

"While the Gospel is for the poor," writes Mr. Ibañez, "it is also for the rich, and it has pleased me to see that, through the influence of a gentleman who also assisted Mr. Christen very much in Copiapo, several gentlemen [of position] have recently attended our services. One evening he brought with him a friend and his wife and also their son. The latter has been attending since. At the repeated requests of the lady I was introduced at her house, and most kindly received. Oh! pray that God may grant us health, strength and wisdom, filling at the same time our hearts with the spirit of charity and holiness, that with renewed zeal we may labor in the great work that stands before us."

Hungary and Transylvania.

Rev. R. Koenig, superintendent of our mission in Hungary and Transylvania, writes to us under date of Pesth, November 25, 1872, enclosing the quarterly reports of Mr. Riedel, our colporteur in Transylvania, and of Miss Sophie Wehn, deaconess in "Bethesda Hospital," in the city of Pesth.

THE HOSPITAL WORK.

Miss Wehn, after adverting to the pleasant and salubrious situation which the Hospital has been occupying for the past six months, mentions that during this time not less than 250 patients have enjoyed its advantages. She speaks as follows of the important influence which it exerts upon Roman Catholics:—

"The greater part of our patients are still Roman Catholics. I must however advert to this cheering and encouraging feature, that these Catholic inmates of our house are among the most hopeful as to their interest in Divine things.

"None are more willing or more attentive listeners at our weekly prayer meeting. Our dear pastor, Mr. Koenig, has commenced a Wednesday afternoon hour or prayer and exposition of the word,

at which all convalescents are expected to be present. I have heard many remarks and conversations proving that the hearers have found the Gospel presented to them in an attractive and winning manner. With regard to our sailors, of whom we generally have a considerable number, I have to report, that the Christian influence which surrounds them in our house, has a wonderful effect in quieting and even refining the coarser among them. They consider it a privilege to be admitted and are loath to leave us. Sick and suffering as they may be, we find them happy to return to us a second time, and sincerely grateful for every aid received. We earnestly commend our work in Hungary to the support and prayers of God's people in America."

MISSION TOUR.

Mr. Hermann Riedel, in his tour thro' Transylvania, during the months of July, August and September, sold 102 Bibles, 76 New Testaments, and 15 Gospels, etc., besides 1574 copies of other religious publications. These were chiefly in German and Hungarian, but there were a number also in Roumanian, Slavonian, Italian, and Hebrew. Almost every where Mr. R. had occasion to deplore the prevalence of *indifference* to the subject of religion, if not avowed disbelief in its truths. This was strikingly the case in the district of *Reps*, visited during the month of August. Some Hungarians on the railway at *Musna*, it is true, seemed desirous of obtaining copies of the entire Word of God, but, having been for two months prevented by the protracted rains from earning any wages, were compelled to limit themselves to purchasing a New Testament or a tract. Some Italian laborers also appeared to prize the Bibles which they had bought in Turkey, or which had been presented to them in Germany. But it was otherwise with the Germans and Bohemians, whose listless attendance upon the church services was a token of the spiritual deadness pervading the community. Often the contrast was painful between the public-house, "new, large, and elegantly built," and the "small and very unsuita-

ble" school buildings. Both religion and education are here at a very low ebb. The educated classes go to church chiefly for baptism and marriage; and this only because it is an ancient custom. "Otherwise they have no need of a church," they think.

Of the district of S. Regen and Bistritz, where Mr. Riedel labored in August, he writes:—

"The mode of living and the style of dress have remained unaltered for six hundred years, so that we can say 'Here is the old World in the old ruts.' Yet we can easily see that even here unbelief is pushing its way among the masses. One remarks it in the desecration of the Sabbath and also in the attendance at church. Often they pursue their business on the Sabbath, and the churches remain empty. In conversation one often hears the preaching of God's word depreciated. Yet happily there are also here many who are truly living to God, and who are valiant champions of the truth. Such an one is Mr. Schneider, a simple peasant of Kerlesk, who enjoys the reputation of being a pious man throughout the whole district. I have myself observed him; through his steady faith and earnest life, he has won the greater part of the community to the Saviour. He also sees that every one is provided with a Bible, and further, that he makes diligent use of it. He has often bought tracts from me, which after having read himself, he circulates among the surrounding families.

"Quite otherwise is it in a Roumanian village, where

"CHRISTIANITY AND SCHOOLS ARE REGARDED AS QUITE SUPERFLUOUS.

"It often happens, indeed I have often seen it, that the priest and the people spend the Sunday in the public-house.—If the noon or evening bell rings, they all stand up, bare the head, and make the sign of the cross. If the priest himself is present, the ceremony lasts a little longer. Many fall backwards on the benches, unable to stand on their feet. Such is the worship with which they serve God and hold themselves good Christians.

"I spent the Sabbath in *Iaad*, a large

Protestant community. The women came to the church, while the men went to Bistritz to the market. During the service one heard the noise which the Roumanien and Gipsies were making in the public-house. In the afternoon the leading elder bought some tracts. I spoke to him about the desecration of the Sabbath and the noise in the public-house. He was to bring the matter before the Presbytery, and hand it over to the president of the district. The Lord grant that this gross abuse may be removed! That same afternoon I had some blessed work. The people sat in front of their houses, and I was able to circulate tracts among them. I had also an opportunity of speaking with some of them in regard to the Lord's-day, and how wrong it was to carry on their work on that day."

In September Mr. R. visited the district of Bukovina, until lately very inaccessible to the truth, but of which he is able to give some encouraging statements.—He writes:—

"During the past month, through the goodness of God, I was able to resume the work in the Bukovina, where I had left off last February. I visited partly in new districts, partly in those where I had formerly been. Thanks to God, the work has, on the whole, proceeded without any great opposition and with much success. The people in this still barbarous country showed themselves

EAGER AND THANKFUL

for the opportunity of purchasing the Word of God. For colportage is prohibited in this country without special permission from the town authorities, and this it is very difficult to obtain. Still one finds a good many Bibles, volumes of sermons and other edifying books. For the people, though very poor, are very firm in their faith. They have obtained many of the books from their fellow-Christians in Silesia. The Sabbath is kept in peace and quietness. Such was my experience in *Jeecseszke*. The sermon of the teacher, Mr. Köhler, was very short, but true to the Word of God. The school-room, which serves as a church, was very

well filled. I staid there with Mr. Bradt. In the afternoon I called on him, and found him just parting with some *thirty* grand-children and one great-grandchild. We had some conversation about the sermon, the many mixed marriages, and the Christian walk of the people. Mr. Bradt told me that most of them had been Catholics, but that through the marriages and through children sent to the Protestant schools, the light of the Gospel had spread among them. I witnessed the same thing also in other districts."

The following incident occurred at the door of a church where the colporteur had stationed himself for the sale of Bibles :

"As the Roumanian church was just about to dismiss, I posted myself at the gate. It was chiefly women who came out ; for the men were sitting with the Jews and were already drunk. The priest, the choir and the beadle, whom you would hardly have been persuaded to take for Roumanians, marched out of the church

EACH WITH A COUPLE OF LOAVES.

The priest bought two 'Psalms' and two mission tracts. I made some inquiries afterwards, and found that besides the priest, the teacher and two others, nobody in this large Roumanian community was able to read—not even the judge. Hence when the children are brought to school in the autumn, the father comes with them to free them as formerly from the military service. The inevitable presents are intended to procure the enrollment of one child as weak-sighted, of another as deaf, etc. The teacher is often ill or not at home. In such circumstances one can easily understand how it is with education and religion in a country so rough and wild."

Greece.

Athens.—Rev. Dr. Kalopothakes.

WE had occasion, in our January number, to refer to the intelligence that the "Bishops' Court" of the Greek Church had condemned the well-known preacher, Latas, to a two-years' residence in the monastery of Megaspelion, and to suspen-

sion from all sacred functions. The right of the ecclesiastical authorities to determine who shall not officiate in their worship, is one which no one can logically deny even in the case of a corrupt church. But the infliction by the clergy of corporal punishment or imprisonment is a relic of a barbarous age, and the attempt to enforce it we hoped never to see again. Nor indeed do we learn that Mr. Latas has as yet received any intimation that the government intends to put the sentence into execution. From private advices of the 30th of November, 1872, we learn that the ecclesiastical party, determined to hinder any thing tending to religious change, has ventured on a more decided step, and one even more in conflict with all true ideas of religious liberty. A young man lately came to Athens from one of the Greek monasteries, and began to study in the Polytechnic School. A few days before our informant wrote, the youth was suddenly arrested by the police and thrown into prison, without a word of explanation as to the cause of this action. As soon as his friends were advised of the occurrence they applied to the police-office, and there they learned for the first time that the poor fellow had been imprisoned at the request of the "Metropolitan" of Athens—the highest ecclesiastical dignitary in the kingdom. His crime, they were told, was that he had attended Dr. Kalopothakes' preaching ; and being a monk he was amenable to ecclesiastical jurisdiction, and must in accordance with canon law be promptly transported to the monastery in Peloponnesus. In vain did his friends protest against the illegality and injustice of such an interference of the civil authorities: it was not until others interposed in his behalf that he was liberated, upon condition of his returning to the monastery he had forsaken. Instead, however, of fulfilling his pledge, as soon as he had regained his liberty he threw off his monastic costume, and wrote a letter to the Minister of State, notifying him that he had renounced his profession and returned to the bosom of the laity. As the law allows the demission of the priesthood and of monastic orders, it is proba-

ble that he will be no further molested. Although, we believe, not as yet a professed convert to the truth, it is said that he rejoices at the occasion which has freed him from a yoke which he ignorantly placed upon his neck.

HOME WORK.

Cincinnati.—Miss Schiller and Miss Purlier.

MISS SCHILLER, under date of December 6th, mentions the continuance of her labors among the poor of Cincinnati.—She reports that during the month of November she had made one hundred and twenty visits upon families, a very considerable number of them Roman Catholics. "I am always warmly received by all, and my return to visit them soon again is earnestly solicited. I have been permitted to read a portion of the Word of God and to offer prayer in a few of these. Religious

conversations have been held in almost every family I have visited. The Cincinnati Hospital and the Jail have been visited with the usual success."

MISS PURLIER writes, December 1st :—"Efforts to gather children into different Sabbath-schools have not been in vain. The large class formerly gathered is supplied with a competent teacher. This gives me time for other work. I have visited the public institutions as formerly, and distributed in families and streets papers and books as usual."

Louisville.—Mrs. J. M. Sadd.

Under date of January 2d, Mrs. Sadd reports the uninterrupted prosecution of her labors, with many encouraging tokens of the Divine blessing. There are no new features of special interest attending the work.

LITERARY NOTICES.

Books.

Ollie and the Boys. By Sallie Chester, Author of "Roly and Poly." Warren, Broughton & Wyman, 13 Bible House, New York; 32 Washington St., Boston. 16mo, 320 pp.

We are scarcely ever in doubt as to the wholesome character of books issued by this firm, and the book before us is not an exception. We can cordially commend it for the home circle or the Sabbath School Library. It is a "story of a child whom suffering made brave."

Daisy Library. 10 volumes and 20 engravings, in a neat paper box. \$2.25. American Tract Society, 150 Nassau Street, New York.

These are little books, designed for little people, and we wish they had been written wholly in little words such as the little ones can understand. It is a great mistake to use language entirely above a child, when you are talking to or writing for a child. With this exception, these books are wholly to be commended, and may well take their place among the many admirable books for the young already published by this Society.

The Well in the Desert. An old Legend of the house of Arundel. By Emily Sarah Holt.
May Lane. A Story of the Sixteenth Century. By C. M. M.

Two Stories in one volume, 16mo, 328 pp. \$1.50. Robert Carter & Brothers, New York.

These two tales of the olden times, are both exquisitely told, and bring out in very bold relief what it cost the Christians of those days to maintain their

discipleship under the Meek and Lonely One. They will not be likely to go unread from lack of interest, and they can scarcely fail to prove profitable to the reader. The book is an excellent one for the older classes in Sabbath Schools, and for young people generally.

The Children of Amity Court. By Louise M. Thurston. Boston: Lee and Shepard.

This book shows the struggles of poor children in a large city, and the various ways in which they try to take care of themselves and earn a living. It will be read with interest, while it contains much that is improbable.

Bogatzky's Golden Treasury. New York: Robert Carter & Brothers, 530 Broadway.

The Publishers have done good service in furnishing the public with another beautiful edition of this favorite volume of brief daily meditations on selected texts of Scripture. This edition is printed in clear type, on tinted paper, with marginal red lines, and gilt edges,—a truly chaste specimen of book manufacture, such as might be welcomed in a lady's boudoir, as well as in the household reading-room.

Our Baby. 16mo, 200 pp. \$1.25.

Home Songs for our Nestlings. 18 mo, 28 pp, 90 cents, gilt edges, \$1.10.

Both the above are published by the American Tract Society, 150 Nassau Street, New York, and both are just such books as will prove great helps to a loving mother. The former is filled with picture-poems of baby-life, calculated to "give pleasure to all who own a share, however remote, in some dear

'household baby.'" The latter furnishes a choice assortment of the prettiest and sweetest little rhymes for the nursery, as attractive as "Mother Goose," and much more sensible and profitable.

A Critical and Exegetical Commentary on the Book of Genesis, with a New Translation. By James G. Murphy, LL.D., T.C.D., Professor of Hebrew, Belfast. With a Preface by J. P. Thompson, D.D., and an Introduction by Alvah Hovey, D.D. Boston: Estes and Lauriat, 1873. 12mo, xvi and 519 pages. \$2.50.

A new edition of a work which has been some years before the public, and whose merits are too well known to require extensive comment. It will be found extremely useful to Sunday-School teachers and others now engaged in the study of the Book of Genesis.

Miles Standish, the Puritan Captain. By John S. C. Abbott. Illustrated. New York: Dodd & Mead, No. 762 Broadway, 1872.

This is a volume of a series now in process of publication, entitled "American Pioneers and Patriots." We judge from the present issue, that it will form a valuable addition to our popular historical literature. Every American ought to be familiar with the story of the trials and hardships of our Pilgrim fathers, some of which Mr. Abbott here narrates in his accustomed picturesque and lively style. The book bears marks of conscientious study of the diaries of the settlers and other original authorities, and is illustrated by wood cuts and a map that add to its substantial value.

Agnes in Search of Truth; and other Sketches. American Tract Society, 150 Nassau St., New York. 16 mo. 184 pp.

A book of short sketches, each in itself interesting, and each teaching a valuable lesson in regard to some specific form of popular amusement, such as dancing, theatre going, card playing, and the like, or developing some principle by which the young should be governed in estimating the associations and dissipations of a merely worldly and fashionable life. A most excellent book for all young people, and an admirable guide to every earnest seeker after the way of truth.

Christ at the Door. By Susan Hayes Ward. New York: Anson D. F. Randolph & Co., 1872. 12 mo, 232 pages.

A charming book chiefly of poems, selected and in part translated, having reference to the theme indicated in the title. A photograph of the exquisite picture of Christ in the garb of a traveler, with lantern in hand, seeking admission, constitutes a most appropriate frontispiece.

Honest and Earnest. By Neil Forr. st. New York: A. D. F. Randolph & Co., 1872. 16mo, 257 pages.

The last published, and, thus far, decidedly the best of the "Golden Thread" series. The characters are well drawn and the story interesting.

The Lord will Provide. By Sarah N. Randolph. New York: A. D. F. Randolph & Co., 1872. 16mo, 216 pages.

The author, a grand-daughter, we believe, of Thomas Jefferson, has written a highly interesting story of a decidedly good tendency, illustrating the

fact that God always supplies the wants of his loving children in His own good time and way.

The Inglis; or, how the Way opened. By Margaret M. Robertson. New York: A. D. F. Randolph, 1872. 12 mo, 420 pages.

The same leading thought pervades this book, which runs through that of Miss Randolph. Inflexible honesty of purpose and a firm reliance upon the goodness of a reconciled Father, secure a reward which even an incredulous world must recognize in the end to be well deserved.

Misunderstood. By Florence Montgomery. New York: A. D. F. Randolph & Co. 12mo, 300 pages.

A reprint of an English book not for children, we are told, but for parents. At first we were inclined to regard the story as unnecessarily sad; but on more mature reflection, we think that the mournful narrative of the really noble lad whose lot it is to be "misunderstood," will make some parents, at least, more careful, lest they repeat the mistake made in his case. It appeals powerfully to our sympathies.

Quarterly Reviews.

The Presbyterian Quarterly and Princeton Review.

Editors: Lyman H. Atwater, Henry B. Smith. New York: J. M. Sherwood. \$3 50 per annum.

Contents for January, 1873:—1. Berkeley's Philosophy, by Pres. McCosh, D.D. 2. "The Dispensation of the Fulness of Times," by Prof. Joseph Milikin. 3. Woman's Place in Assemblies for Worship, by J. M. Stevenson, D.D. 4. Dr. Dörner's System of Theology (continued), translated by Prof. G. S. Hall. 5. Catholic and Protestant Treatment of the Evidences, by Prof. C. A. Aiken, D.D. 6. Why are not more persons converted under our ministry? by Thos. H. Skinner, D.D. 7. Beneficiary Education for the Ministry, by Lyman H. Atwater, D.D. 8. Who was the Sister of our Lord's Mother? by Rev. C. C. Starbuck. 9. The Presbytery of Wandsworth, erected in 1572, by Rev. Peter Lorimer, D.D. (From the British and Foreign Evangelical Review). 10. Dr. Forbes on Romans vs. Dr. Hodge. 11. Contemporary Literature. 12. Theological and Literary Intelligence.

The Methodist Quarterly Review. D. D. Whedon, LL.D., Editor. New York: Nelson & Phillips. \$2.50 per annum.

Contents for January, 1873:—1. Theodore Parker, by Rev. George Prentice. 2. The Priesthood of the People, by Rev. A. Stevens, LL.D. 3. Peter Cartwright, and Preaching in the West (Second Article), by M. Cucheval-Clavigny, from the Revue des Deux Mondes. 4. The Ku-Klux Conspiracy, by S. G. Arnold, Esq. 5. Young Roumania, by Professor William Wells. 6. Synopsis of the Quarterlies. 7. Foreign Religious Intelligence. 8. Foreign Literary Intelligence. 9. Quarterly Book-Table.

The Christian Quarterly. Editor: W. T. Moore. Cincinnati: W. T. Moore. \$3.00 per annum.

Contents for January, 1873:—1. Excommunication. 2. The Downfall of the Secular Papacy. 3. Popular Amusements as seen through the Law of Christ. 4. Church Organization versus Church

Government. 5. Sunday-Schools and their importance as Missionary Work. 6. The Representative Character of Christ. 9. Literary Notices.

The Bibliotheca Sacra and Theological Eclectic.
Edited by E. A. Park and George E. Day. Andover: W. F. Draper. \$4.00 per annum.

Contents for January, 1873:—1. Christian Ernest Luthardt's Refutation of False Views as to the Design of St. John's Gospel. Translated by C. R. Gregory, Princeton, N. J. 2. The Diaconate, by Rev. G. Anderson. 3. The Chinese Language, by John E. Johnson. 4. The Scriptural Doctrine of

the Triumph of Christ's Kingdom distinguished from Millenarianism, by Prof. Samuel Harris, D.D. 5. The Natural Basis of our Spiritual Language, by Rev. W. M. Thomson, D.D. 6. Paul's Panegyric of Love—a New Critical Text, Translations and Digest, by A. W. Tyler, A.M. 7. Unconscious Greek Prophecy, by Rev. Francis Wharton, D.D. 8. The Purifying Messiah.—Interpretation of Isaiah lii. 15, by Tayler Lewis, LL.D. 9. Contributions to History. No. 1, Letters of Dr. John Ryland to Dr. Stephen West. 10. Notices of Recent Publications.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
31st December, 1872.*

MAINE.

Portland. State st. Chapel, Union Meeting.	\$6 18
Brewer. Union Meeting	3 20
Bangor. Union M. E. Chs.	2 30
Portland. Mrs. Ryan	1 00
	12 68

MASSACHUSETTS.

North Weymouth. Clinton Loud	1 00
Westfield M. E. Church, in part	22 25
Wilbraham. M. E. Church, in part	14 70
Bondsville. M. E. Church, in part	2 30
West Medway. M. E. Ch.	13 35
Monson. M. E. Ch., in part	12 75
Charlestown. M. E. Ch., additional	1 00
Holyoke. M. E. Ch., additional	21 00
Cambridgeport. Harvard st. M. E. Ch., J. S. Merrill, E. D. Goodrich, John Campbell, \$5 ea.; others \$36.39, in part.	51 39
Boston. J. T. Bailey	10 00
Fall River. J. B. Whitaker, M.D.	5 00
— Dying gift of Mrs. L. B. Thayer	30 00
Newburyport. Coll'n by Dea. Rolph	1 57
Amesbury Mills. Cong. Sab. Sch'l., per Rev. L. Gregory, for Rev. Mr. Merwin's Sab. Sch'l. in Chili	20 00
" Union Meeting	13 75
Wollaston Heights. Union Chapel, per Mr. Abbott	2 45
	222 81

CONNECTICUT.

Torrington. Harvey Watson	2 00
Jewett City. Rev. Thos. L. Shipman	1 00
Woodbury. G. H. Atwood	2 00
	5 00

NEW YORK.

N. Y. City. Church of the Strangers	138 55
Rhinecliff. Mrs. Isaac Schultz	1 00
Avon. O. Comstock	25 00
Fonda. Rev. A. L. Starks	4 50
N. Y. City. Woman's Union Mis'n Society, for Miss Rankin's work in Mexico, \$30 gold	33 68
Albany. Geo. Seeley	4 00
Utica. Mrs. A. Horsburgh	4 00
N. Y. City. H. I.	20 00
Albany. 2d Ref'd Ch., per F. D. Rose- krans	54 85
Brooklyn. Sands st. M. E. Ch., S. U. F. Odell, Miss Hanson, John I. Barnier, A. B. Thorn, \$10 ea.; Mrs. M. F. Odell, Miss E. F. Vandever, W. J. Preston,	

NEW YORK—Continued.

C. C. Smith, John Cottier, F. G. Reart, Mrs. Hannah Harper, J. J. Studwell, S. Utter, \$5 ea.; Sarah H. Price \$3; others \$54.25	142 25
Brooklyn. Nostrand Av. M. E. Ch., W. J. Northridge, J. M. Brown, \$5 ea.; others \$18.68	28 68
" T. S. Willcock	3 00
" Plymouth Ch., for Dr. Riley's Mission	272 13
" An invalid Sewing Girl	1 00
" Middle Ref'd Ch. \$100, H. C. Hulbut \$100	200 00
" 1st Ref'd Ch., Mrs. Dimon \$50, Mrs. H. \$5, Mrs. Skillman \$20, Mrs. J. Her- riman \$20, Mrs. Leverich \$5, Miss Jane Creed \$5, Mrs. H. D. Polhemus \$5, Mr. H. D. Polhemus \$20, S. Herriman \$25, T. T. Bulkley \$25, P. Kissam \$20	200 00
" A Presb. Lady, for Dr. Cooper's Mis- sion	25 00
" Mrs. M. Gallagher	10 00
N. Y. City. A. T. Briggs	10 00
" 37th st. M. E. Ch., Geo. W. Hamilton \$20; A. Fowler, W. G. McCormick \$10 ea.; Thos. Davis \$5; Geo. Fielding \$2; others \$9.25, in part	55 25
" Central M. E. Ch., W. P. Dicksway, Thos. Turner, \$5 ea.; others \$18, in part	28 00
" John Guss \$10, Jos. Feltz \$5, J. B. Cornell \$25, Mrs. W. W. Cornell \$10, Geo. W. Relyea \$5	55 00
	1314 89

NEW JERSEY.

Newark. 1st Ref'd Church, per H. V. D. Schonck, Treas.	106 25
" Central M. E. Ch., J. H. Bentley \$10; J. Souther, J. B. Solley, T. W. Lord, W. M. Force, L. J. Lyon, W. H. Francis, H. Wilde, Miss R. Miller, J. W. McLoud, J. S. Hayes, \$5 ea.; H. In- goldaby \$2; Lester Griffin, Emily B. Miner, Mrs. John Jacobus, \$1 ea.; others \$15.35	80 35
" Halsey st. M. E. Church, L. H. Sand- ford, John M. Gwinnell, M. E. Leitz, R. P. Pullier, \$5 ea.; Thos. Giles \$2; others \$17.46	34 46
Passaic. Rev. Geo. H. Whitney	2 00
	223 06

PENNSYLVANIA.

Providence. E. Western	5 00
Stroudsburg. Two friends, per Rev. W. H. Dinmore	2 25

PENNSYLVANIA—Continued.

Tunkhannock. M. E. Church.....	25 69
" Union Meeting	19 50
	52 44

MARYLAND.

Baltimore. Solomon Allen	5 00
" Columbia st. M. E. Ch., add.	30 50
	35 50

KENTUCKY.

Newport. Mr. Clements.....	5 00
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MISSOURI.

Macon. R. H. Sloan, in part, for L.D. of his wife	35 00
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ILLINOIS.

Chebanzee. A. J. Ford	2 00
Sparta. 1st Pres. Ch., to constitute Rev. J. Hood a L. M.	35 00
Champaign. Cong'l Sab. School, for Italy- Urbana. Pres. Ch., balance	10 00
" M. E. Church	8 50
" Bapt. Ch.	4 00
" Bapt. Ch.	1 00
Bloomington. 1st Pres. Ch.	1 50
" 2d Pres. Church	26 00
" M. E. Churches	12 40
" Baptist Ch.	3 00
Paris. Pres. Church	15 75
" M. E. Ch.	14 50
" Christian Ch.	2 75
Olney. Pres. Sab. Schl., for Italy	2 50
	138 50

INDIANA.

Greensburgh. E. R. Forsyth	5 00
Vincennes. 1st Pres. Ch.	2 00
" 2d Pres. Church	16 00
" M. E. Church	6 00
Terre Haute. 1st Pres. Ch.	10 50
" 2d Pres. Ch.	1 55
" M. E. Churches	17 50
" J. Cook	2 00
Franklin. Mission S. School, under care of A. Bergen, for Italy	5 00
	65 55

OHIO.

Strongsville. Elijah Lyman	5 00
Youngstown. W. J. Edwards	10 00
Bellbrook. Daniel Holmes, for Northern Mexico, \$20; A. Holmes and family \$7 15	27 15
Cincinnati. Lane Sem'y Pres. Church	137 53
" S. S. Fisher \$5, E. Harwood \$2—spe- cially for Cincinnati Mission; Miss Gam- ble \$5, Peter Gibson \$10	22 00
Greenfield. 1st Pres. Church	42 75
" 2d Pres Church, in full of L.M. for Rev. A. B. Brice, D.D.	17 30
" M. E. Ch., Messrs. Wright, Wilson, Turng. Buckner, Norton, \$1 ea; Hyer, Johnson, Newcomer, Le Fever, 50c. ea.; Mrs. Mead 25c.	7 25
" 1st Bapt. Ch., Messrs. Sparry, Case, Ragin, Mrs. Smart, \$1 ea; Kenhead, Pike, 50c. ea.	5 00
Columbus. 1st Pres. Ch., H. C. Noble \$25; Mrs. Deshler and Wormbly, \$10 ea.; Messrs. Gere, Baldwin, Backus, Mrs. Smith, \$5 ea.; Mrs. Rogers \$3; Mrs. Bennett \$2; Messrs. Sharp & Bowe \$1 ea.; Messrs. Frazier & McCollum, 50c. ea.	73 00
" Trinity Prot. Epia. Ch., Mrs. Hubbard \$40; Mrs. Neil \$10; J. W. Andrews and Mrs. Bates, Outhwaite, Kelley, Bliss, Gwynne, Hayden, and Miss Bates, \$5 ea;	

OHIO—Continued.

Mrs. Brown, Collins, Andrew, Smythe, \$3 ea.; Messrs. Fullerton, Smythe, Whi- ting, and Mrs. Holmes, Claypool, Gei- ger and Randall, \$2 ea.; Messrs. Owen, Hurd, Wheeler, Hardy, Mrs. Huribut, Mitchell, McClelland, Failing, \$1 ea; Messrs. Thrall, Hurd, Mrs. Perkins, 50c. ea.	125 50
" Blind Asylum Teachers	15 50
" 2d Pres. Ch., C. Baker \$10; Messrs. Dunn, Stagge, Olds, Ferson, Burr, Brown, \$5 ea.; White, Lilley, Denig, \$3 ea.; Butler, McDonald, Fay, Mrs. Butler, Hornston, \$2 ea; Butler, Ferson, Ewing, Scarritt, Stewart, Higgins, \$1 ea; C. Chadwick 50c.	65 50
" Wesley Chapel M. E. Ch., Messrs. Talmadge, Manypenny, \$5 ea; Boothe \$3; Aston and Harris, \$2 ea; Framless, Bartlett, English, Daun, Wilmer, \$1 ea; Mrs. Crawford, Manypenny, Brown, 50c ea.; Mr. Witt 75c.	24 25
" Cong. Church, W. F. Church \$5; G. W. Wakefield \$3; Messrs. Burdell, Phillips, \$2 ea.; Hitts, Hershezer, Main, Butler, Chapin, Brettingham, Rees, Hubbell, \$1 ea.; Briggs, Coleman, Mrs. Prentiss, 50c. ea.; G. W. Halse 30c.; Mrs. Pollard 25c.	22 05
" Bigelow Chapel M. E. Ch., D. R. Rockey \$5; Messrs. Seibert, Sheeflin, \$2 ea.; Mr. Kilzer \$1; Flack, Link, Barnes, 50c. ea; others \$8.35	19 85
" Westminster Pres. Church, G. Moodie, \$2; Messrs. Cook, Jamison, Franklin, \$1 ea.; L. Backus 50c.	5 50
" Town st. M. E. Ch., W. Oldroy \$5; T. Carpenter \$3; Messrs. Heffren, Rin- sel, Beaumont, \$1 ea.	11 09
" 1st Bapt Church, L. L. Smith \$1.25; Mrs. Ball \$1	2 25
Xenia. A. S. Frazer	3 00
	641 38

IOWA.

Wheatland. Pres. Ch., Mrs. O. G. Rogers \$5; A. M. Hawley \$1.50; Mrs. O. O. Stanley, J. W. Thompson, N. M. Ever- hart, Mrs. S. H. Rogers, E. J. Noble, E. A. Everhart, Rev. H. L. Stanley, \$1 ea; others \$3 75, in part of L.M. for Rev. H. L. Stanley	17 25
De Witt. U. Pres. Church, Duncan Whyte \$2.50; Rev. D. Nicolls, M. R. Buchanan, J. S. Mayes, R. J. Jamison, H. M. Slo- fert, Finley Porter, S. W. Horton, Jas. Bartlett, Robt. English, A. Lemmon, J. Meikelham, Mrs. D. Nicolls, Maggie Brown, R. W. McClenahan, \$1 ea; others \$13 50—to constitute Rev. D. Nichols a L.M.	30 00
" Bapt. Church	6 25
Brighton. M. E. Ch.	22 50
" Disciples Ch.	6 50
" U. Pres. Ch.	8 25
Epworth. M. E. Ch., Rev. L. Hartough, A. D. McKee, \$2 ea.; Rev. J. H. Rigby, Mrs. L. Hartough, Belle Vananda, P. Keagy, G. Fell, L. Kidder, Matilda Ed- wards, D. Edwards, L. Wright, J. Ran- dall, W. Johnson, \$1 ea; others \$19 68, to constitute Rev. L. Hartough a L.M. 34 68	
" Pres. Ch. \$5, Farley Pres. Ch. \$10, in part of L.M. for Rev. T. S. Bailey	15 00
Columbus City. Collections	20 22
	160 65

NEVADA.

Dayton. Rev. L. Ewing	2 25
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Total for December.....\$2,919 71

THE CHRISTIAN WORLD.

Vol. 24.

MARCH, 1873.

No. 3.

ADDRESS TO THE PUBLIC

AND

HISTORICAL STATEMENT.

THE undersigned, being a Special Committee appointed by the Board of Directors to prepare a "Memorial to the Public," and to report the same for the action of the Board, beg leave to submit the following paper :—

ADDRESS.

TO THE CHRISTIAN PUBLIC :—

The Board of Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION, having recently decided upon an important change in the policy of the Society, desire to make a public statement of the nature of this change, and of the reasons which have induced it.

It has been a widely-cherished hope, that, in the department of Christian effort especially represented by this institution, the successes achieved and the principles which have guided to the attainment of them would have been significant and attractive enough to secure a continued co-operation between all who are interested in diffusing a pure Christianity among those who adhere to its corrupted forms ; so that Protestantism could still have gone forth with *united* front and under a "Union" banner, to contend against the consolidated, but not united, ranks of the Papacy.

But for reasons which have seemed to them conclusive, and which there is here no wish to criticize, three of the leading religious denominations of our country, upon which the Society has been mainly dependent for its support, have determined to undertake the work of evangelizing Papal communities *abroad* through their several Mission Boards. They have accordingly entered those very fields where the success of the "Union" has been most conspicuous, and even into Mexico, where its

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most hopeful and remarkable work has been prosecuted, they have sent not less than *fourteen* missionaries (male and female) within the last six months.

In view of the consequent inevitable diversion of funds from the treasury of this Society, and bowing to the wishes, thus indirectly expressed, of a large portion of its constituency, the Directors have felt obliged either to *discontinue appropriations to the foreign field* or to conduct their work abroad on such a diminished basis as would bring discredit alike upon the Society and upon the great Protestant cause which it represents. Without at all relinquishing their attachment to the great "Union" principle which they have advocated, or changing their convictions as to the eminent wisdom of that principle in this peculiar department of evangelistic labor, they have accepted the *former* alternative; sustained, in a course which involves much sacrifice of personal and official feeling, by the assurance that the cause is the Lord's, and by the hope that the missions, which they surrender in a highly prosperous condition, will be conducted by those who succeed to the trust, even more vigorously and successfully.

The American Board of Commissioners for Foreign Missions has taken action looking to the support of the work in Italy, while the Presbyterian Board has voted to assume the missions in Chili; and it is hoped that all the other missions of the Society may soon be taken under the care of such responsible Church Boards as shall best accord with the wishes of the missionaries.

The dissolution of the Society is not contemplated. This would be wholly impracticable at the present juncture, and, it is believed, would not be to any general extent thought desirable. On the contrary, the Directors are convinced that there is a special call for a continuance of the Society's HOME operations, and for their enlargement in certain directions. They hope to be enabled to prosecute this branch of their work with greater zeal, assisted by the Christian sympathy and contributions of all who desire to see judicious organized efforts made to benefit our Roman Catholic population, and to resist Papal aggression.

They believe farther that a more effective use may be made of the press; and that the CHRISTIAN WORLD, which the Board has resolved to continue, should not only be sustained, but be made an increasingly powerful instrument in representing the true spirit of Protestantism, and advocating the cause of religious liberty and evangelical Christianity. The continuance of this periodical has been very strongly urged by those whose wishes and judgment are worthy of respect, and has been approved even in quarters where the maintenance of the Society's foreign work has been regarded as no longer desirable. And it is believed that, with proper encouragement, the WORLD can not only be elevated to a still higher standard, but be made, in a much larger measure, self-supporting.

In humble dependence upon the guiding wisdom and gracious help of God, and in a hopeful spirit, the Board of Directors propose to conduct the work thus left in their hands ; for the success of which *they solicit the prayers, the counsels and the beneficence* of those who have hitherto encouraged their labors, and of others, whose interest in these great objects it may be their privilege to awaken. And they remind the friends of the cause that, as the District Secretaries of the Society are to be discontinued at the close of the fiscal year, the chief reliance of the Board must be upon voluntary offerings.

It is proper to add that for the special work of Rev. Dr. Riley, in the capital of Mexico and its vicinity, a considerable amount has been personally pledged by annual subscribers, chiefly of the Methodist Episcopal Church ; and this, it is expected, will continue to be paid into the Society's treasury, subject to his order. Should any others prefer to make the Board the medium of their gifts, the trust will be gladly accepted, and the funds transmitted to any designated foreign field or laborer.

In conclusion, this juncture is regarded as most appropriate for submitting, what it is believed will prove most welcome to a large circle of friends, and to the Christian community generally, *a condensed historical statement* of the origin, growth and labors of an institution which God has greatly blessed in the prosecution of a delicate and most difficult branch of those religious efforts which contemplate the evangelization of the race.

HISTORICAL STATEMENT.

The American and Foreign Christian Union was organized on the 10th of May, 1849 ; its object being, as announced in the second article of the constitution, "by Missions, Colportage, the Press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty and a pure and Evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists."

While, however, the Society has borne its present name for about twenty-four years, the missionary activities which it represents date from considerably further back. The American and Foreign Christian Union was formed by the merging of three previously existing associations—the Foreign Evangelical Society, the American Protestant Society, and the Christian Alliance.

THE FOREIGN EVANGELICAL SOCIETY.

The first of these original associations was formed in the month of May, 1839. Five or six years prior to that date, "a number of persons in different parts of our country—some of them distinguished for their high standing and great influence in our churches—began to think that the state of the Papal world, and other portions of Christendom in

which a corrupted Christianity exists, was such as to demand the attention and the help of churches so highly favored as are those of this country, which God has so remarkably blessed with his Word and the means of salvation."

With this view they organized "The French Association" in 1834 and sent to France as its representative the late Rev. Robert Baird D. D., instructing him to inform himself upon the spot with reference to the prospects of success of evangelical labor in that country and elsewhere upon the European continent. Up to this time, the interest of American Protestants in the conversion of Roman Catholics had lain almost entirely dormant. Both in Europe and in America the enthusiasm with which the Reformers, in the sixteenth century, entered upon their noble work of regenerating the corrupt Church of Rome had long since declined and become extinguished. And, with the loss of their fervor, the victories which they were the instruments, in God's hands, of gaining had also come to an end. The Reformation had long since ceased to be aggressive. Christian men and women had settled down to the conviction—unauthorized by experience, and in direct opposition to the promises and the consequent commands of God—that the adherents of a corrupt Christianity were beyond the sphere of Christian influence, and could scarcely be regarded even as legitimate subjects for prayer. The sentiment was frequently expressed, even by members of evangelical churches, that *the conversion of Roman Catholics was an almost utter impossibility.*

The result of Dr. Baird's inquiries was so encouraging that the scope of the "French Association" was enlarged to embrace missionary work in all parts of Papal Europe, and its name was changed to the "Foreign Evangelical Society," which, during the ten years of its existence, not only continued to prosecute its labors in France, but was also called "to extend them to Belgium, Italy, Poland, Russia, and in some measure to Sweden and Germany, in the Old World; whilst it aided the work of evangelization in Canada, and commenced missions in South America, Hayti, and among the Mexicans in Texas, and the French population of New Orleans and New York."

THE AMERICAN PROTESTANT SOCIETY.

The second of the three organizations that were merged in the American and Foreign Christian Union—the *American Protestant Society*—came into existence in 1843, as the successor of the "Protestant Reformation Society," which had been in operation for a number of years previous, under the presidency of that distinguished and uncompromising champion for the truth, the Rev. William C. Brownlee, D.D. The aim of the American Protestant Society, during its prosperous independent existence of six years, was to further the conversion of Roman Catholics

in this land, and to forestall those perils to which our country was exposed from the great immigration which was setting in upon us from the Old World.

Among the most interesting incidents connected with the last two years of its separate history was the aid it rendered to the poor Portuguese exiles from Madeira. Under the faithful labors of the Rev. Dr. Kalley, a minister of the Free Church of Scotland as well as a physician, a large number of the inhabitants of Madeira had been brought to a knowledge of the truth. After enduring outrage and persecution of the most violent kind, about one thousand of these converts from Romanism fled over the Atlantic to the West India islands—600 to the island of Trinidad. There they were visited in the winter of 1847–8 by the Rev. M. G. Gonzalez, a missionary sent out for the purpose by the American Protestant Society. They were found blessed with the spiritual instructions of a devoted pastor of their own, but exposed to great suffering and destitution. Their touching appeal to American Christians to assist them in finding a home in free America was generously responded to by the Directors of the Society. At first, seventy of these noble confessors of the truth were brought to New York, and supported until they could be provided for. These were only the forerunners of the whole six hundred. The American Protestant Society, at great cost of money and time, secured for the entire number a favorable home in the vicinity of Jacksonville, Illinois, where the colony still exists, its members adorning their Christian profession by their industry and their truly godly walk.

THE CHRISTIAN ALLIANCE.

The third association—first named the *Philo-Italian Society*, and afterwards the *Christian Alliance*—was founded in 1842 with special reference to Italy, but subsequently enlarged so as to take in a wider field of usefulness. It had shown promise of doing so much good that it had been specially honored in calling forth a bull from Pope Gregory the Sixteenth.

THE UNION CONSUMMATED.

The existence of three distinct organizations, all having kindred and often identical aims, was felt to be a mistake; and great pleasure was felt at their consolidation, in 1849, under the most auspicious circumstances. "We think," said the Directors, in their address to the Christian public, "that the times call for the formation of such a society. Never, since the glorious Reformation of the sixteenth century, have there been such openings for the spread of the Truth among the followers of Rome, as well as among the other nominally Christian portions of our race. Never, since that great movement, if even then, was the way so wonderfully prepared for pouring the light

of the pure Gospel into the strongest holds of superstition and idolatry. Never has Christendom been so ready as it is now for recovering the Truth which the apostasies of Rome and Constantinople, and the delusion of the Prophet of Mecca have, for twelve centuries, done so much to overthrow and destroy. Our blessed Lord is summoning His people to the great work of *evangelizing Christendom*, as well as of spreading the Gospel in all other portions of the world. May He give our American churches the grace which they need to discern the signs of the times, to know their own duties, and to meet their high responsibilities !”

THE HOME FIELD.

The new Society, from the very first, adopted a large and generous policy. At home, it sought out Roman Catholics of all nationalities, in every part of our wide territory. In the second year of its existence, it already had in its employ in the United States, seventy-eight laborers, belonging to *six* different religious denominations, and using not less than *seven* distinct languages in the course of their missionary work. The next year this number had increased to 85 laborers, in fifteen States of the Union ; and in 1860, its 73 laborers were to be found in not less than twenty-three States. At the same time there were under its care, in Sabbath and day schools, 18,860 children, instructed by 406 teachers—mostly volunteers whom the Society’s agents had enlisted in this glorious work. And this home work—both the purely evangelistic and that prosecuted by means of schools—was crowned with the evident blessing of God. Not only were great numbers of Romanists so enlightened respecting the errors of the religious system in which they had been educated that they renounced it and embraced Protestantism, but, as there is good reason to hope, very many souls obtained that living faith in the Son of God, without which mere intellectual convictions are of little permanent value.

But this is not all, nor perhaps even the greater part of the good which the Society accomplished by its vigorous prosecution of work in the home field. It awakened an interest, and incited others to labor. The Boards of the churches were stimulated to pay their attention to a field of promising usefulness of which, before the institution of this Society and the societies out of which it sprang, they had taken scarcely any special notice. Indeed, so rapidly did the work in which this Society was the pioneer develop in this country, in great measure through the force of its example, that as early as in 1862 the managers decided to relinquish its further prosecution, in great part, to the individual churches. Thus, in their report of that year they say : “The committee have come to the conclusion—a conclusion which the churches that support the Society seem fully to approve—that, owing to the increased interest and exertion in behalf of the foreign population of our country

on the part of the denominational Home Missionary Societies and Boards, and the wide doors of usefulness in the great Papal countries abroad, and the need of our aid in that direction, it is their duty to make the home work of this Society in some sense subordinate to the foreign." Yet, at the same time, the managers expressed their lively interest in this home work, and the gratification with which they viewed the results of their labors during the past thirteen years—the forty congregations, mainly German, French, and French Canadian, they had established; the numerous conversions; the children gathered into Sunday schools; the adults rescued from drunkenness; the fifty or more industrial schools, in whose founding their missionaries had taken part. "It would be a safe and reasonable statement," they continued, "to affirm that at least 50,000 souls, in this country, have been brought more or less within the influence of the Gospel, through the labors of the missionaries of this Society, within the last thirteen years; and most of these people have been of foreign origin. Indeed, we are persuaded that this estimate is far too low. How many of these have been brought to the saving knowledge of the Truth, is known to God alone. We have no doubt that several thousands were; but, this point can be settled nowhere but at the Last Day."

THE FOREIGN FIELD.

But the Directors of the American and Foreign Christian Union took no contracted view of the duties imposed upon them. So far as the benefactions of God's people permitted, they resolved to prosecute efforts in all nominal Christian lands where there was any degree of religious liberty. It may safely be said that with conscientious impartiality they endeavored to carry the light of the Gospel into *every* Roman Catholic country as soon as it became open to its introduction.

FRANCE.

In the Foreign Work, *France*, the original field of operations of the Foreign Evangelical Society, long embraced the most promising of the missions of the American and Foreign Christian Union. It supported in that country in 1850 not less than twenty-seven laborers. The work was carried on, as it had previously been, through the agency of Christians of France and Switzerland and not by missionaries from America. It was believed that this plan offered many advantages and relieved the evangelists and colporteurs of much of the jealousy which would have been entertained against foreigners. Until 1852, the American Swiss Committee, under the presidency of the late Col. Henri Tronchin, superintended the Society's colporteurs and evangelists; and on the dissolution of that committee, the Evangelical and Central Evangelical Societies of France, the Lyons Committee of Evangelization, and the Evangelical

Society of Geneva became the recipients of annual and more or less regular appropriations down to the year 1866.

An important branch of the Society's operations in France has been in connection with the endeavors to furnish the American residents in the city of Paris with public worship in their own language, thus providing a centre from which labors for the promotion of true religion amongst the Roman Catholic population can most effectively be carried on. Although the American Chapel was not actually built until the year 1857, the Rev. Dr. Baird had, as early as 1835, established weekly religious services, on Saturday evenings, in his own house, besides taking charge for months of the Sabbath services which Rev. Mark Wilks so long kept up for English and American residents. Rev. E. N. Kirk, D.D., then one of the corresponding secretaries of the Foreign Evangelical Society, when he took Dr. Baird's place at Paris, for about two years, 1838-9, established a Sabbath service in English, designed particularly for American residents and travelers, which he continued until his return to America in September, 1839. In 1857, Rev. Dr. Kirk, at the request of the Directors of this "Union," consented to leave his church at Boston for a time, and again devoted himself to the task of establishing an American Chapel in Paris. Under his superintendence a very eligible site was secured in the *rue de Berri*, near the Champs Elysées, and a tasteful and commodious Chapel erected, at a cost of over \$50,000. The whole was paid for by special contributions made under the Society's authority, both in America and Paris. This Chapel, now in a most prosperous condition, will remain as heretofore under the care of the American and Foreign Christian Union. It has enjoyed successively the ministrations of Rev. Dr. Kirk, Rev. R. H. Seely, 1858 ; Rev. G. L. Prentiss, D.D., 1860 ; Rev. John McClintock, D.D., 1860 ; Rev. Byron Sunderland, D.D., 1864 ; Rev. A. Eldridge, D.D., 1866 ; Rev. Charles S. Robinson, D.D., 1868 ; and Rev. E. W. Hitchcock, 1871.

ITALY.

Italy was one of the earliest fields of the Society's labors. For the first ten years the political and religious state of the peninsula compelled the Board to work with great caution, and chiefly through the "Table" of the Waldensian Church. It, however, had during part of the time two laborers of its own working very quietly in Piedmont, besides sustaining an American Chapel at Rome, under the protection of the Consulate—the only Protestant service in English within the walls. This important chapel was successively ministered to by the Rev. George H. Hastings, Rev. Charles W. Baird, Rev. E. D. G. Prime, D.D., Rev. A. W. McClure, D.D., and Rev. E. Edwin Hall. But as soon as in the marvelous providence of God 22,000,000 out of 25,000,000 of Italians were rendered

accessible to the truth, the Society hastened to take advantage of the happy change. On the 27th of April, 1861, the Board sent to Florence the Rev. E. Edwin Hall, who had spent three years in Rome as the Society's chaplain. He was to labor for the spiritual interests of Americans in that city, and particularly to organize an effective committee, through which the Board might carry on its missionary efforts in Italy. During the first year Mr. Hall, besides maintaining an American Chapel, employed ten native missionaries—evangelists and colporteurs—being largely guided in his selection of proper individuals by the counsel of the late lamented Professor Revel, as well as by that of Prof. Geymonat. The next year the number of laborers was more than doubled—*twenty-one* being sustained for the whole or a part of the year. "The Directors believe," the report for 1863 stated, "that your laborers are digging deeper and laying their foundations for a more enduring Evangelical work than has been known in Italy for the whole twelve centuries of Papal power." In 1864, the Society had eleven stations, with three American laborers, and twenty Italian laborers—evangelists, colporteurs and teachers; besides sustaining two students for the ministry, at the college of La Tour and at Florence. In 1866, the Society had Mr. Hall at Florence with twenty-seven Italian helpers, Mr. Clark at Milan with twenty Italian helpers, and Mr. Moorehead at Sienna. When the Free Italian Church was organized, more than one-half of the thirty-three separate churches which were represented in its first General Assembly in the fall of 1871, owed their existence in whole or in part to this Society. At the present time the Italian stations of the Society are twelve in number, chiefly in Northern Italy, all under the care of the "Evangelization Committee of the Free Christian Church of Italy."

IRELAND.

In the British Isles the only field which the Board saw their way clear to enter was *Ireland*. In 1851 the Society made a first appropriation of \$1500 to the Rev. Alexander King, the eloquent Protestant minister of Dublin who, three years before, had visited our country and presented the wants of Ireland in a large number of our churches. Appropriations to this field were continued until the year 1860, during a great part of which time the superintendence of the work was in the hands of a committee of eight excellent Christian men, representing four different religious denominations, and five missionary laborers were employed.

SWEDEN.

Sweden, although not a Roman Catholic country, was believed to come properly within the scope of the Society's constitution, since *Rationalism* had greatly corrupted the purity of Christianity. The Board therefore, as early as in 1851, made an appropriation to the Rev.

C. O. Rosenius, stationed at Stockholm, an appropriation which they continued until the year 1865. From 1852 to 1859 inclusive they also supported that remarkable man, Mr. Ahnfelt—the troubadour evangelist of Sweden. A graduate of Upsala University and a professor of musical science, he traversed the country first gathering crowds in the villages by his exquisite singing of sacred hymns and ballads to the accompaniment of the harp, and then having chained their attention preaching to them Christ and the resurrection. Frequently a true revival of religion seemed to follow these extraordinary out-door services.

BELGIUM.

The progress of the truth in *Belgium* was assisted by small appropriations made with scarcely an intermission from 1851 to 1865. During most of this period there were four missionaries, Belgians or Frenchmen, supported by the Board, the Belgian Evangelical Society exercising a supervision over their movements. For a brief time, in 1863, the Rev. H. W. Brandt, a native of Holland, but sent from this country, labored as a missionary of the Society among Romanists, on the borders of Belgium and Holland.

CONSTANTINOPLE.

In 1854, the Board appointed Rev. Mr. Dudas, a converted Hungarian priest, to work one year among the Hungarians, Poles, and others of the Romish faith, who had in large numbers taken refuge in *Constantinople*. He labored under the supervision of the missionaries of the American Board, and made his reports in the Latin language. Again in the year 1858, learning that there were some 40,000 Romanists in the vicinity of that city, they appointed, at the suggestion of Rev. H. G. O. Dwight, D. D., Mr. Costabel both as missionary and as school-master. This work, continued by an Italian missionary, was prosecuted down to 1861. In 1861, the Board also made an appropriation for the publication of books in the Wallachian language, for the benefit of members of the Greek Church in the principality of Wallachia.

GREECE.

Our mission in *Greece* was commenced in the year 1862, by the appointment, as missionary, of Rev. George Constantine, a native Greek, educated in this country. His connection with this Society terminated in 1872. Rev. M. D. Kalopothakes, M. D., also an educated native Greek, who had previously been supported by the Southern Presbyterian Synod, became missionary about the year 1864. Mr. Sakellarios came into our service as assistant in the publication department shortly after. Dr. Kalopothakes' weekly journal "The Star of the East," now in its 16th year, and his "Child's Paper," now in its sixth year, have been very efficient instruments of diffusing religious truth and hastening the advent of complete toleration. By God's blessing the little Prot-

estant church gathered in Athens now worship in a tasteful new edifice near Hadrian's Gate, erected by funds contributed in this country and in England, and which, at last accounts, was well filled every Sabbath morning and evening. Besides the instrumentalities of the press and of public preaching, the mission employs the Sunday school, Bible Class, etc. An excellent day-school has also been recently established in Athens by the Woman's Union Missionary Society, which is a valuable aid to the mission.

HUNGARY.

Since the year 1866, the Board, through the generosity of Mr. E. D. Goodrich, of Boston, has been enabled to sustain mission effort in *Hungary*, with two or three laborers, under the gratuitous supervision of Pastor Koenig, of Pesth. During the past year its colporteur has traversed Transylvania, distributing the Scriptures and endeavoring to resuscitate true religion both among Romanists and Protestants, and its Bible-woman has ministered to the sick in the Bethesda Hospital in the city of Pesth.

CANADA.

In the Western Hemisphere, they continued the work undertaken by the Foreign Evangelical Society in *Canada*, and, although the Grande Ligne Mission once supported by them had become denominational in its character, they made annual appropriations, with few interruptions, to the Canadian Evangelical Society, down to the year 1860.

HÁYTI.

For ten years the Board supported a mission upon the island of *Háyti*, most of the time with two missionaries stationed at different points on the island; and when in 1861 they discontinued their assistance, it was only because, in their opinion, the time had come for the mission, which comprised *four* congregations, to become self-sustaining.

MEXICO, NORTHERN AND CENTRAL.

With a view to exerting an influence upon Mexicans in the territory recently ceded to the United States by Mexico, the Board, in the year 1850, sent Mr. Ramon Monsalvatgé, a converted Spaniard, to labor amongst the Spanish population, first at San Antonio and subsequently at Brownsville, Texas.

In 1852 Miss Melinda Rankin established her Female Seminary in Brownsville, and in 1855 became a missionary of this Society. From this point thousands of Bibles were taken into Mexico, before the day of religious liberty dawned upon that land. And when the door was at length thrown open, it was this Society, represented by the same devoted lady, that boldly entered Mexico and planted the standard of truth in Monterey. Thus was inaugurated a work whose consequences promise to be most blessed to the entire northern part of the Republic. In

this field churches have been organized at Monterey, Cadereita, Mezquital, San Francisco, and five or six other points, with the usual appendage of Sunday Schools, and, in some cases, week-day schools ; and at one or two points small church edifices have been erected. At Monterey a fine building for school purposes has been secured at an expense of about \$14,000 ; of which amount \$10,000 is due to the liberality of the same noble Christian gentleman who has sustained the work in Hungary. It was a colporteur of the Society sent out from Monterey who, traveling in company with an agent of the American Bible Society, carried the Gospel truth to Cos and Zacatecas, and was an instrument of God in establishing a flourishing church at the former place.

It was a director of this Society, the Rev. H. Chauncey Riley, D. D., who voluntarily offered himself to go and preach the word of God in the City of Mexico ; and who, during the four years that he has been in the employ of the Society, has not only declined any compensation for his valuable services in founding and superintending the Mission, but has, in additton to his self-support, expended generous sums from his own patrimony in aid of the Gospel movement. Dr. Riley has also, with the cheerful consent of this Society, and as an important adjunct of its work, superintended the expenditure of between \$35,000 and \$40,000, contributed through the "Mexican Missionary Association," specifically for the purchase of the Church of San Francisco, for the repair of its chapel, and for the sustaining of worship therein. The results of this successful mission, are now witnessed in the fact that two of the largest churches in the Mexican Capital are to-day owned by Protestants and held for Protestant worship, and in the half a hundred Protestant congregations whose influence is irradiating all Central Mexico, even to San Luis Potosi on the North, and Oaxaca on the South.

CHILI.

In Central and South America the Society early pressed forward to do the Master's work. In August, 1850, the Rev. Dr. Trumbull, now the veteran missionary of *Chili*, was sent to Valparaiso, under the joint support of the Am. and Foreign Christian Union and the Seamen's Friend Society. Two or three years later, Rev. Mr. Williams was commissioned to labor for Christ by public instruction of the youth. And when Dr. Trumbull's direct connection with the Society ceased, the church over which he was settled having become self-sustaining, the Board were not slow in assuming new efforts for the conversion of Chili. In 1861, they sent to Chili the Rev. N. P. Gilbert, who had for some time been acting as chaplain at Callao, Peru. At the suggestion of Dr. Trumbull, he took up his abode in the important city of Santiago, the capital of the country. Subsequently the Board sent out the Rev.

Messrs. Merwin, Sayre, and Christen. Through their labors, and those of the Rev. Mr. Ibañez-Guzman, a converted Chilian, who succeeded Mr. Gilbert upon the return of the latter to this country in 1871, there have arisen four Protestant congregations, located at Santiago, Valparaiso, Talca and Copiapo, with average Sabbath congregations of about sixty persons. The first three places mentioned have organized churches, each with a small band of members, with Sabbath schools, and with one or two day-schools. In the City of Santiago, a church building has been erected costing \$14,000, of which \$3,000 was a grant by the American and Foreign Christian Union.

NEW GRANADA.

In *New Granada* the Society maintained from 1853 to 1869 the Rev. Ramon Monsalvatgé, (the converted Spaniard already referred to) as missionary at Panama and afterward at Carthagena.

BRAZIL.

In December, 1851, the Board sent the Rev. James C. Fletcher to Rio di Janeiro in the empire of *Brazil*. He remained at his post until the failure of his wife's health, when he returned to this country. It was not until June, 1855, that a successor was found, in the person of the Rev. V. D. Collins, who labored about a year with much encouragement, but was then compelled to return to the United States, and his expectation of resuming his missionary duties at some future time was not realized. Still the Society did not give up its hope of continuing this mission. As late as in 1861, the Board commissioned the Rev. A. J. Compton, M. D., who sailed with his wife and child on the 6th of July of that year. After a severe passage they reached Rio di Janeiro, but when just entering upon the work that had been confided to their care the health of both Dr. and Mrs. Compton gave way, and at the end of six months their physicians informed them of the absolute necessity of their returning to this country.

PERU.

Near the close of 1847, the Board commissioned the Rev. R. H. Bourne as missionary to Callao, the sea-port of Lima, *Peru*; but he was providentially prevented from entering upon this service. In December, 1860, the Rev. N. P. Gilbert was sent thither under the auspices of this Society and of the American Seamen's Friend Society, "to labor for the benefit of American and English seamen, and for the spiritual instruction of the resident population—Spanish, American, English, German, and Italian." He remained until the next summer, when, as we have already mentioned, he was transferred to Santiago, Chili. Three years later, the Board secured for his successor the Rev. A. J. McKim, who sailed on the 17th of October, 1864, reaching Peru on the 4th of November. He was stationed, not at the port of Callao but in

the city of Lima, seven miles distant, where was an Anglo-American community of about 1,500 souls, to whom he ministered regularly, and, as soon as qualified, extended his labors to the native population.

WESTERN, OR AZORES ISLANDS.

In the early part of 1858 the attention of the Board was providentially drawn to the *Western or Azores Islands*. Hoping that even in spite of the strict surveillance of the priesthood and of the police, there might be an opportunity for evangelical labors, the Society sent thither as missionary Mr. Albert White, a native of one of the islands. For a number of months, this excellent man devoted himself to his work. He found the people in many cases anxious to learn the truth, but he also met extraordinary difficulties. Having disposed of the small stock of Bibles and religious books which he had brought with him, he was confronted by the impossibility of obtaining more copies. The custom-house would permit none to be introduced; the priesthood watched his movements to prevent him from circulating even the Roman Catholic version of the Bible. Under these circumstances, finding his way hedged up, he felt constrained to abandon the mission. At a later date appeals were addressed to the Society from the same islands, but it was unable to send thither any man competent for the work.

THE PRESS.—THE CHRISTIAN WORLD.

But the missions of the Society both at home and abroad have by no means been the only instrumentalities employed, nor do the brilliant results of these furnish the only record of which the American and Foreign Christian Union has just reason to be proud.

Through the press this Society has from the first put forth strenuous efforts to influence the public sentiment on the question of Romanism, both as a system of faith and practice, and as a political engine. At various times it has published tracts on important questions of the day. But its most effective means in this direction has been its monthly magazine—the *Christian World*. It is not affirming too much to say that no single publication in America has had a more direct and powerful influence in drawing attention to and counteracting the projects of Romanism in this land than this magazine. It has been awake to the dangers of the situation, and has frequently sounded the alarm when other defenders of the peace have seemed to slumber. It has kept its readers fully informed respecting the progress of the missionary work under the Society's care, thus demonstrating to them, if they needed any proof on the point, that the conversion of Roman Catholics is a consummation that may with propriety be expected—nay that ought not for a moment to be doubted by any Christian man. And it has from various sources, original and selected, gathered in a form suitable for reference and preservation so large a store of information respecting the acts and designs

of the Papacy, that probably no such complete record of the recent history of that great Antichristian system can be found anywhere else as is contained in the twenty-three volumes of the *Christian World*. It is not strange, therefore, that its successive editors have from year to year received the warmest and most appreciative letters, expressive of the incalculable value which numbers of its readers put upon it. Such utterances might appear extravagant to those who have not made the wants of our Christian men, and especially of our Christian *ministers*, a careful study: they will not surprise any who are alive to the apprehensions which agitate the most thoughtful minds in view of the growing power and audacity of Rome.

DIFFUSION OF INFORMATION BY DISTRICT SECRETARIES.

The Society has employed very effectively the agency of its District Secretaries in supplementing and enforcing the teachings of its magazine. Far from being mere instruments in the collecting of the funds needed to carry on missionary operations, the Secretaries of this Society have been indefatigable in their efforts to enlighten our churches on their relations to the great enemy of our civil and religious liberties. They have not only preached from the pulpit, but spoken in the ecclesiastical councils, in the monthly concerts, in the lecture-room and lyceum. They have written for the daily and weekly press, both secular and religious, refuting the pretensions and unmasking the schemes of Papal conspirators. Often, without themselves entering the arena of contest, they have furnished the arms to others who, in the busy whirl of journalism, had neither time nor patience to make profound research in the domain of polemic controversy.

PUBLIC MEETINGS.

At times the American and Foreign Christian Union has done no little service to the cause of truth by organizing public meetings in the interest of religious liberty. By enlisting in the movement the eloquent appeals of men prominent in public life and in the church, the Society more than once retarded the progress of threatening evils or contributed greatly to rescue the unfortunate victims of Papal persecution. There are those among us yet who recall with vividness those remarkable gatherings at which the public sentiment of New York found expression in invoking the friendly interposition of our government in behalf of the Madrid family, or in demanding that the legislature should not, by permitting the Roman Catholic Archbishop to hold the titles of all churches of his denomination in the State, furnish him with all the power he could wish to crush out the independence of the trustees and membership of those churches.

FOREIGN DEPUTATIONS ASSISTED.

Nor ought we, in enumerating the benefits wrought by this Society, to omit the fact that it has so generously lent its countenance to many

excellent schemes for the conversion of Romanists, which, far from augmenting its regular income, have rather diminished the resources on which it could depend for the maintenance of its missions. As the Foreign Evangelical Association and Society, it gave its countenance to the Rev. Philip Boucher, of Brussels, who visited this country in the winter of 1836-'7, at the suggestion of the Rev. Dr. Baird, and obtained more than \$8,000 to build a chapel in Brussels. Under similar circumstances, Rev. George Scott, of Sweden, collected \$7,000 in this country in 1841 to build a church in Stockholm ; Rev. Alexander King some \$6,000 or \$7,000, in 1848, for Ireland ; Rev. Mr. Bridel, the same year, \$9,000 or \$10,000 for France, and Rev. Mr. Pilatte, in 1850-'2, about \$12,000 for the same country.

In the Report of the American and Foreign Christian Union for 1861, the Corresponding Secretary, Rev. Dr. Baird, than whom no one was better informed upon this subject, remarked :—

“ Nor may it be amiss whilst speaking of the more incidental influences which this Society has exerted, to say that within the last twenty-five years sixteen distinct Deputations have been sent over from Protestant Churches and Societies in Europe, to solicit extraordinary aid for the religious enterprises in which they have been engaged. The amount of aid which they severally received ranged from three thousand to eighty thousand dollars ; and the aggregate was, it is believed, fully up to \$300,000. With *ten* of these Deputations this Society had more or less to do, in encouraging their being undertaken, in advising and guiding the agents that came, and in assisting them in many ways. In making this statement we arrogate nothing ; we simply and gratefully state a fact.”

And the Society, in its later history, has entertained the same liberal and fraternal spirit towards every kindred enterprise. Among the most recent of European appeals to our American churches, to which it has freely lent the sanction of its hearty support, was that of the Italian Free Church, through its deputation, consisting of the Rev. Signor Gavazzi and Rev. Dr. Thompson, in the year 1872.

CONCLUSION.

Thus have we attempted to give a synoptical view, imperfect though it must necessarily be, of the operations of the American and Foreign Christian Union and of the Societies from which it sprang, during the last thirty-eight years. The work was one that was commenced in faith, and that owed its rise to a deep, an almost oppressive, sense of the wants of the Roman Catholic world. A few Christian hearts were pained to see that although millions of the adherents of a corrupt form of Christianity were accessible to the truth, little or nothing was being done for their enlightenment and conversion. It was from no desire to found a new institution that these devoted men resolved to associate themselves together for the purpose of prosecuting labors in nominally Christian lands. Necessity, not caprice, dictated the measure. Existing Missionary Societies and Church Boards saw the claims of the distant heathen

in a clearer light than those of the Roman Catholics in Europe and Spanish America. It was only on satisfying themselves that these existing organizations would not undertake the work on any significant scale, that the advocates of Papal evangelization resorted to the important step of adding another to the already numerous benevolent enterprises of the day. But much as many of them would have preferred to have succeeded in inducing the ecclesiastical bodies to which they themselves belonged to appreciate and discharge the trust committed to them in God's providence with respect to a most important field of missionary effort, they also came to recognise in the reluctance of individual Churches a distinct leading of Providence. It incidentally accomplished a great and good result. It paved the way for, and almost necessitated, a union of Evangelical Christians of different denominational names, but inspired by but one spirit. And it made that union no mere external bond of mutual recognition, finding its fullest expression in fraternal words, but an intimate communion which could be adequately embodied only in earnest and strenuous work for the common Master. Had this result been all the fruit of a generation of toil, had there been no souls brought from the darkness of Romanism to the light of the Gospel, no thousands of converts in France, Italy, Belgium, Hungary, Greece, Turkey, Canada, Mexico, Hayti, South America, as jewels in the crown of its rejoicing, the labors of this Society would have been worth all the time, money and prayer they have cost. It is much to have demonstrated to a scoffing world that every true disciple of Christ is a brother to every other; and that this brotherhood can and must lead to common work in behalf of the ignorant and erring.

Of the original founders and promoters of this great enterprise, the greater number have passed from this world to the better world, from the scene of their labors to that of their reward, from prayer to praise. In the most literal sense it may be said that "their labors do follow them." God has blessed the seed which they so carefully sowed, has answered the prayers they so ceaselessly offered at the throne of grace. To God, and not to men, be all the glory!

Presidents of the Society :

REV. THOMAS DE WITT, D.D., 1849-1867.

WM. A. BOOTH, Esq., 1867-1871.

JACOB D. VERMILYE, Esq., 1871-

Corresponding Secretaries of the Society :

REV. ROBERT BAIRD, D.D., 1849-'55, 1861-'3.

" HERMAN NORTON, 1849-'50.

" E. R. FAIRCHILD, D.D., 1851-1860.

" A. W. McCLURE, D.D., 1856-'8.

" A. E. CAMPBELL, D.D., 1858-'67.

" JOSEPH SCUDDER, 1865-1870.

" J. GLENTWORTH BUTLER, D.D., 1868-1871.

" SAMUEL W. CRITTENDEN, 1871-

The Committee thankfully acknowledge their indebtedness to Rev. Professor Henry M. Baird, of the New York University, for his valuable assistance in preparing, from the Records of the Society, the historical statement contained in this Report.

All which is respectfully submitted.

(Signed)

T. RALSTON SMITH,	} Committee.
PAUL D. VAN CLEEF,	
W. T. SABINE,	
F. H. WOLCOTT,	
T. S. YOUNG.	

The above Report was adopted by the Board of Directors at a meeting held February 17th, 1873, and ordered to be published.

JACOB D. VERMILYE, *President*
S. W. CRITTENDEN, *Cor. Sec.*

EDITORIAL NOTES.

THE CHRISTIAN WORLD.—The issuing of the March number of our Magazine has been unavoidably delayed, in order that it might contain the important paper of the Board of Directors, which occupies the preceding pages. We trust, however, that our readers will feel amply compensated for this delay by the announcement contained in the "Address" that "*the Board has resolved to continue the Christian World,*"—a decision which is due, in no small degree, to the many warm-hearted responses to our recent appeals for needed aid. Earnest pleas for its continuance have poured in upon us, often accompanied by "voluntary offerings" of from one dollar to one hundred dollars. And although, thus far, these substantial monetary proofs of the high estimate set upon the periodical have not by any means reached a sum sufficient to cover the cost of its publication, yet they encourage us to hope that when it is known the magazine is to go on, others will cheerfully join in furnishing the required funds.

While, however, in deference to the strongly expressed wishes of its numerous friends, the CHRISTIAN WORLD will be issued for another year, we beg all our readers to view this as an experiment, the established success of which must depend chiefly upon their generous assistance. It is very desirable, therefore, that prompt additional responses should be made to the three following requests:—

1. That, as many of our Life Directors, Life Members, and others now receiving the magazine gratuitously, as are able and willing should authorize us to place their names on the subscription list, and should send us the dollar for the first year's subscription.

2. That, since many are not able to do this, those who are blessed with more abundant means should make larger offerings to supplement the deficiency.

3. That in order to enable us to increase greatly our gratuitous circulation in quarters where we can not expect payment, and yet where the information contained in our journal would be highly influential for good, liberal donations should be made by those who value the truth, and who desire to aid in disseminating it.

It will relieve us from considerable correspondence, if those friends who have already given conditional pledges will now kindly forward the amounts pledged, without farther notice.

PIUS IX., AN ADVOCATE OF REGICIDE.—Only a month since we commented briefly upon a Papal allocution delivered in the consistory of cardinals on the 23d of December, 1872. It now appears that there were other speeches of Pius IX. made about the same time which were scarcely less significant. We wish to draw special attention to one of these, which is referred to in the *Swiss Times* (Roman Edition), of January 2d, 1873. Pius was addressing "the military papal representatives," we are told; and this circumstance probably accounts for the greater freedom which he allowed himself on the occasion in question than when haranguing his "venerable brethren," the cardinals. At any rate the *Times* says that in the course of his remarks "*the Pope invoked the Almighty to raise up another Judith to take off the head of Holofernes.*" It is only too evident whom the pontiff intended to designate under the name of Holofernes. It was none other than the sacrilegious King of Italy, Victor Emmanuel, whose government had laid impious hands upon the property of the Church and of the monastic orders. Remonstrances having proved of no avail, warnings having been disregarded, bulls of excommunication having been treated as only so much useless paper, Pius advances now to the last and most decided step: he prays that some one may arise to murder the King in the name of religion! Such a petition, uttered in the secrecy of private and personal devotions, with no ear but that of God himself to hear, would certainly be an impiety of extraordinary blackness, even if the person that whispered it were merely an inconspicuous layman, and not the claimant of the divine attribute of infallibility. But when the prayer is publicly and ostentatiously pronounced in the hearing of "men of the sword," it assumes a new character. The words become not only a *suggestion* of, but an *exhortation* to regicide. The Pope's panegyrists may, perhaps, tell us that his language was only figurative, and that he meant only to pray for the overthrow of a system which he regards as iniquitous. Should this be conceded, would it not still be true that Pius IX. is playing with dangerous tools? The very journal that gives us tidings of this speech also

states that these and other such-like utterances seem to have wrought so strongly upon a young Roman girl of enthusiastic temperament as actually to make her conceive the savage purpose of executing the project which the Pope's words marked out. She was overheard, as she prayed at midnight with outstretched arms, to exclaim : "Look to me, O God, and strengthen my arm in this moment."

But to us the prayer of Pius IX seems to have been uttered in no metaphorical sense. There is a method in the pontiff's madness. Not many months since, when Germany was the foremost object of his denunciation, he prophesied of the stone cut out of the mountain without hands that should one day break in pieces the great image. And now when the wrongs that Italy has inflicted, or is about to inflict upon the Papacy loom up so as nearly to make him forget both Bismarck and Kaiser Wilhelm, we hear the childish and wicked prayer to God to send another Judith to cut off the head of his enemy, Victor Emmanuel.— "If," observes the *Swiss Times*, "the King of Italy, and we write of him in all loyalty, has a weakness, of which both King David and King Solomon of old were the victims, and many men of less exalted station than they, is not this reference in the allocution intended to stir up the warm blood of some Italian Charlotte Corday, to the commission of an act for which the Church would doubtless canonize her?"

PÈRE HYACINTHE'S POSITION.—The observance of the Week of Prayer, in January last, at Paris, was rendered the more interesting from the part taken in the religious exercises with which it was opened, by the late eloquent preacher of Notre Dame. According to an eye-witness, not less than one thousand persons crowded the Taitbout chapel—the well-known headquarters of the Protestants who are independent of the State in the French republic. The chief attraction was, of course, Père Hyacinthe, who it had been announced would speak. We find a translation of his speech published in the *New York Independent*, for February 5th, 1873.

Excommunicated by his own Church, Père Hyacinthe did not disguise the fact that he still regards himself as a true and loyal son of that Church ; but with the same breath he proclaimed his hearty sympathy with those whom he addressed. He said :

"Too long have we hated or, at least, misunderstood one another. We Catholics have in you recognized simply heretics ; and you Protestants have in us recognized only idolaters. We have both forgotten that we were Christians. As for me, I feel that, in an actually existent Church rising above our involuntary errors and our minor divisions, I am in communion with all who, baptized in that one baptism whereof our creed speaks—*conjuncto nam Baptisma*—adore one and the same Christ, Son of God, and Redeemer of mankind. I recall to-day what I said four years ago in Notre Dame de Paris : 'Let me join hands with those Christians, sincere in their

separation, sincere, likewise, in their faith and their love of God and of his Christ.' Whilst thus fraternally embracing them, I would repeat that beautiful canticle : How good and pleasant it is for brethren to dwell together ! Yes, *together*. If not yet in the visible Church, at least, in the soul of one and the same invisible and actual Church."

At the same time there are, in Père Hyacinthe's opinion, elements in the two systems which are contrary one to another, and, hence, irreconcilable. These must perish, because they are false. In illustration, he takes from the Roman Catholic system "the principle of authority, which sacrifices in turn the laity to the priesthood, the priests to the bishops, and the bishops to the Pope, the whole resulting in that unparalleled centralization where one man can say, 'I am the Church!'" *Per contra*, from Protestantism he selects "the principle of Liberty, which produces another isolation no less supreme, no less formidable—viz., that of the individual conscience, without any dependence upon the collective conscience, detached from all authority in the present, from all tradition in the past, and claiming for itself unrestricted rights in the interpretation of Scripture ; so that each Protestant may, after a fashion of his own—for extremes meet, even whilst they mutually repel—say, 'I am the Church!'"

In this view he deems the drawing together of Roman Catholicism and Protestantism as not only advisable, but necessary. From the union will come the Church of the future, which will be neither Catholic nor Protestant, in the present acceptation of those names, but something which man's tongue is unable as yet to express, and to which the speaker applied Christ's saying in the Revelation : "I will give to him a new name which no man knoweth saving he that receiveth it."

And so entering more closely into the spirit of the occasion, Père Hyacinthe begged that the members of his own communion might not be forgotten in the petitions of the assembled congregation of Protestant worshippers. He said :—

"In this spirit of longing and of preparation I appeal to your Christian sympathies and commend to your prayers my Church—the Catholic Church. Shall I say Catholic Church, or *Churches* ? For it is notorious that Catholicism is to-day split up into two churches, which are more at variance with one another than even Catholicism and Protestantism—the Church of Roman Infallibility and the Church of Catholic Reform. It is useless to shut one's eyes against what is taking place all over the world—in Germany, Switzerland, the East ; or to think of keeping up in the order of religious ideas, that same system of illusion and isolation which has proved the ruin of France in the political order. There are, therefore, two churches in the midst of Catholicism, and for both of these I ask your prayers. I ask not for anathemas ; but for prayers only.

"Let us pray for the Church of Infallibility, for the system and for the consciences of its adherents. For the system, that it may cease to exist ; for the consciences, that they may be awakened. The Ultramontane system has become the chief obstacle to the extension of God's Kingdom, to the elevation of souls, to the peace and progress of human society. France, especially, has no more dangerous foe than

that religious radicalism which proclaims that the Pope is God ; except it be that radicalism of impiety which echoes back, God is evil ! Still, the first of these does but prepare the way for the second.

“ Let us pray for the Church of Catholic Reform—for those who are called Old Catholics—for the reason that they have discovered the secret of true reform, which consists in bringing an institution back toward its fountain head and in looking for the future in the past. This great movement ought to have taken its rise in France, so well does it answer to the religious traditions of our history and to our imperious needs at the present moment. Its starting-point was in the science of the universities, in the liberty of citizens, and, above all, in the revolt of the enlightened conscience. Yet, however great these things may be, this movement will be supported by something greater still—by Christian faith and piety. It is the lack of the supernatural element that has in our times brought all essays in the reformation of religion to so sad and so untimely an end.”

In an eloquent peroration, Père Hyacinthe insisted on faith in Christ—not in a legendary, or a purely human Christ—but in the Christ of the Gospels, at once man and God. This it is that constitutes the Church’s formation, as much now as when St. Peter made his profession : “ Thou art the Christ, the Son of the Living God.”

ROMANISTS AND BIBLE DESTITUTION.—A correspondent from Louisville, Kentucky, brings to our notice an incident that exhibits in a striking light the attitude assumed by the Roman Catholic clergy in relation to the Holy Scriptures.

“ Last winter,” he says, “ a member of the Kentucky Legislature moved that the statute with reference to the statistical duties of the county assessors be so revised that they shall inquire of every head of a family, whether it is supplied with the Holy Scriptures. These statistics once obtained and filed in the assessor’s office, are equally accessible, of course, to Roman Catholic or Protestant, should they deem it proper to supply any destitution with their respective editions of the Bible.

“ This motion was bitterly opposed by Romanists, and, although these men could lay their hand on the Bible, and take oath to confirm their obligation to the State and its citizens, yet they were inconsistent enough to declare ‘ that the common people had no right to read the Bible.’ The measure was passed in the House, but defeated in the Senate by Romanist vote and influence.”

The incident is in perfect keeping with what the Roman hierarchy has uniformly done elsewhere. The Bible is treated by them with empty honors. It is called holy, but its very sacredness is urged as a reason why it should not be placed in the hands of the common people. It may be employed, or rather the cross emblazoned upon its cover may be employed, as a means of giving sanction to an oath ; but its contents must be withheld from all but the priesthood. The Church they regard as the pillar and ground of the truth ; but the word of truth itself, the word of the living God, must be kept concealed beneath the coverings of tradition, which ostensibly protect, but in reality hide that glorious revelation.

Defeat of the Jesuits in Pisa.

FROM OUR SPECIAL CORRESPONDENT, PISA, ITALY.

[Some of the incidents referred to in the following communication have appeared in the journals of the day. This more full and connected account, however, will be read with interest and profit. It is worthy of remark that Professor De Michelis, who figured so creditably in suppressing the riot, was the President of the General Assembly of the Free Italian Church that met recently in the city of Rome, as described at length in the *CHRISTIAN WORLD* for last month.—ED.]

A DAILY paper, published in Rome (*Il Diritto*), remarked some time ago, when commenting on the proposed *Catholic University Boarding House* in Pisa, that “we must render the justice which is due to the *Catholic party*; it knows how to act, and it does act. It does not proceed with noise; but its activity, although almost hidden, is not on that account less fruitful. It does not foolishly waste its strength in intestine discords, but all its adherents—from the highest to the lowest, from the Pope to the sacristan, from the prince to the humblest workman belonging to the sect—conspire with admirable discipline to attain the same end. *And they succeed.*”

“The rising generation is the first object of the solicitude of the Catholic party. It has ever present the words of Leibnitz: ‘*Give me the schools for a generation, and I am the master of society.*’ The powerful and ancient organization of the ecclesiastical congregations which are dedicated to the instruction of youth, has put it into their power to take the children of both sexes from the very first steps, and to lead them on gradually until they reach the *licenza liceale*. But when arrived at this point they must stop. The State has retained the Universities for itself, nor does it recognize the legal effects of studies carried on outside their walls. This was a serious difficulty for the Catholic party—but they did not give themselves up as conquered, and with a dexterity which ought to serve as a model to us, they have found a way to elude it.”

In fact, early in the month of September (1872) it was rumored in Pisa that some influential gentlemen of the Italian aristocracy had purchased a large hotel on the south side of the town, with the view of converting it into a *boarding-house* for students attending the University, and it was further added that its superintendence was to be confided to the Jesuits. This report was speedily confirmed, and a pamphlet published by the Jesuit Father Curci left no doubt as to the real object of the proposed boarding-house, namely, to attract to themselves a large number of young men, in order to take possession of them, to mould their minds, and thus to prepare able and devoted adherents in the magistracy and at the bar, as also in the medical and other professions.

The impression made on the population of Pisa is thus described by a Professor of the University in the *Gazzetta d'Italia*:—“Although the founders of the *Pension* were the noted Father Curci, Prince Scipione

Salviati, Prince Lorenzo Altieri, and Cavaliere Albèri—names which appear in themselves almost like a *programme of dark color*—the Pisans only looked on, and were silent. But . . . Father Curci published a programme in the form of a pamphlet, which is the negation of the law of Italy, and is an insulting libel against Italy, against the persons who have most contributed to her greatness, and against the University Professors of the whole kingdom. In fact, if you divest this pamphlet of the usual Jesuitical phraseology, it appears that the true object of the *Pension* is not *good moral training*, nor yet a *religious education*; but rather to establish a nursery for the preparation of enemies to Italy and to the dynasty. . . . This pamphlet has consequently exasperated the population beyond measure, and I have heard men of good sense and most ‘Catholic’ principles say . . . ‘a *Jesuit* who comes into Tuscany as the founder of a college is something new, because the Jesuits have never been able to take root amongst us ; no government has ever been willing to receive them, and it is to be remembered that in 1846 Pisa rose as one man to protest against the admission of those *female Jesuits* who call themselves *Ladies of the Sacred Heart*.’

“The spot where Galileo was born and where he taught is an unpropitious soil for the Jesuits, as is proved by the ferment which the pamphlet of the Jesuit Curci has created in every class of persons . . . for no sooner does a Jesuit present himself in a neighborhood than he becomes immediately the author of divisions and of discord.”

This excitement soon shewed itself in action, for an association of men of liberal opinions invited all the other societies in Pisa to send representatives to a preliminary meeting, the object of which was to consider what steps ought to be taken in regard to the invasion of Jesuits with which Pisa was threatened. It was decided to *oppose the projected Pension*, but without coming to a conclusion as to the best means of so doing. A second meeting was therefore held on the evening of Sept. 13th, when it was resolved to enlarge the committee, by inviting all the most influential persons in the town to become members of it—men of all shades of political and religious opinions thus united together to protest against the Jesuits, and the well-known Professor Carrara (member of Parliament), was elected chairman. Whilst this second meeting was going on, it was reported that Father Curci himself was expected to arrive from Rome by the last train, and that groups of people were hastening to the Station in order to make a demonstration against him. It was decided therefore to adjourn the meeting and to go to the Station, where an immense crowd of all classes and ranks had assembled in the open space in front of the entrance. Ere long the train was heard, and presently a few passengers came out, none of whom, however, answered in appearance to the expected Father Curci ; so they were allowed to pass quietly through the crowd, and it was afterwards known

that he had been warned by telegraph not to come ; but when at last a monk (dressed as a priest) was seen to turn the corner, he was asked from whence he came, and having replied *from Rome*, voices were immediately heard shouting *It is he ! it is Curci !* and then a scene ensued impossible to describe in words ; hisses and shouts filled the air, some crying “ Yes, it is he ”—others “ No, it is *not* he,” while the unlucky monk in vain protested that he was *not* Father Curci, for the roughs, always to be found in such a crowd, set upon him with such fury that he would probably have been killed had not some of the more respectable citizens come to the assistance of the police, and with great difficulty he was by their united efforts got inside the Station. The door was closed, but the exasperation of the crowd increased ; they now insisted on entering, that they might tear him in pieces. In vain the police declared the monk was *not* Father Curci : “ *Sì, è lui ; fuori, lo vogliamo fuori, morte ai Gesuiti !* ” was the cry ; and at this critical juncture one of the police imprudently fired a revolver in the air, which maddened the people beyond all bounds, and blood would undoubtedly have been shed, had not at this moment a young man planted himself before the main entrance and thus kept guard before the door while he addressed the mob, who received him with great applause, and no sooner had he begun to speak than he was greeted with another burst of cheering :—then with appropriate words he calmed the people, assuring them that the monk was *not* Father Curci, and that the policeman who had fired the revolver would be called to account by the authorities. Another person having then addressed the people, the crowd quietly dispersed and returned to the town ; and it will be interesting to Protestant readers to learn that the speaker, who was so enthusiastically cheered, and who by his influence over the people and presence of mind was probably the means of preventing a scene of bloodshed, was no other than Professor Paolo de Michelis, the Evangelist of the ‘ Free Christian Churches ’ in Pisa and Ghezzano, whose persevering labors in and around Pisa during the last ten years have won for him the respect of the population in general, as well as of the authorities.

The adjourned meeting having been resumed, the committee was formed, and it was ultimately determined—1st, to draw up a formal protest to the government ; and 2d, to hold a popular public meeting, likewise, to protest against the Jesuits establishing themselves in Pisa ; but before either plan could be carried into effect, Father Curci and his coadjutors published a declaration relinquishing their scheme for the present, in the hope that “ *better days will arise for their country*,” as they plainly accuse the government not only of *connivance*, but of *actual partnership* in the popular outrage of the 13th September.

Thus the plan failed of making Pisa a centre of Jesuit reaction—and may not this fact suggest a profitable lesson to the *Protestants* of Ame-

rica and England, who too often shew a supineness in regard to the encroachments of the Papacy, which ought to be rebuked by the energy displayed by the almost exclusively Roman Catholic population of Pisa? Would that in these highly favored countries the people would awake to the danger of allowing the Jesuits to take refuge within their borders, and be stirred up to resist, by all lawful means, men who have ever proved themselves enemies alike to civil and religious liberty.

MISSIONARY WORK, PROGRESS, Etc.

Chili.

Copiapo.—Rev. S. J. Christen.

IN a letter dated Copiapo, December 5th, 1872, our missionary, Rev. Mr. Christen, gives an interesting account of the fruits of discourses which he delivered in connection with the recent conclusion of an annual period held in highest esteem by devoted Romanists. He writes as follows:—

“Having just terminated the so-called month of Mary, there is more religious interest than there has been for some time. For this occasion I have preached two discourses on Mary, which were afterward published in one of the Copiapo journals, and created quite a sensation. I have, as far as it was in my power, tried to prove that the worship of the Virgin is nothing else but a transference of the ancient heathen worship of the Egyptian Isis and the classic Juno. This set the priests at work, and now during the entire month they have been occupied with attempts to refute me. But not being able to attain their aim they only provoke ridicule and contempt. When Father Carter delivered his first controversial discourse a devoted Roman Catholic lady remarked, that with three such discourses Mr. Christen would be exalted to heaven, intending to indicate thereby that, instead of convincing the people that I had preached false doctrines, he would prove the contrary.

“In consequence of these discussions the attendance at our place of worship has very much increased, and I hope that they will have a good effect. Yesterday

in a procession the priests distributed slips of paper containing a prayer to the Virgin, begging her to suppress and confound the Protestants who so much condemn her sacred worship.

“The efforts are enormous which the Roman priests make to revive their dead religion, but they are in vain. They can sing beautifully and cry aloud and dance the frantic dance around their altars like the priests of Baal in the times of Elijah; but the fire of love and faith will not and cannot fall, for their god is a strange god, a god who does not and cannot hear.”

Valparaiso.—Rev. A. M. Merwin.

Mr. Merwin, under date of December 14th, 1872, sends some particulars which will be read with interest, showing, on the one hand, that the truth is gradually gaining ground, penetrating even within the limits of the priesthood, and, on the other, that “Nicodemites” are still to be found, who inwardly approve the Gospel but are too timid to avow their sentiments before the world.

GOOD ADVICE FROM A PRIEST.

“In the midst of the denunciations and invectives which are constantly hurled against Protestants, from the Romish pulpits of this city, it gives one pleasure to record the following incident which reflects credit on one of the sacerdotal order.

“A little girl, thirteen years of age, who has been a pupil in the day school and Sabbath school during the past year, was recently sent to the *Confessional* by her mother. She frankly told the Confessor

that she came to him not of her own free will, but because her mother had commanded her to do so, and added that she had been receiving religious instruction in the Sunday School of the Evangelical Church. 'Tell me' said the priest, 'which do you like best, the Roman Catholic religion, or the Reformed?' On learning that her sympathies and preferences were with the latter, he said, 'Well, then, my little daughter, follow the Reformed religion, and be true to it.'

"This is the same priest, we believe, who a few months since asked the wife of one of our members at the Confessional, 'Is your husband better or worse since he has become a Protestant?' 'Oh, Sir, he is a better man in some respects' was the reply. 'Now he is sober and industrious, and has good companions.' 'In that case,' said the priest, 'do not be troubled about him, do not molest him; let him read the Bible if it does him good.'

"It appears that this religious teacher has had several of our tracts and the two first volumes of D'Aubigne's History of the Reformation. His conscience has been somewhat enlightened, but like many of his class, he has not the moral courage to proclaim publicly the opinions which he discloses to individuals in the confessional.

SCHOOLS AND EDUCATION,

"The closing of our school (No. 2) by the Governor, is likely to receive the attention of Congress at an early date. A member of the House, well known for his tolerant views, has demanded official information on the subject, and we hope that he may be able to secure a just decision for our cause.

"Since the school has been closed, the priests seem to have gained new courage, and have made open war against a flourishing school established by the masons in this city. They denounce it as an *atheistic* institution, because no dogmatic religious instruction is given there. Much healthy discussion is still taking place with reference to this matter, and the poor people are likely to reap important benefits from the same. The clericals are to

open four new schools, and the masons are to open a second one of the same order as that denounced. Is not the Lord thus preparing the way for His glorious Gospel?

"Oh, that our little band of Christian workers might be increased at least ten-fold, so that we might do more for the Christian education of this land!"

ACCESSIONS TO THE CHURCH.

"At our last communion, the two women of whom I have written before were admitted to the church on profession of their faith. One of them has since left the city to join her husband, who was taken sick while working in another place, so that we miss her earnest face in the meetings. Several other members of the church and congregation are sick or absent from the city, so that our services have not been so well attended of late.— Nothing but the grace of God could keep our little flock from disbanding in the midst of social opposition on the one hand and wide-spread religious indifference on the other."

IN a subsequent letter, under date of January 15th, 1873, Mr. Merwin writes of

A VISIT OF REV. MR. IBANEZ :—

"Mr. Ibañez has just left us for a short visit to the south of Chili, where he expects to preach in several large towns.— He remained with us over the Sabbath, and preached an interesting discourse to my little flock from the text, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision but a new creature." About ninety persons were present, and all listened with marked attention.

THE WEEK OF PRAYER.

"The Week of Prayer has been observed by our congregation with much interest and apparent solemnity. It was the wish of the members of the church that meetings for prayer should be held every night, and although the small room in which we gathered together was very uncomfortable on account of the heat, it was always well filled by those who love the Gospel and desire to have it enthroned in the hearts of their countrymen. To me this is a

most cheering sign in the history of the mission, that the meetings for prayer are generally so well sustained.

CONSTANCY.

"One of our most zealous members has been very ill of late; some of us hardly expected to see him raised up again, but we praise God now for his returning health. The parish priest visited him twice, urging him to return to Romanism and holding out temporal inducements to secure his end, but our brother assured him that he was more than satisfied with Christ and His precious word.

A CHRISTIAN SOLDIER.

"Another member of the church, when ordered to kneel before the 'host,' in company with his fellow soldiers, at first refused to do so. And although, under compulsion, he finally yielded, he was imprisoned for disobedience. When asked before a court martial 'To what article do you appeal in self-defence?' he replied, 'To an article of the law of God, the second commandment, &c.' The officers, having never heard these divine words, were about to condemn him for contempt of court, but he assured them that the commandment was to be found in every copy of the Holy Bible. After some further explanations, and when the presiding officer had learned that the prisoner had made known to his church the cause of his detention, he set him at liberty with a reprimand, desirous that the affair should not be published in the papers.

INVALIDITY OF ROMISH BAPTISM.

"Of the two men who hope to unite with the church next month, one desires to be re-baptized. He says that past experience leads him to look upon Romish baptism as practiced in this country as a farce. We have decided to grant his request."

Northern Mexico.

Monterey.—Rev. John Beveridge.

UNDER date of Monterey, January 9th, 1873, Mr. Beveridge gives the following pleasing intelligence:—

"We received three new members by baptism on Sunday, being our communion-day. There was a larger attendance than usual, and much interest was manifested.

"On the last day of the old year Señor Ayala closed our school here for a vacation of fifteen days. The last day he had an examination of the most advanced pupils, when two prominent lawyers connected with the Government attended and participated in the examinations. They afterwards published a favorable notice in the Government paper."

The printed extract which Mr. Beveridge encloses states that the government has received a report from the gentlemen who were present at the examination of Don Jesus Ayala's pupils, to the effect that the examination was a brilliant one. The editor commends to the public the eminent attainments of Senor Ayala, as having been made the subject of high eulogy by all who have witnessed the marked success of his efforts for the instruction of the young.

In a subsequent letter, dated February 4th, 1873, Mr. Beveridge writes:

"In one of my letters to you in the early part of last month, I told you that on the first Sunday in January we received three members into the church at Monterey by baptism. On the same day one was received in the church at Cadereita, and five persons were baptised in Allende, where we are forming a new church."

Central Mexico.

Mexico City.—Rev. H. C. Riley, D. D.

DR. RILEY, who is still unavoidably delayed in his anticipated return to Mexico, has furnished us the following statement:

"One of the Gospel workers from the 'Church of Jesus' in Mexico has come to New York on a short visit. His report of the condition of the 'Church of Jesus' in our sister Republic is very encouraging. The advisory committee, appointed by Manuel Aguas, and composed of the most experienced and ablest Christians connected with that church in the city of

Mexico, is wisely and successfully supervising the Gospel work in Central Mexico.

"Mr. Canal, the chairman of that committee, has gained the confidence and respect of the church in Mexico. He is a man of high education, of faith and prayer—an earnest Christian. Mr. A. E. Mackintosh, a noble Christian man, who is greatly beloved in Mexico, is the treasurer of the advisory committee, and is peculiarly fitted and prepared for the difficult and responsible position which he is now filling for the church in Mexico.

"The boys connected with our dayschool in the City of Mexico asked, about a week before the death of Manuel Aguas, to be allowed to call and see him. He received them two by two in his room, and preached to them Jesus with great tenderness. He remarked to them that he hoped that from their numbers the 'Church of Jesus' might in the future have many a faithful minister. One of these lads has for many months past been preaching in a mission in the city of Mexico. Though very young, he is an earnest Christian, and bids fair to make a very useful minister of Christ.

"Large numbers of Jesuits are arriving in Mexico from Europe. The Roman Church is making great efforts to crush the 'Church of Jesus' in Mexico, but in vain."

Greece.

Athens.—Rev. Dr. Kalopothakes.

Writing under date of January 4th, 1873, and consequently before the Greek New Year, which falls on the 13th day of January, according to the "New style" in use among us, Dr. Kalopothakes speaks of the preparation which the little band of Greek Christians have made for the observance of the Week of Prayer. "You will be glad to hear that this year we have made very good and more systematic arrangements for the Week of Prayer of the Evangelical Alliance, both here and in the Piræus; publishing it through the *Star* and then in the form of a tract, and sending it as a kind of invitation to most of the Protestants at Athens, and we expect to have a profitable season of it."

HOME WORK.

Louisville.—Mrs. J. M. Sadd.

Mrs. Sadd continues to labor, with evident tokens of the Divine blessing, among the poor of Louisville. In her report for January, she instances a case where her simple Scriptural quotations were instrumental in bringing to a clear view of the way of salvation a poor, sick woman who had fallen into despair, believing that she had committed the unpardonable sin. Mrs. Sadd recently received into her house an orphan girl of twelve years who had fled from a convent to escape the ill treatment to which she was subjected. "She has now a good home provided," writes Mrs. Sadd, "and is tenderly cared for, where her poor bruised body can recover."

Mrs. S. expresses her great obligations to Dr. Newman, a gentleman who owns the building of the "News Boys' Home," for having generously given to the Industrial School under her charge the free use of his chapel, at a time when small-pox had broken out in the premises where the school had previously been held.

Under date of February 3rd, Mrs. Sadd writes: "Yesterday a converted Roman Catholic woman joined the Mission Church near us. Mr. Sadd had often prayed with and for her, but she could not bear the persecution without Christ in her heart. Now she is not afraid either to live or to die."

Cincinnati.—Miss Schiller and Miss Purlier.

BOTH of our Bible women have prosecuted their accustomed work among the Roman Catholic and Protestant poor of Cincinnati. Beside visiting, Miss P. keeps up a Sabbath School class of 70-80 children, and a Sewing school with about fifty pupils in attendance. She speaks with deep sorrow of the suffering which the pitiless cold has inflicted upon the destitute,—suffering which the missionary, however great her sympathy, is powerless to relieve.

LITERARY NOTICES.

Books.

The Greeks of To-day. By Charles K. Tuckerman, late Minister Resident of the United States at Athens. New York: G. P. Putnam & Sons. 1872. 366 pp., 12mo. Price \$1.50.

This very neatly printed volume is not intended as an exhaustive treatise on that interesting and much debated subject, the origin and present condition of the modern Greeks. It is, however, a very readable collection of about a dozen detached essays on timely topics. From one of these papers—on the American Missionaries at Athens—we differ *in toto*. We believe that Mr. Tuckerman not only does injustice to our countrymen—both the living and the dead, and, notably to the lamented Jonas King—but that, according to the author's views, neither *our* missionaries nor any others are needed in Greece at all. In spite of this glaring defect, the present contribution to our literature is welcome. It tells in a lively manner much that is fresh and entertaining respecting such subjects as education, brigandage, the recent massacre near Marathon, etc.

Mr. Tuckerman's position as diplomatic representative of this country, gave him unusual advantages for forming a dispassionate judgment respecting the practical working of King George's government.

Thornton Hall; or, Old Questions in Young Lives. By Phebe F. McKeen. New York: Anson D. F. Randolph & Co. 325 pp., 12mo.

A healthy story of boarding-school life. The contracted field of which the book treats does not prevent it from being a miniature world, nor the youth of the heroines from their displaying the play of the passions that animate older men and women. There is nothing in the least sensational in the plot, which still is by no means dull or uninteresting. What we like particularly, is that the story conveys sound and sensible views of life, and that while there is an entire absence of anything approaching cant or religious conventionalities, there is a decided, religious tone. A Christian devotedness is exhibited, without ostentation and equally without apology, as the highest type of true living.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st January, 1873.*

MAINE.

Auburn. John Pickard, for Central Mexico, \$5 00
Yarmouth. Rev. J. J. Abbott 4 00
9 00

NEW HAMPSHIRE.

Keene. Isaac Rand..... 10 00

MASSACHUSETTS.

Pittsfield. S. L. Russell 3 00
Foxboro. L. B. Wilber 4 00
Fitchburg. Mrs. D. Thurston and sister. 4 00
Newburyport. Mrs. S. W. Hale, for General Work. 20 00
Cambridgeport. Harvard st. M. E. Ch., additional 13 00
Malden. M. E. Ch., G. W. Townsend, Mrs. Mary W. Perry, Mrs. A. K. Ladd, David P. Cox, Mrs. P. M. Smith, Miss L. H. Cox, Mrs. Rebecca Cox and daughter, W. H. Sargeant, C. S. Josselyn, Mrs. Geo. Mirick, Geo. H. Fall, S. R. Rathbun, J. P. Magee, \$5 ea.; others \$41.62. 106 62
Taunton. Nathan Rand 3 00
Ipswich. Young Ladies Sem'y, for Northern Mexico 7 00

MASSACHUSETTS—continued.

Lowell. Dying gift to the cause of Christ 2 40
Newburyport. Ladies, for North'n Mexico 5 00
Charlestown. Trinity M. E. Ch. 23 70
Westfield. M. E. Ch., additional. 9 00
Chelsea. M. E. Ch., additional 5 00
Boston. John A. Dawson, for general work..... 5 00
210 72

CONNECTICUT.

Middletown. Wm. A. Hedge 4 00
New Haven. G. H. Hoyt 1 00
" Mrs. Russell Hotchkiss 4 00
Hartford. Mrs. L. C. Fitch..... 1 00
" S. W. Capron 5 00
South Windsor. S. T. Wolcott 4 00
Farmington. Harriet Thompson..... 20 00
39 00

NEW YORK.

N. Y. City. "G." for Central Mexico.... 50 00
" 4th Av. Pres. Ch., per W. F. Lee.... 329 60
" L. S. & A. C. Quackenbush, in part of purchase of lot on 5th st 100 00
" Jas. Fetterch 5 00

NEW YORK—continued.

N. Y. City. Mrs. Elizabeth Swan	\$25 00
" 4th Av. Pres. Ch. Sab. School, special for Dr. Trumbull to print Spanish Tract in Chili, So. Am., \$50, and \$100 for Dr. Kalopothakes, in Athens, Greece	150 00
Albany. Maurice E. Viele	10 00
Catskill. Mrs. Edgar B. Day, to constitute Miss Ella M. Day a L.M.	30 00
Lakeville. "R." for Central Mexico	5 00
Lockport. Thos. Scoville	5 00
Jamaica. Jas. Rider	1 00
Brooklyn. B. W. De Lamater	10 00
Union Falls. Fanny D. Duncan	20 00
Brentwood. E. F. Richardson	12 00
Troy. M. A. Brinkerhoff	1 00
Newburgh. John H. Corwin, to constitute Rev. Eli Corwin a L.M.	30 00
N. Y. City. Mrs. C. M. Hovey	10 00
Huntington. Mrs. Nelson Sammis	10 00
Malone. S. O. Wead	25 00
Brooklyn. Plymouth Ch. for Dr. Riley's Central Mexico Mission—S. B. Dur-yea \$50; R. R. Graves \$500; J. V. Linderdale, U. S. A., \$50; Aaron Healy \$50; M. S. Beach \$50; Mrs. G. C. White \$5	705 00
" J. L. Morgan, for Dr. Cooper's Mission	100 00

1,633 60

NEW JERSEY.

Flemington. W. P. Emery	5 00
Hackensack. Rev. A. Amerman	20 00
Newark. 2d Pres. Ch. Caleb S. Ward, Tr.	22 61
Manchester. Mr. Hurlbut	1 00
Bricksburgh. Dea. Whittemore	1 00
Summit. Pres. Ch., additional	5 00
Newark. Maj. W. W. Morris	10 00
Fairview. Rev. A. B. Taylor	5 00

69 61

PENNSYLVANIA.

Markelsburg. St. Matthew's Luth'n Pres. Church, per Rev. J. S. Heilig	5 65
Bellevalley. Mrs. Rachael Russell	3 00
Philadelphia. Mrs. Leutz	50 00
Honeybrook. Mrs. F. J. Lewis, per Martha Buchanan	10 00
York. C. A. Morris	5 00
Farmington Hill. Hattie D. Close	1 00
Philadelphia. Mrs. Hannah S. Tolland	5 00
" B. C. Hopper \$1; T. C. Henry \$22; John A. Brown \$50; Robt. Cornelius \$20; Robt. C. Cornelius \$5; Mrs. R. S. Colwell \$20; Mrs. A. Fullerton \$20; J. G. Rammel \$5; P. H. Horne \$4; Dr. Thos. Ingram \$5	152 00
" Logan Spr. Pres. Ch.	8 67
" 1st Ref'd Ch., Rev. Thos. H. Orr	21 20
" 1st Ref'd Ch., Rev. Dr. Nevin	20 00
" 2d Ref'd Pres. Ch. Sab. School, per Sam'l D. Jordan, to constitute Jas. Turner, L. M.	30 00
" F. N. Whitney \$5; Thos. M. Adams \$5	10 00

321 52

MARYLAND.

Baltimore. Mrs. F. Woodworth	1 00
" The Board of Beneficence of St. John's Indep't Meth. Prot. Ch.	250 00
" Thos. Kelso \$100; C. J. Baker, H. W. Drakeley, Jas. Boyce, \$50 ea.	250 00
" Joshua Regester, W. E. Hooper, G. W. Corner, S. M. Shoemaker, \$25 ea.	100 00
" Jas. A. Gary, Robt. Turner, Robt. W. Dryden, \$20 ea.	60 00
" G. W. M. Crook, F. W. Heath, Joshua Horner, Wm. H. Crawford, J. S. Hagerty, J. E. H. Boston, N. M. Smith,	

MARYLAND—continued.

Mathew Gault, B. F. Bennett, A. H. Greenfield, W. I. Tilghman, Philip Darby, J. P. Murray, Sanders & George, L. H. Cole, S. Baldwin, David Carson, D. D. Mallory, Jacob Hoff, F. P. Stevens, J. S. Beacham, B. F. Darby, \$10 ea.	220 00
Baltimore. G. V. Keen, Wm. A. Gault, John G. Hewes, John Dowell, E. J. Church, W. W. Wittman, J. C. Collinson, Wm. R. Barry, David Keener, W. S. Hinds, Samuel Guest, Dr. Hartman, Miss Mary Hartman, Jas. W. Flack, Thos. P. Stran, W. H. Stran, R. S. Buckmiller, Mrs. R. N. Crawford, Jos. F. Hinds, James Bates, J. C. Ludington, J. W. Randolph, A. J. Randolph, Wm. Daniels, V. E. Gardner, C. H. Snow, C. W. Slagle, E. B. Mallory, John L. Sears, L. Cassard, \$5 ea.	150 00
" Mrs. Cornelius, Miss Laura Cornelius, J. A. Morgan, \$2 50 ea.; Mrs. M. B. Seager, J. H. Siscoe, \$2 ea.; F. DeV. Kirk \$1	12 50
" B. F. Bartlett, five years in advance	25 00
" M. A. Thomas	5 00
" Mrs. Commodore Purviance	10 00

1,083 50

DISTRICT OF COLUMBIA.

Washington. Chief Justice Drake, W. J. Sibley, \$5 ea.	10 00
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ILLINOIS.

Springfield. Mrs. R. Henning	5 00
Oakdale. U. Pres. Ch., per J. M. Henderson	2 00
Danville. Pres. Ch., Col. W. R. Chandler, L. T. Palmer, \$10 ea.; E. H. Palmer \$5; others \$20	45 00
" Griffith property, by J. H. Lamm	38 20
" M. E. Church, Kimber Chapel	10 50
" North st. M. E. Ch.	12 50

113 20

INDIANA.

Rising Sun. Mrs. Elizabeth Haines	10 00
Evansville. Trinity M. E. Ch., John Wy-mond, Charles Keller, \$10 ea.; others \$22 55	42 55
" Mrs. Dow, for children	35
Washington. Pres. Church	20 27
" Meth. Epis Church	4 00
Indianapolis. 1st Pres. Church	34 00
" 2d Pres. Church, C. Mayhew \$25; others \$22	47 00
" 3d Pres. Church	8 00
" 4th Pres. Ch.	17 00
" Meridian st. Meth. Epis. Ch.	15 00
" Individuals	3 00

201 17

OHIO.

Cleveland. Mrs. Elizabeth Taylor	100 00
" Jas T. Clark	5 00
Berea. Elisha Savage	22 50
Portsmouth. Rev. E. Jones \$1; T. C. Lewis 50c	1 50
Richfield. Mary F. Oviatt	5 00
Columbus. Mrs. Dunning, for Northern Mexico	50 00
Cincinnati. Everet st. Ger. Meth. Epis. Church	19 65
" 2d Ger. Pres. Church Sab. School	10 00
" Rev. B. P. Aydelotte \$10; Miss Bryson \$5	15 00

OHIO—continued.

Lebanon. Normal School	12 80
" Cumb Pres Church	10 00
" Messrs. Rockhell, Wright, Holbrook, and Cong. Ch. Sab. Schl., \$5 ea.	20 00
" A. Holbrook \$3 70; Messrs. Dunlevy, Boake, Bennett, Mrs. Parshall, \$2 ea.; Lingo, Corwin, Anderson, Thompson, Smith, Dyche, Tichenor, Gilchrist, Munroe, Brown, Meloy, Smith, Lewis, McBurney, Johnson, Smith, Mrs. James, Williams, Smith, Lambert, Dynes, Smith, Waters, \$1 ea.; Mrs. Wilson 75c.; Graham, Evans, Adams, Drake, Chamberlain, Wood, Hutchison, Smith, Cowan, Cornell, Corwin, Thompson, Smith, Wright, 50c. ea.; Hardy, Koogle, Hinch, Kruzert, Lane, Wilkins, Hawthorn, 25c. ea.	44 20
Columbus. Welch Meth. Col. Ch., in full to constitute Rev. Daniel Harris a L. M.	10 50
Cedarville. Ref'd Pres. Church, Miss C. Wright \$5; a Friend \$4.42; others \$4.82	57 24
Jamestown. Union Meeting	5 72
Piqua. Prot. Epis. Ch. Sab. Schl., in part, \$25; Messrs. Scott, Daniels, Mrs. Scott, \$5 ea.; Dr. Dorsey \$4; R. Slawson \$3; Blenn, Jarvis, Morse, \$1 ea.; Mr. Wilson 25c., Collection \$9 62	59 87
" 1st Pres. Ch., two Messrs. Gray, \$5 ea.; Mrs. Hamilton \$1.50; Messrs. Shannon, Todd, Prugh, Wilbur, McCandless, \$1 ea.; Grand Gizard, Knox, Mitchell, Mrs. Smiley, Hall, Ziglar, 50 ea.; Gerhart, Harrison, 25 ea.	20 00
" 1st U. Pres. Church, in part.	9 91
" 2d Pres. Ch., in part, Mrs. Caldwell \$2 50; Mr. Merriam \$1; Mrs. Jacobus 85c.; Mrs. Harthan and Anderson, 50c. ea.; a Friend 25c.	5 60
" Meth. Epis. Church, Mr. Chevis \$1; Mr. Prugh 50c.	1 50
" Col'd Meth. Epis. Ch. Sab. School ..	0 22
Oxford. 1st Pres. Ch., Dr. A. Guy, for Miss Rankin, Dr. Riley, Italy, France, Spain, and Home Work, \$10 ea., \$60, and to constitute W. E. Guy and Rev. Chas. Fuller L.M.'s; Mrs. Locket \$10; D. Corwin and Mrs. Hawes, \$5 ea.; Messrs. Brown, Rogers, McCord, \$3 ea.; Mr. Dewall \$2; Bishop, Merz, Piper, Gillard, Ferguson, Mrs. Ream, McCullough, Hughes, Huston, \$1 ea.; Cone, Kumler, 50c. ea.	101 00
" Meth. Epis. Ch., Mrs. Shearer \$5; Mr. Muns \$2; Messrs. Keeley, McCord, Colton, Shearer, Jackson, Muns, Witworth, \$1 ea.; Messrs. Sadler and Cone 50c. ea.; Mr. Chatlen 42c.	15 42
" Union Church	5 56
" U. Pres. Church, Mr. Douglass	5 75
" Col'd Bapt. Ch. Sab. School	1 00
Glendale. Female College	76 75
Springfield. 1st Pres. Church, Messrs. Small, McGookin, Counts, Clark, and three Mrs. King's, \$5 ea.; Berry, Murphy, Smith, \$2 ea.; two Friends \$1.75; Smith, Teegarden, Christie, McGrew, Buckingham, King, Cumback, Cochran, Cooper, McGrew, Black, King, Holloway, Driscoll, Steele, Dunlap, Crane, Hunt, \$1 ea.; Allen, Raffensperger, Coss, Mullholand, Steele, Shipman, McGookin, 50c. ea.; Harford and Barr, 25c. ea.	64 75

OHIO—continued.

Springfield. 1st Luth'n Ch., Mrs. Leffel \$5; C. Baker \$3; H. Croft \$2.50; Mrs. Purcel, Buckwatter, \$2 ea.; Messrs. Kissell, Richards, Grove, Schindler, Hosterman, Thomas, Bradford, Ogilvie, Harrison, Mrs. Leffel, Sander- son, Diehl, \$1 ea.; Stevens, Geiger, Serff, 50c. ea.; Mrs. Kinsell 45c.; Messrs. Gelwig, a Friend, Harry Geiger, 25c. ea.	29 20
" 2d Pres. Church, Mr. Rhinehart \$5; Messrs. Blunt and Ramsey, \$1 ea.; Mrs. Foos 50c.; others \$25.	32 50
" U. Pres. Ch., in part, J. Crothers ..	25 00
" 1st Cong. Church, Mr. Andrews \$5; Messrs. Pierce and Whipple, \$1 ea.; Mrs. Conklin 50c.; Mr. Sawyer 75c.	8 25
" Meth. Prot. Church	4 40
" Prot. Epis. Church, in part, Mrs. Clark \$5; W. Warder \$2; Mr. Rushwell \$1	8 00
" Christian Church, Mrs. Dawson	1 00
" Greenfield Ch., Rev. S. Crothers	2 00
" Lane Sem'y Pres. Ch., additional	11 75
	873 54

IOWA.

Marengo. Meth. Epis. Church	14 80
" Christian Church	10 20
Wilton. Meth. Epis. Church, F. Bacon, Mrs. H. Brewster, Mr. Fishburn, \$5 ea.; Mr. Hubbert \$2; H. F. Mordridge, Mrs. Anderson, \$1 ea.; Huey, Shaw, Walker, Bentley, Wise, Wilson, Harriott, 50c. ea.; others \$7.50, to constitute Rev. C. S. Jennis a L.M.	30 00
" Union Meeting	14 00
Tiffin. Meth. Epis. Church, Mrs. A. D. Bond, Mrs. B. Dennis, H. S. Eberly, \$5 ea.; W. Wolfe \$2; J. K. Snyder, M. Ward, H. Hamilton, M. Dennison, \$1 ea.; Dennison, Summerhays, S. Dunn, Reynolds, Stickler, Coloney, Beam, Vandenburg, Beam, 50c. ea.; others \$4.50—to constitute Rev. J. R. Noble a L.M.	30 00
Graham. Meth. Epis. Ch., C. Thompson, A. H. Graham, \$5 ea.; J. H. Thompson, C. Williams, E. Thompson, W. Fisher, A. E. Westenhaver, W. H. Stewart, W. Becker, W. H. Allen, S. A. Smith, \$1 ea.; G. S. Albin, J. M. Leichter, A. Cowgill, R. Westenhaver, R. Stewart, 50c. ea.; others \$2, 23 50	
Iowa City. Ger. Meth. Epis. Church, P. Marquadt \$5; others \$10.50	15 50
	138 00

VIRGINIA.

Winchester. Rev. G. C. Leyburn, special for Dr. Kalopothake's Church edifice in Athens, Greece	150 60
Amount received specifically for the Christian World in January	707 04

Receipts of the Italian Deputation for
the Free Church of Italy.

Albany, N. Y. State st. Pres. Ch.	206 10
Kingston, N. Y. 2d Ref'd Ch.	15 00
Rochester, N. Y. Central Ch., additional ..	20 00
Brooklyn, N. Y. Plymouth Church	881 54
Elizabeth, N. J. Westminster Pres. Ch.	132 00
" 2d Pres. Church	113 14
	1,365 78

Total receipts as above....\$6,936 28

THE CHRISTIAN WORLD.

Vol. 24.

APRIL, 1873.

No. 4.

VALUABLE TESTIMONY FOR OUR MAGAZINE.—*Hon. Dexter A. Hawkins*, well known to our readers as Chairman of the Committee of the State Council of Political Reform who prepared the valuable Report on "Sectarian Appropriations of Public Money and Public Property in the City of New York," printed as a Supplement to the CHRISTIAN WORLD, for April, 1872, while renewing his Subscription for the magazine for the present year, writes these lines which, by his kind permission, we transcribe :—

"In the struggle of the Christian Church with the errors and oppressions of the Papacy, I regard this as one of the most useful, necessary and important Protestant publications.

"It has had a large influence in this State in enlightening public sentiment upon questions vital to toleration in religion and to universal education.

"Instead of discussing the question of discontinuance, I hope means will be taken to send it to every Protestant clergyman."

Numerous letters of similar tenor have been recently received. Should space permit, we may make a selection from them in our next or in some future number.

ENCOURAGING FACTS FROM FRANCE.—We have more than once within the past year called special attention to the unexampled hopefulness of the present work of evangelization in France. The Prussian war, which the priests endeavored to employ as a means of embittering the minds of the masses against Protestantism, has, in God's providence, been made the means of inclining the hearts of the people, as they never were inclined before, to the reception of the Gospel. From various sources we learn of whole communities which either have openly thrown off the shackles of Rome and embraced the Reformed faith, or which are ready to do so if they can but obtain the direction of those who are better acquainted with that faith than they are. A recent letter from M. Lorriaux, in behalf of the Committee of the *Société Centrale*

d'Évangélisation en France, contains several incidents full of the greatest encouragement, which came to his knowledge while visiting that Society's stations, especially in eastern France. At *Vermandois* he found that the people had embraced Protestantism eight months before, in connection with the labors of a colporteur, himself a convert from Romanism. There were as many as two hundred souls that attended divine worship, and these were more earnest than ever in their devotion to the good cause. In *Troissy*, in the department of the Marne, until a year ago an exclusively Roman Catholic village, the agent in effecting a similar revolution was a plain, uneducated woman, who was converted in Paris while living as nurse in a Christian family, and who on her return to her native village began to labor in a quiet manner for her Master. On the authority of the *Paris Christianisme au XIX^e Siècle*, the *London True Catholic* announces that in four communes in the department of the Aube, 200 heads of families have declared themselves Protestants, and that in the department of the Yonne a similar declaration has been signed by 700 such persons, belonging to a dozen communes. Rev. Mr. Clavel, pastor of Sancerre, gives an interesting account of his own experience in forwarding this desire of the French people for the pure Gospel:—

"Some months since, several inhabitants of the commune of Lamarche (Nièvre) evinced their desire to imitate the inhabitants of St. Aulain and Pouilly. They entreated me to visit them, to instruct them in our religion. I requested them, according to my habit in such cases, to address to me a petition, signed by as many heads of families as possible. This was soon returned to me, bearing the names of thirty heads of families, and amongst them those of the mayor and the majority of the municipal body. To that invitation I responded, and now have for my audience nearly all the commune. The way had already been prepared by our brethren, Chatalein and De Rougemont, missionaries of the Neuchatel Committee. M. Choquant, the schoolmaster of Pouilly, had also delivered lectures in Lamarche. Fifty children (boys and girls) await the opening of our schools, which we hope will take place on January 1. Were the people sure that they would not be forsaken, we should reckon by thousands the proselytes of Cosne and Nevers. But how can one man suffice for such needs?"

In a subsequent letter Mr. Clavel states that not only has the commune of Lamarche become Protestant, but the Municipal Council has resolved that the grant hitherto voted to the Romish school shall be transferred to the Protestant school.

THE AMERICAN CHAPEL IN PARIS AND ITS NEWLY-ELECTED PASTOR.—We have been much gratified within a few days in receiving from very different sources the warmest commendations of our Chapel in Paris. One of these encouraging voices comes from England, where a writer in the *English Independent*, after discussing the desirability of liturgical forms, observes that "two of the most beautiful, and at the same time, devotional services he ever attended in non-Episcopal places of worship,

had been recalled by this discussion." The first was in Hackney, England ; of the other he proceeds to say :—

"The second service referred to was at the American Chapel, in Paris, where I had the great pleasure of hearing Mr. Hitchcock preach last autumn. I shall not soon forget that Sunday morning service. For three weeks I had been receiving as Sunday food what I could get in sundry Roman Catholic and Lutheran churches in Germany and elsewhere, and I must confess it was not very palatable or nourishing upon the whole. At Mr. Hitchcock's I was, of course, delighted with the sermon ; but I was also particularly impressed by the dignity, sweetness, and mingled joyfulness and solemnity of the entire service. There was, perhaps, a little too much organ, but it was played with taste and feeling ; the singing was delightful, and for the first time in my life, where a liturgy is not used, I heard "the responsive reading" of the first lesson—a chapter from Isaiah. I never heard any responses delivered with more general unanimity, or with more intelligent and impressive utterance. I came away touched, and calmed, and blessed."

There comes a still heartier endorsement from an eminent American lawyer now traveling in Europe—Henry Day, Esq. The whole of one of his very interesting and instructive letters in the *New York Observer* (in its issue of February 6th, 1873) is given to the American Chapel in Paris. We wish that it were possible for us to insert the entire communication, but, as that is beyond our power, we cannot refrain from quoting a few sentences. Of the need of such a chapel and of the extent to which it meets the requirements of the case, Mr. Day remarks :—

"There are so many Americans passing through, and living in Paris for a short time, that such a church becomes a necessity. It is for the interest of the whole religious community in America that this chapel should be sustained.

"It is a beautiful building, owned by the American and Foreign Christian Union, and by them dedicated to the use of Christians residing in Paris, and those passing through the city. But it requires a considerable sum of money annually to pay the taxes and keep the chapel in repair, and to pay the salary of the pastor. Mr. Hitchcock has shown himself admirably adapted for the place he fills. Since he took charge of the congregation last spring, the regular membership has increased from about forty to eighty-five. The regular attendance at the communion service averages from 75 to 120, and the chapel never has been so well filled as now. All the different elements in the congregation which have sometimes heretofore been widely separated in sentiment and action, are now harmoniously united under Mr. Hitchcock, and have given him a unanimous call which he has accepted. He is now inaugurating a Missionary Society within his church which is intended to act on the whole community in and around Paris, where the field for usefulness is so wide and promising.

"Great spirit and interest is manifested in this enterprise by most of the members of his congregation. Mr. Hitchcock is going to do an aggressive work in Paris. He is taking the best means of building up his church, viz., by organizing them for offensive and aggressive warfare upon all the evil around them."

THE HUGUENOTS VINDICATED BY A ROMAN CATHOLIC STATESMAN.—President Thiers is at least by outward profession a Roman Catholic. Hence the peculiar significance of a recent reported remark of his :—
"If all Frenchmen were Huguenots, a republic could easily be estab-

lished in France." M. Thiers is a man well versed in the history of his country, and even his enemies cannot deny the great excellencies of his own contributions to its solid literature. He means then that the Huguenots so uniformly decried by their antagonists as disorderly and disloyal, and as plotting to create an *imperium in imperio*, were in reality, as all impartial persons pronounced them, by far the best and most trustworthy citizens of France.

THE NEW REGIME IN SPAIN promises to be more favorable to the progress of Protestantism. King Amadeus before his abdication had displayed great discontent with the attitude of opposition to the See of Rome into which he was forced by the liberal ministry of Señor Zorilla supported by a majority in the Cortes. We were not surprised, therefore, to see it early announced that among the measures contemplated by the republican ministry was the separation of Church and State, and that a bill for this purpose would soon be presented to the National Assembly.

THE PAPACY AND SWITZERLAND.—It is not surprising that the troubles of the Papacy in Switzerland were made the subject of special mention by Pius IX. in his recent allocution to the Cardinals. To the difficulties caused by the elevation of M. Mermillod to the bishopric of Geneva we have already adverted. Among the more recent developments in this connection, is the circumstance that the Federal Council, according to a cable despatch of February 12th, "have addressed a letter to the Papal Chargé d'Affaires at Rome, denying in a sharp manner the right of the Pope to dismember the bishoprics of Switzerland." The same authority stated that the Federal Council had decided to expel Bishop Mermillod from the canton of Geneva. This decision has lately been put into execution. The report which recently gained currency that Père Hyacinthe had been invited by the Old Catholics of Geneva to become curé of the canton, in M. Mermillod's place, is confirmed; and a telegram from Geneva, of March 12th, announces that he has arrived in that city and has been received with much enthusiasm.

The prospects of the Papacy in the northern part of the republic are scarcely more promising than in the south. The "Old Catholics" of Switzerland have started out upon their course with a freer movement and a more uncompromising spirit than those of Germany. The reason may be found partly in the greater liberty which the Swiss have always enjoyed and partly in the favorable disposition of the national and cantonal governments. In December, 1872, the "Old Catholics" had a very important convention at Olten, a small town in the extreme eastern part of the canton of Soleure. There were 150 delegates, and 3,000 persons attended the public services. The convention passed resolutions re-

commending the formation of local societies, strenuous protests against any practical recognition of the Papal Syllabus and the Dogma of Infallibility, the filling of all vacancies with ecclesiastics opposed to the Papal encroachments, etc. One of the most important of the resolutions looked to the education of a priesthood in sympathy with the views of the convention. "The spirit of these resolutions," says the *London True Catholic*, "points to self-government, and a return to the primitive or parochial constitution of the Church." That the "Old Catholics" distinctly contemplate such a return, is evident from the decided step which was taken in the course of the same month by the canton of Soleure, which thus far stands in the van of the movement against ultramontane innovations. The journal we have just quoted says :

"On the 22nd December, the people of the canton of Soleure gave their sanction to a law, the object of which is to make Catholic ecclesiastics subject to periodical re-elections. Notwithstanding the immense effort made by the clergy to procure the rejection of the law, it was adopted by 7,534 votes against 6,033 ; majority, 1,501. In this canton the commune of Lorstorf has instructed its municipal council at once to interfere should the parish priest misuse the confessional, as on the previous Sunday he intimated he would, and to repress every attempt on his part to mix himself up with political questions. "

In view of such demonstrations on the part of the people, abetted by the cantonal government, we are not astonished that even the bishop of Soleure shows some disposition to quit his episcopal residence and take up his abode in Lucerne, where he would be more sheltered from the attacks which his own actions have called forth. It is the ill-advised determination of this ecclesiastic that has conduced more perhaps than any other cause to the arousing of the Swiss "Old Catholic" feeling.—The bishop having excommunicated the parish priest Gochwind, of Starrkirch, for his rejection of the Dogma of Infallibility, the people of his parish resolved to retain him, the government gave out that it would oppose the appointment of a successor by the bishop, and a convention of the bishop's own diocese demanded an unconditional withdrawal of the sentence of excommunication within the space of fourteen days.

REV. R. B. CAMPFIELD IN EUROPE.—We have been gratified by hearing frequently from our esteemed friend Mr. Campfield, so long associated with us in labors for this Society, who is at present traveling on the Continent. In a letter dated Naples, January 7th, he gives a description of his visit to the recent General Assembly of the Free Italian Church in the City of Rome, of which we inserted an extended account in the *CHRISTIAN WORLD* for February. After referring to the address which he himself delivered in that body on two different occasions (Rev. Signor Gavazzi acting as interpreter), he adds : "Afterwards I had a most delightful interview with all of our missionaries who were there as members of the Assembly—*eleven* out of *twelve* which is the

whole number. Only one was absent, and he detained at home with his church on account of a special work of God's grace rendering it best for him not to leave it at this time. They seemed delighted to see and hear for the first time a delegate or representative direct from the American and Foreign Christian Union, and to hear of our deep Christian interest in their welfare and their labors. I felt that our Board had great reason for thanksgiving to God, for having such excellent and faithful Christian missionaries to represent the Society among the superstitious and famishing multitudes of Italy."

As will be seen under the head of "Missionary Intelligence," in another part of this magazine, Mr. Campfield subsequently reached Athens, Greece, in safety, and was permitted to take part in the second administration of the Lord's Supper in Dr. Kalopothakes' Chapel, on the first Sabbath after the Greek New Year (January 19th).

"AMERICAN MISSIONARIES AT ATHENS."—This is the heading of one of the chapters of a recent work entitled "The Greeks of To-day," by Charles K. Tuckerman, for some time United States Minister resident in Athens. The errors and misstatements of this chapter in reference to the late Rev. Jonas King, D.D., are ably exposed and corrected by Rev. Professor H. M. Baird, of the New York University, in an article which appears on another page of this magazine. But the author's treatment of the Protestant missionaries now living and laboring in Greece, though less elaborate than his studied attack upon Dr. King, and also avoiding the personality of distinct names, is justly chargeable with the same unfairness and distortion of facts. Did space allow, all these aspersions might be easily answered. Instead of any detailed reply, however, we will content ourselves with the quoting of a few sentences from an apparently disinterested and candid review of Mr. Tuckerman's book, found in *The Nation*, of Dec. 26th, 1872:—

"The one serious blemish in this book, in our view, is the attack upon the American missionaries in Athens. The charges insinuated are mostly mistaken, and the opinions expressed, we think, out of place in such a book. Dr. King is dead; and what faults he had might surely, for the purpose of this book, be buried with him. It might be added that Mr. G. P. Marsh, then our Minister at Constantinople, and Professor Felton, of Harvard College—neither of them men likely to be carried away by zeal for the missionary cause—found no fault with Dr. King's course, and that no missionary has since that time been troubled by the Government. When Mr. Tuckerman rakes up from the past and puts before the public in permanent form old, forgotten caricatures, born of a fanaticism quite equal to that of the missionaries, and goes out of his way to charge the present missionaries with coloring their reports to the home society with 'cant and embellishments,' even printing a supposed report with an 'unvarnished' edition of it on the opposite page, he offends against good taste, courtesy, and justice."

THE IMPOSTURE OF THE MONTI D'ERBEZZO.—In the CHRISTIAN WORLD for September, 1872, we gave some account of a pretended apparition of the Madonna on the *Monti d'Erbezzo*, not far from the city of Verona. The profitable imposture, though denounced by the bishop and by the government who sent soldiers to arrest the actors concerned in it, would probably have been long kept up in secret, with the connivance of the priests who made gain by it, had not a young girl of fifteen years of age, who pretended to fall into trances in connection with it, been detected in a theft from the person of a blind man who had made a long pilgrimage to the "holy" spot. We learn from the *Pisa Fede e Scienza*, of February 20th, 1873, that her arrest led to that of another girl of eighteen, and a young man of the same age. A priest, for whom a warrant was out, contrived to abscond. On the trial, the trio of accomplices when asked, naïvely admitted that they did not believe in the apparition of the Virgin Mary. And one of their number, rebuking the falsehoods another was uttering, exclaimed: "Here we must tell the truth. We are not on the *Monti d'Erbezzo* that we should lie and go into ecstasies; here we must confess everything. We are not with the priest, but before the tribunal." Two of the three prisoners were, on the 13th of February, found guilty of larceny and sentenced, one to six and the other to five months' imprisonment. The third was pronounced innocent.

CIVIL MARRIAGE IN VENEZUELA.—Venezuela must be added to the long list of Roman Catholic countries in which the State is awaking to a sense of its dignity and shaking off the bonds of a corrupt Church. The intermeddling of the Archbishop of Caracas in political affairs has, according to the *New York Times*, of March 3rd, led to the adoption by the republic of a rigorous act concerning civil marriage. It is now enacted that irrespective of the ecclesiastical ceremony every marriage to be valid must be authorized by the civil magistrate. And we are informed that, as an example to the public at large, the President, M. Guzman Blanco, "although he had been five years married, according to the rites of the Church, was married civilly the day prior to the departure of the steamer."

THE EFFORTS OF ROME IN OUR SOUTHERN STATES.—The brief extract which we insert below speaks for itself. Rome is making a desperate effort to retrieve her vast losses in Europe and among the multitudes of European immigrants who reach our shores only to renounce their old faith, by endeavors to win over the colored men of the South, but recently emancipated and now just entering upon a new course of improvement and elevation. Shall Rome be allowed to succeed? Shall not the Protestant Christians of this country awake to the importance of

this matter, and exert themselves still more vigorously to spread among the Blacks the knowledge of the truth as it is in Jesus? We shall be most happy to disburse in this direction any funds furnished by the beneficence of our friends.

Here is the item to which we allude, contained in a recent letter from Lynchburg, Va :—"A colored man, who has just returned from Charleston, S. C., tells me that the Roman Catholics are making great progress amongst the colored people there, especially in the way of gathering the children into their schools, and, of course, you know what that results in. I greatly fear that before Southern Christians awake to their duty in this great matter, Rome will be firmly entrenched in the hearts of thousands of the rising generation of colored people in the extreme South."

CUSTOM HOUSE DUTIES ON ROMISH BOOKS.—One of the most audacious attempts to discriminate in favor of Roman Catholics as compared with Protestants was contained in a bill introduced by the Hon. Mr. Roosevelt of this city into the House of Representatives during the recent session of Congress. It gravely proposed to admit a large number of Roman Catholic volumes through the Custom House *duty free*, on the pretext that they are "solely for the benefit of the poor." This delectable literature consists of books with such titles as "Life of St. Patrick, Apostle of Ireland," "The Students Manual of Irish History," "The Illustrated History of Ireland," "The Catechism of Irish History," "The New School History of Ireland," etc. The whole, we believe, purport to emanate from the pen of "Sister Mary Frances Clara," who, as one of our exchanges remarks, must be a voluminous author. The country is certainly to be congratulated that the Bill was suffered to fall dead. What with Roman books and Roman bells admitted free of duty the treasury promised to be not a little the loser.

BE CAREFUL HOW YOU GIVE.—We would not say one word to lessen the blessed ministrations to the poor which a true Gospel charity dictates, regardless of all distinctions of creed as well as of nationality. Yet we would suggest to our Protestant brethren, that, in aiding the poor, and especially those of the Roman Catholic faith, it is advisable as far as possible to purchase and bestow the material articles needed, rather than to give the money for their purchase. Beside the well-known improvidence and foolish wastefulness of pauperism, another and far more reprehensible perversion of the money received from the hand of charity by those who are under the domination of the Romish priesthood sometimes occurs, against which it is necessary to guard.

An incident illustrating this has just been forwarded to us by one of the readers of our Magazine in a neighboring city. A lady visitor of

one of the Benevolent Associations for relieving the destitute had aided a poor woman in need of medicine and other comforts for the sick-room, by the gift of a small sum for their purchase ; but, at a subsequent visit, found the sick woman as destitute as before, and, on inquiring what had been done with the money, was told by the woman that "her priest had been to see her, and had taken the money away from her." We grant that such an act on the part of the priest might sometimes be justifiable from his knowledge of the undeserving character of the recipient of the bounty, in which case the money should of course be gladly restored to the original donor. In the present instance, however, when the lady afterwards went to the priest for the money, he only restored it under the compulsion of a threat, that, unless he paid it back, she "would publish the transaction in every newspaper in the city."

PRIESTLY ANTAGONISM TO LIBERTY OF THE PRESS.—The propensity of the Romish priesthood to employ the threat of ecclesiastical penalties to coerce refractory parishioners seems to be inveterate. In the *CHRISTIAN WORLD* for February we stated that in Belgium a venerable burgomaster was not long since told by his priest that he would refuse him absolution if he continued to subscribe to a secular journal which the ecclesiastic regarded with displeasure. It appears that the same tactics are practised elsewhere. The *Church and State*, of February 19th, 1873, states on the authority of the "Swiss Times," that the curé of Mitrav, in the canton of Fribourg, Switzerland, has notified his people that he will in future refuse to catechise the children of parents that subscribe to the obnoxious *Journal de Fribourg*.

There is a striking similarity between the strategy of Romanism in all parts of the globe. Even in the city of New-York the power of the priests is exerted as far as possible to exclude from circulation publications which may if read serve to enlighten their ignorant followers.—Many of our readers are aware that an excellent newspaper, the *Daily Witness*, is now printed in this city, with the acknowledged aim of furnishing the thousands who never see anything beyond their morning paper with healthy reading of a moral and even religious tone. Outspoken on all subjects, the *Witness* has not hesitated to express its reprobation of many Roman Catholic schemes, and to proclaim its adhesion to those great Gospel truths on which all evangelical Christians agree. For doing so it has incurred the special displeasure of the priesthood. A friend of ours who goes daily to and from Brooklyn tells us that for a long time it has been all but impossible to purchase the *Witness* at the ferries. No copies can now be obtained from any of the newsboys who formerly sold it. Curious to learn the cause of this circumstance, our friend made inquiries the other day of a newsboy, whose frank and open countenance gave him encouragement to hope for a

candid reply. The answer he obtained was in substance this : that the "prase" had told the newsboy's mother that he must not sell that paper. This incident only confirms what we have long known, that the worthy editor and proprietor of the *Witness*, Mr. Dougall, has from the first encountered the greatest difficulty in finding newsboys on account of the determined hostility of the Roman Catholic priests—and has been compelled to offer very considerable prizes in money to secure the circulation of his paper. And this when no attempt has ever to our knowledge been made by any Roman Catholic priest to prevent a newsboy from selling the vile and obscene weeklies with which our city is unfortunately cursed! It is wonderful that the Romish clergy does not learn that however effectual such measures may once have proved, when education was less generally diffused than it now is, all arbitrary effort to suppress dissent from their own views will now only recoil upon its authors. Not only in Europe but in Mexico, and in Central and South America, the censures fulminated from time to time against all Roman Catholics that dared to read some book or paper containing doctrines or statements deemed heretical by the hierarchy, have uniformly conduced to give it a wider circulation and to insure it a more thoughtful and candid examination.

WHAT WILL SATISFY THE ROMAN CATHOLICS?—The failure of the Irish University Bill in the British House of Commons, on the 12th of March, draws renewed attention to the demands of the Irish Roman Catholic Hierarchy. Here was a bill that proposed to establish a large and comprehensive University, for whose benefit the wealthy King's College, Dublin, was to be robbed of a part of its revenues, and which was in addition to be liberally endowed by the State. All existing colleges in Ireland were to be subordinated to it. It was to be strictly unsectarian. No religious tests were to be required. Adherents of any church were eligible as members of its governing council, its corps of instructors and its body of students. Not only were no lectures to be given in theology, but even those branches of education were to be excluded from its course with which religion has more indirectly to do,—as, for instance, moral philosophy and modern history. But every religious sect was invited to supplement this deficiency by teaching these studies to the students belonging to its communion.

It would appear that such a bill must surely command the approval of all legislators, excepting those who still clung to the interests of the recently disestablished Church of Ireland, and those who were jealous for the prosperity of the older college, which was to be shorn of a considerable part not only of its riches but of its prestige. And yet when the bill on which the Gladstone ministry had staked its very continuance in power was defeated by a scanty majority of *three* out of 571 votes,

it was found that *all the Roman Catholic members to a man had voted against!* What was the reason? Simply that a University affording equal rights to all was not what they wanted. They made the demand for separate education—for a *Roman Catholic University*, to be endowed by the State, in which none but Roman Catholic prelates and laymen should govern, and none but Roman Catholic professors instruct. It was a repetition of the old story of our Public Schools. In these the mere exclusion of the Bible, so far from satisfying the Romanist, is only a step toward the attainment of his desires. These are nothing short of the support of his sectarian schools by the public treasury. Our people are not yet prepared to concede this exorbitant pretension, and we trust the time will never arrive when they shall be induced to acquiesce in it, led by the sophistries of interested demagogues. We are much mistaken if even in Great Britain the Roman Catholic priesthood have bettered their prospects by causing the rejection of what seems to have been a very fair proposition.

Mr. Tuckerman and the Late Jonas King, D. D.

BY REV. HENRY M. BAIRD, PH. D., PROFESSOR IN THE N. Y. UNIVERSITY.

THERE are some statements in Mr. Charles K. Tuckerman's "Greeks of To-day," reviewed in the last number of the *CHRISTIAN WORLD*, which I desire, for the sake of the dead, to correct. I refer to his remarks concerning the late Jonas King, D. D., and particularly to that excellent man's trial in 1852, on the charge of having reviled the creed of the Greek Orthodox Church in discourses delivered in his own house during the preceding five years. Happening to be a resident of Athens at the time, I was present at the trial, and was personally cognizant of all the circumstances attending it. My account of the entire transaction in correspondence with a New-York journal was laid before Mr. Webster, and led to the dispatch of orders to Mr. Marsh, at that time Minister Resident at Constantinople, to proceed to the Greek capital and investigate the alleged perversions of justice of which complaint was made.—On Mr. Marsh's arrival I acted for a time as his assistant in the examination and translation of the legal documents pertaining to the case. I can therefore speak from personal knowledge when I say that the Greek representations upon which Mr. Tuckerman evidently bases his view of the trial are altogether erroneous.

THE PROSECUTION.

Dr. King was brought before the Plemmelodikion, or Criminal Court, for simply promulgating in his Sabbath morning discourses commonly received Protestant doctrines, as contradistinguished from those of the Greek Church—for asserting, e. g., that the Virgin Mary was a mere

woman, and that the elements, after their consecration in the Lord's Supper, were still bread and wine. These expressions the prosecuting attorney and the court adopting his views chose to construe as "malevolent," and on this ground he was indicted and found guilty of reviling the Greek religion. The Romish priest officiating every Sunday in his own chapel, might, as a Greek newspaper at the time observed, have been indicted with equal propriety for the same offence. If, as Mr. Tuckerman says, "the whole judicial proceedings appear to have been instituted out of deference to public opinion," it was the public opinion not of the intelligent and liberal, but of the superstitious populace, under conduct of the priesthood, which would tolerate no dissent, and suffer no attempts to enlighten the minds of the people respecting the errors of their faith.

Mr. Tuckerman says little of the mockery of justice by which the trial was characterized, and for that little he half apologizes. He would have done well to quote the deliberate judgment of Mr. Marsh, in his report to the Department of State, published by Congress, that "the legal tribunals of Greece had been guilty of an abuse of the principles of justice, and a perversion of the rules of law, as flagrant as any that ever disgraced the records of the Star Chamber." Or he might have cited the comments of the *Courrier d'Athènes*: "We cannot forbear from marking with reprobation all that occurred in the court-room The lawyers were at every moment interrupted by vociferations, while the remarks of the prosecuting attorney were greeted with loud applause. Could not a little more, we will not say severity, but impartiality, have repressed such manifestations, so contrary to our manners, to the dignity of justice, and to the spirit of toleration that characterizes and does honor to the Greek people?"

THE IMPRISONMENT.

Mr. Tuckerman is mistaken when he asserts that "out of deference to Dr. King's nationality and personally good character, the sentence was not executed." The sentence was originally fifteen days' imprisonment and banishment from Greece, but the Areopagus reduced the term of imprisonment by a single day. Now all that his enemies wanted was the execution of the latter part of the sentence—his banishment from Greece. That this part was not executed was due to the circumstance that providentially Dr. King was Acting Consul of the United States, and that as such he at once sent in to the Minister of Foreign Affairs a solemn protest against the unjust sentence pronounced against him.—The Greek government, deeming discretion the better part of valor, concluded to wait and see what notice the United States would take of the affair, and were doubtless glad that they had done so when the frigate *Cumberland* and the steamer *San Jacinto* successively reached Piræus. The former under Commodore (now) Admiral Stringham, entered port

with shotted cannon, ready to enforce the instant release of Dr. King, should he be in prison, and both vessels gave him the customary consular salute of guns on his first going on board.

The reason why the Greek government was reluctant to execute the sentence of imprisonment was a very simple one. Greek law provided that a person condemned by a lower court would appeal to the higher only while undergoing his sentence. It also specified the number of days within which the appeal could be taken. Now, evidently with the view of cutting off Dr. King's chance of appeal, the prosecuting attorney deferred day after day to demand his incarceration, until at last Dr. King was himself compelled to call upon him to execute the sentence! Had he not done so the Greek government would doubtless have replied to any remonstrances which the United States might have addressed to it, that Dr. K. had neglected the recourse which the statute provided, and would have refused to interfere with the regular course of law. Yet, at a later stage in the proceedings, the Greek Minister of Foreign Affairs had the effrontery to maintain that Dr. K.'s was a voluntary imprisonment! The imprisonment was, as Mr. Tuckerman implies, more formal than serious. But, as I was an hour or more with the missionary in the *Medresej*—the old Turkish school-house which had been converted into a jail—I can testify that it was a little more than “walking Dr. King into one of the doors of the prison and out of another door,” and that he had ample time not only for “dating” but for “writing” a letter from his prison.

GREEK GOVERNMENT RESPONSIBLE.

From beginning to end the conduct of the Greek government in connection with the trial was shabby in the extreme. From a careful examination of all the facts I could not avoid coming to the mature conviction that the Greek ministry so far from yielding reluctantly to the pressure of the people, was itself if not the instigator at least an abettor of the unjust prosecution. It was notorious that the judiciary appointed by and removable at the will of the government were only too ready to act according to the desires of the cabinet. The government was at this very time depriving Dr. King of his rights respecting a piece of property in the city of Athens, which, on one pretext after another, they had prevented him from using for about twenty years—refusing on the one hand to take it absolutely and award him due compensation, and on the other declining to permit him to build upon it or dispose of it. It is impossible to avoid the inference that the government would have been very happy to banish Jonas King with his troublesome claims for justice.

DR. KING VINDICATED.

I am confident that few that knew Dr. King well will agree with Mr. Tuckerman's estimate of his character. That he had an “iron will” no

one can deny. It was this iron will, sanctified by a remarkably entire consecration of his powers to God and His service, and accompanied by a full consciousness of the uprightness of his intentions, that enabled him to weather repeated storms of persecution, such as it has happily fallen to the lot of few missionaries in our time to endure. But he was neither "intolerant" nor "dogmatic," unless it be intolerance and dogmatism to have strong convictions and to maintain them with firmness where they are impugned.

[From the London "True Catholic."]

*The Gospel and the Latin Races.**

BY PROFESSOR ROSSEEUW ST. HILAIRE.

ONE of the most striking proofs of the progress of materialism is the ever-increasing importance which, in these days, is attached to questions of race and of climate, and to the influence of these two agents upon the moral and religious life of nations. In the last century it was to climate that the greater share of this influence was ascribed, and we know to what an extent Montesquieu pushed this notion. In our times, on the contrary, the question of race is predominant, and that of climate has been thrust into the background. Plausible theories are every day invented to prove to us that such a race is inevitably predestined to believe, such another race to be skeptical; this race to serve, and that race to rule; that every religion has its geographical limits rigorously marked out upon the globe, and beyond which it has no power to advance; that Islamism, for example, cannot pass a particular degree of latitude without being arrested in its progress by Catholicism, which, in regions beyond this point of contact, must inevitably be in the ascendant, and that Catholicism, in its turn, cannot advance northward without encountering Protestantism, which, to the ices of the pole, will forever bar the way against it.

It is time, for the honor of the truth, which is not restricted to any period in time, nor to any country on the globe, to expose the fallacy of these false theories, which attempt to stereotype history, and to subjugate the free play of human volition to the action of arbitrary laws.—We will, however, be just, and, whilst contending for the freedom of the will, make proper allowance for the action of race and of climate, which undoubtedly weighs somewhat in the scale, and the influence of which we wish neither to overlook nor to exaggerate. Yes, we have never pretended to deny that there does exist a sort of *pre-established harmony* between a certain religious form—more sensuous in proportion as we de-

* Translated from *L'Eglise Libre* (Nice). The author, not the translator, is responsible for the use of the word *Catholicism*, as signifying the Romish faith.

scend towards the South, more spiritual as we ascend towards the North—and the races which, having for many ages been subject to its too real action, allow it more or less to predominate in their religious life. This may be the rule, if you will ; but the exceptions are so numerous, that, far from confirming that rule, they seem to be doing their best to disprove and contradict it. Thus, for example, Ireland, situated under the latitude of Puritan Scotland, shows us the most fetish-like and degraded type of Catholicism to be found on the surface of the globe. Again, in the south of France, and under the bright skies of Italy, our Alps have been the cradle and the indomitable asylum of the most severe and spiritual Protestantism which has ever existed, even in the north of Europe. Lastly, in Spain, upon that natal soil of the most aggressive and the most ferocious Catholicism, it was in frivolous and gay Andalusia that the noble Reformation movement of 1559, so soon burnt out by the fires of the Holy Office, had its rise. It was thence, too, that, three centuries later, Protestantism, re-arising from its ashes, set forth on its march to conquer the Peninsula !

Is it not to build upon the sand thus to construct theories, which are in this manner falsified by facts ? We most fully concede that Islam must be limited in range, since, having falsehood as its basis, it cannot, like truth, grow and prosper in all climates. But let these theorists tell us, if they please, where the zone of Protestantism commences, and where that of Catholicism ends. Are not the ancient boundaries being everywhere displaced ? The fact is that Christianity, in its eternal youth, alone possesses the power of adapting itself to all races, and of living in all climates. Was it not from the narrow and sterile land of Judea that this magnificent movement, radiating and expanding in every direction, first originated ? Has not that movement contended with sun worship for possession of the shores of Arabia, with Dualism for dominion over Egypt, and with Polytheism the most degraded, for mastery over Greece and Rome ? And in our own days, in that missionary effort almost as noble as that of the apostolic days, when we can almost behold the angel of the Apocalypse bearing in his arms the everlasting Gospel, to preach to every kingdom under heaven, let any tell us under what skies and by what race the good news of salvation has not been received with joy ? Beneath the heat of the torrid zone, and under the snows of the pole, it has always found, it still finds, power to take deep root. Everywhere—whatever may be the language, the color, the climate, or the race—there is, between the Gospel and the heart of man, that mutual, that secret understanding which Tertullian has defined in his beautiful eulogy upon the human soul when he asserts that it is “naturally Christian.”

Certainly, we dispute neither the zeal of the Catholic missionaries, nor their devotedness (often put to the most cruel proofs), nor the Holy

boldness of their missions, older by many centuries than those of Protestants. But what they lack, and what all their devotedness can never make up, is the Gospel itself—that Gospel which they must both announce and proscribe ; which must be the basis of their preaching, but the perusal of which they must prohibit—that Gospel of which they have retained the name, but renounced the spirit ; thus depriving themselves, when they enter on the combat, of their most powerful weapon.

There is in the Evangelical faith such a power of expansion, it stands so far above all influences of race and climate, that we hesitate not to say that to it alone belongs the future. Catholicism now withering away, like an ill-conditioned plant, in that privileged zone where Christianity was born, has indeed been able to abstract its vital forces, and to falsify its whole development ; but it has not been able to dry up the spring whence salvation is always ready to flow, and whence life may ever be renewed. The three great races of the South—those of France, Italy and Spain—have been disinherited by Romanism of their rich future, and have suffered themselves to be either degraded by superstition or led astray by infidelity. The Gospel which makes men free, driven back towards the North, has taken root beneath the frosts of the pole, and there has diffused light, warmth, and life.

But there is a place for all nations at the banquet of their common Father, and no one of His children is for ever excluded from the paternal inheritance. The season of the Latin races has not passed away for ever ; it would be more just, from the Gospel point of view, to say that it has not yet come. Let us leave these races—privileged in so many ways, but for whom the most beautiful gifts have too often been but snares—to draw their supplies once more from the true source of regeneration, and then only shall we know all that they can do. Then under the natal zone of the Gospel, we shall see its work amongst those who first received it, but who have not known how to keep the treasure. Should the Latin races learn how to break with Catholicism, and enter, in their turn, upon a new career, what a noble use would they not make of these rich gifts of which, hitherto, they have not known how to take advantage !

[From New-York Observer.]

*Mrs. Gould in Rome.—A Sketch of her Work.—A
Brave Woman.*

BY HENRY DAY, ESQ

[This article is one of "*A New York Lawyer's Letters from Abroad*," which are now appearing weekly in the *New York Observer*. Its subject-matter is so interesting, and withal lies so entirely in the line of the great work of Protestant evangelization, to which this Magazine is devoted, that we shall need no apology for pre-

senting it entire to our readers. We do this, also, the more cheerfully, because of a personal acquaintance with Mrs. Gould, which enables us to add our own confirmation of all that is here said in regard to her singular self-sacrifice and true Christian heroism in the inauguration and conduct of such a work in the midst of so many difficulties. We hope many and generous remittances will be forwarded, as indicated below, or should our donors prefer to make us the medium for the transmission of their offerings for Mrs. Gould's school enterprise, we will gladly accept the trust.—*Ed. Christian World.*]

THE readers of the *Observer* are not entire strangers to Mrs. Gould, the wife of Dr. J. B. Gould, of Rome. With great tact, without noise, without inveighing against Catholics, exciting as little opposition as possible, removing prejudice by her kind and Christian spirit, she is steadily pursuing her work as the pioneer of Protestant schools in this city. All bluster and pretension and calling hard names she has wisely avoided. She has shown the wisdom of the serpent and, in the true sense, been all things to all men. Yet without being in Rome no one can fully appreciate the importance of her work. Standing here in the capital of Italy, in the centre of the Papal power of the world, with the frightful evidences of its tyranny, its repressing and degrading influence on the minds of a whole nation every where before you, you can better understand the value of schools and an open Bible among the young.

Italy is waking up from a sleep of ages; is bursting the chains of superstition and ignorance which have bound her hand and foot. But still it is a mighty contest. The Church with its vast army of priests, monks, and supporters, is determined to prevent, or at least to contest the education of the common people.—They mean still to keep the popular mind under priestly influence, to keep them away from the Bible.

Just at this place then, and at this juncture, every school opened which teaches the Bible, and every Protestant church organized, where the Gospel is preached, has a double influence: First, it is at this capital of Italy and the Papacy an open assertion before all the world of the sacred right of liberty of conscience and of private judgment, and a protest against all ignorance and priestly tyranny. If we can do this at Rome, it is a step forward in liberty and progress which will never be retraced. Secondly: the personal advantages of such education to these poor people, every one can see. It is beginning the reformation of Italy at the right end. Educate the children of Italy, and give them the Bible to read, and we need fear Popery very little. The influence of the priests over the adult population must remain more or less strong. But the hope of Italy is with her youth.

Mrs. Gould, from her long residence in Rome, has appreciated the importance of this juncture, and has seized this opportunity to begin a great work. While the Pope barred the gates of Rome against the Bible and the school, she began her work of teaching in Florence. To use her own language, she cast her bread on the waters of the Arno, hoping after many days to find it upon the Tiber. As soon as Victor Emanuel entered Rome, she gathered her school of girls in the Papal capital. The work has grown on her hands. Her first school established in 1871, soon numbered 130 scholars. The children were taught the elements of arithmetic, natural philosophy, history, geography, and receive every day instruction in the Bible. She says: "My aim is to make my children Christians; to fit them for life's duties, and teach them the life and precepts of Jesus Christ."—They are also taught to sew and use the sewing machine. Industrial classes are

formed under the charge of the matron, who is engaged with them from eight in the morning until six in the evening. There are classes in drawing, in English, and in singing. Some are being fitted to become teachers.

Mrs. Gould has introduced the Kinder-Garten, much to the admiration of the Italians. There is a Sunday-school also connected with the day-school, which nearly all the children attend, and also the mothers of many of them. No one knows the labor and self-denial with which Mrs. Gould has prosecuted this noble work. Daily has she been obliged to be in the schools to direct every thing, and though feeble in health, she has pursued it with the most indomitable energy and perseverance. The quarters where she first established her school became overcrowded and unhealthy, and she was obliged to seek better accommodations in another part of the city. This she did after turning over her first school to the care of the church of the Waldensians, which is still sustained by them. She opened a new school last fall in Palazzo del Governo Vecchio. But it was with great difficulty that she could hire rooms. There is a secret society at Rome composed of all classes of men, women, and monks, called the "Society for the Promotion of Catholic Interests." The secret agents of this society are all over the city, and whenever an application was made for rooms it was found before the contract was signed that the landlord had been intimidated by threats, or that this society offered him more for the rooms than Mrs. Gould could pay.

The most outrageous slanders were circulated against her also, and horrible motives in keeping this school of girls were imputed to her. Even the persecution went so far that the Catholic papers took up these stories and circulated them. But these slanders Mrs. Gould refuted, and with a courage worthy of her cause, she obliged these papers, on penalty of suit, to publish her refutation, which they did, and since that time they have not molested her. Not only has the personal labor of these schools come upon Mrs. Gould, but she has been obliged in every way to seek the means of defraying the expense of them.

She is the correspondent of the *New-York-Observer*, and when wearied and worn-with care, anxiety and labor, she has been constantly obliged to write to raise funds for the schools. As a visitor at Rome, and having seen her schools and the great good she is doing, I cannot withhold my admiration of her self-sacrifice, and of her great work, and my earnest desire is that she should be sustained by the sympathies and contributions of her friends and the friends of Italy in America. She now lies sick in bed and has been there for weeks worn out by her labors, but she is still unconquerable. [The gratifying news of her restoration to health has since been received.--*El. Christian World*]

She is writing, planning and directing her work. She has recently obtained the services of Miss Ellis, the former preceptress of Mount Holyoke Seminary, Massachusetts, who is now here, and who will assist in the management of her schools. Mrs. Gould has determined to open another school in another quarter of the city, into which she intends to gather children of a higher grade than those she has heretofore taught. Her present school, however, is to be kept up. This will make two large schools which she will have under her charge. Her new school will be divided into different departments, and for its use she has engaged large rooms at an expensive rent. Mrs. Gould has also, in connection with her school, what may be called the beginning of an orphan asylum. Her statement to me is as follows:—

"I expect to keep the two establishments in different parts of the city; to have in each, day and Sunday schools, and in one, industrial classes, to which others than the members of the day schools will be admitted. I shall have a Sunday-school for teaching reading and writing to adults, and if 50,000 francs are raised, I shall have an evening-school for adults several evenings of the week. If possible, I should open this in a third quarter of the city, and after a little, if things seemed promising, I would start an inexpensive day-school in the same place, which would of course bring about another Sunday-school for children.—With this sum the maintenance of my little home is also included. I have at present but four children in it, but I shall double the number as soon as we remove to our new quarters."

Other teachers will be required. All this means work, but it also takes money. Mrs. Gould tells me her treasury is utterly exhausted, but she believes that God and her friends will not forsake her, and I hope sincerely all Christians in America who have an interest in the regeneration of this beautiful land will aid her. If they could stand here and see the courage, the self-sacrifice, the faith and success of this feeble woman, they would not leave her to fight this battle alone against priestly tyranny.

She has her admirers here. The Duke of Sermonetta, who is second only to the King in rank, is one of her subscribers and earnest supporters. The Minister of Public Instruction recently called on her to express his approbation of her course, and the Princess Margaretta, wife of the Crown Prince, recently invited Mrs. Gould to call on her. The Roman municipality also subscribes to her schools. This, however, expresses only the feelings of the liberal Catholics, who believe the Bible can do no harm. The Jesuits are alarmed at her success, and they have determined to thwart her plans. They have found that slander and opposition do not intimidate the little American woman, and so they are now to attack her with her own weapons and on her own ground.

The irrepressible conflict has commenced between light and darkness, truth and error. The heaven of truth has begun to work.

The following article, just published in the *Swiss Times*, of Rome, shows what is the form this contest is taking:—

"THE PROTESTANT FREE SCHOOLS.—The strongest evidence the friends of this movement can desire in proof of the good results of their work, may be seen in the establishment of opposition schools by the Catholic Church in the immediate vicinity of Protestant schools. The Society of S. Francesco Saverio has been established in order to place a Roman Catholic institution in close proximity to each Protestant school established in Rome. The Marchioness Genovellia Patrizi has accepted the position of president, and will, we are informed, devote her time personally to the control of the school to be opened in opposition to that of Mrs. J. B. Gould. The Chapter of St. Peter's has voted the Marchioness three hundred lire per month towards the maintenance of her free school, and she intends giving the children a dinner every day as an inducement to prevent their attendance at Mrs. Gould's school. Now is the time for the friends of Protestantism to give substantial aid to the work of education in Rome."

When the Catholics, in self-defence, are obliged to open schools, enlist the first ladies of the city and the Pope in the work of education, to save their children from our schools, we may congratulate ourselves that the battle is half fought. But shall this brave woman now be left to fight this battle alone? Instead of yielding, she has determined to enlarge her school. Her expenses are many thousand dollars per annum, and much greater than last year. I have examined her estimates for the coming year, and I can testify to the economy

with which all funds are expended, and to the great good she is doing, and I earnestly hope her countrymen will not allow the enemies of truth and education to triumph over her, and her enterprise to fail for want of means. Her schools are undenominational, and Christians of all classes can consistently aid her. Contributions can be sent to William E. Dodge, Jr., No. 19 Cliff street, N. Y.; to Edwin Lamson, 66 Sears' Building, Boston; or to Dr. J. B. Gould, 107 Via Babuino, Rome, Italy.

MISSIONARY INTELLIGENCE.

Central Mexico.

BISHOP GILBERT HAVEN, of the Methodist Episcopal Church, now in Mexico City for the purpose of exploring the mission-field into which his Church has decided to enter, and of securing a proper church edifice, writes to the *New York Christian Advocate*, of February 27th, 1873, a letter conveying his first impressions in the capital. He gives, together with other interesting matter, an account of his visit to the Church of San Francisco, where he witnessed the worship of the native converts won from Romanism under Rev. Dr. Riley's labors. Here is Bishop Haven's statement:

"The morning after my arrival opened as every morning does here—bright, mild, charming. The bells rang merrily, and my spirits were in corresponding mood.

VISIT TO THE CHURCH OF JESUS.

"The Church of Jesus drew my steps to its door. This Church worships in a chapel of the old Church of San Francisco. You pass through a garden full of beautiful shrubs and flowers in full bloom and leaf, making the courts of the house of the Lord fragrant with these lovely creations of the Lord. This garden is about thirty feet wide by a hundred long. Our Lord lay in a garden of like sweets. Here he dwells to-day. The chapel we enter on the side near its lower end. It is high, arched, prettily frescoed about the altar, and is

seated with chairs for about four hundred. It is nearly full. The worshippers are mostly native—not over ten or fifteen Americans being present. They are dressed mostly with some attempt at cleanliness—their garb of the week being changed for the Sabbath. A few are in the soiled clothes of their daily toil. They are dark-colored, Indian in whole or largely, and all sit as promiscuously as they ought to do in more enlightened congregations. They are singing 'lustily.' John Wesley would have declared that they kept that word in the Discipline. They all sang, and sang with all their might. I never heard camp-meeting excel them in this heartiness and gusto. The words were simple and sweet, and the tunes likewise. None of them were familiar till the last one, in which I detected an air I had known; and, after a little, found it was 'I'm a pilgrim, I'm a stranger.' I give you a verse of this. You can all sing it, and will find it not difficult to translate. It begins, 'I am going to heaven—I am a wanderer—to live eternally with Jesus.'

"'Voy al cielo, soy peregrino,
Viveri eternamente con Jesus.
El me abrio ya veraz camino
Quando murio por nos otros en la cruz.
Gloro.

"'Voy el cielo, soy peregrino,
Viveri eternamente con Jesus.'

"They sung some four or five times—as often as in one of our prayer-meetings—intermingling their hymns with prayers read by the minister from a small pamphlet, with readings from the

Old and the New Testament Scriptures, four Psalms, and a short, earnest sermon on the Wise Men. . . . The two ministers who officiated wore white robes; one of them was white, and one an Indian. . . . I was gratified above my expectations at the spectacle. The bedizened altar furniture was gone, and an open Bible occupied the place of the idolatrous host. . . . Whatever the ultimate form of this movement, it undoubtedly has the right beginning—Jesus Christ himself being the chief corner-stone. . . . The Virgin is not here. . . . It is noticeable, too, as an incident of this movement, that they all are so full of song. The Roman Catholic Church does not cultivate or allow in its service congregational singing. It is as gay of plumage as tropical birds, and as songless. A trained choir gives elaborate masses and compositions with wonderful power in a few great centres of its worship, but its people do not sing. These converts are full of song."

A PRAISE MEETING.

One evening Bishop Haven stepped over to a chapel opposite his hotel, where one of the Protestant congregations had been holding service in connection with the "Week of Prayer." He says:—

"It was after nine, and the regular meeting had closed. But there stood a group of twenty or so in the upper corner, 'going it,' 'like a corner after a revival meeting, in these same songs of Zion. Their leader appeared to be a young white brother of twenty; the regular pastor was not present, and they all put in with all their heart and voice, a few sitting about on the benches enjoying the exercise. It was so perfectly Methodist that I wanted to go in to the centre and tell them it seemed just like home. But a slight difficulty, such

as troubled Zacharias on one occasion, and which would last about as long if I stayed here, prevented my making myself known and helping on the melody. I might have sung, however, for the tune I had heard the Sunday before, and the words I could pronounce if not translate. The favorite hymn, which both congregations sung with great gusto, has this for its chorus:

"'No os detengais, no os detengais,
Nunca, nunca, nunca;
Christo por salvamos dió
Su sangre cuando El murió.'

"The way they bring out the 'Nunca, nunca, nunca,' is a lesson to many a languid and fashionable quartette and choir—a feebleness that has replaced and half destroyed our hymnal vitality. A half dozen who sing only a trifle better than the congregation take away its office. Let these Mexican Christians lead them back into the divine way. They allowed a duet to be sung by two or three voices at San Francisco, and the whole congregation joined in the chorus. It was an inspiration and a lesson to our degenerate worshipers."

Italy.

A NEW PROTESTANT JOURNAL AT PISA.

THE *Fede e Scienza* (Faith and Science) is a new Evangelical Italian weekly, published at Pisa, under the editorial supervision of Professor Paolo de Michelis, moderator of the late Synod of the Free Italian Church held in the city of Rome. The first number appeared in January last. Thus far it seems to deserve a place beside the *Chiesa Libera*, the *Eco della Verità*, and the other very creditable Protestant journals by means of which the Christians of Italy are endeavoring to reach their Roman Catholic countrymen.

THE "EVANGELICAL METHODIST CHURCH"
IN ROME.

THE fifth number of the *Fede e Sci-*

enza contains a long report on the progress of the "Evangelical Methodist Church" in Rome, during the year 1872, by its pastor, Rev. Francesco Sciarelli. In an external point of view the great event of the year is the long desired acquisition by the Church of a place of worship of its own. A large building, four stories in height, fronting upon three streets, and opening upon an interior court, has been purchased in a most desirable neighborhood, where the population is of the middle class and sympathizes with progressive ideas, and to which access is easy from the Piazza Colonna, and other important centres. In a city of such magnificent distances in proportion to its population, this is a matter of moment. The clerical party were not a little chagrined when they found that Protestants had thus secured the *Palazzo Massa*, directly opposite the *Vicariato*, or residence of the Cardinal Vicar—the Pope's late viceregent in the government of Rome. There being no help for it, all they could do was to publish insulting articles in the *Unità Cattolica* and in the *Journal de Rome*, to the latter of which journals Rev. Henry Piggott playfully replied: "If it had been possible to choose between the Palazzo Massa and any other building offering the same advantages, but more distant from the Cardinal's residence, we would certainly have accorded the preference to the latter, since we have no wish to be in the shadow of any one whatever (*far ombra a chicchessia*)."

During the past year the meetings have grown considerably, although they are still attended by a comparatively small number. The gatherings which call forth the largest audiences are the so-called "Evangelization" meetings on Sabbath evenings, and the course of historical lectures on the lives of the

Popes every Thursday evening. It will be remembered that it was Mr. Sciarelli's notice, inserted in the *Capitale* of February 1st, 1872, that he would prove that "St. Peter never was in Rome," and giving any priest who chose the liberty to argue the point with him, which occasioned the now famous discussion held with the Pope's sanction on the evenings of February 9th and 10th. Sciarelli, Gavazzi and Ribetti were the speakers on the Protestant side. Their success is best evidenced by the fact that the Pope ordained a solemn *triduum* to be celebrated in the Church of St. Peter's in reparation for the offence done the Apostle's memory by the controversy, and forbade the clergy to enter into any future discussion with the Protestants.

The Methodist Church in Rome numbers 58 communicants and 10 probationers. Of the impression its services produce upon Italian eye-witnesses, we may gain some idea from the lines a Roman Catholic correspondent wrote to the "*Piccolo Giornale di Napoli*:" "Of persons coming from mere curiosity there was no one beside myself; for at the moment of singing hymns, all rose with one accord, men and women, and sang with an exhibition of feeling which is enough to provoke the envy of our mechanically worshiping bigots. There were ladies and peasants, women of the humblest station, old men and children, all seated without distinction on the democratic wooden benches. A carabineer and a corporal sang with the rest, and showed what a degree of liberty is enjoyed in the Italian army."

Greece.

Athens.—Rev. Dr. Kalopothakes.

UNDER date of February 8th; Dr. Kalopothakes writes of the recent celebration of the Lord's Supper for the second time in the new Greek Protest-

ant Church. A very gratifying circumstance was, that a young Greek lady joined the church after making a public profession of her faith. Her piety seems to be deep and unaffected. Dr. K. says:—

“We have had the communion twice since the opening of our church, once in September last, the other time on the first Sunday in January. The first time we had several English brethren present, among them Mr. Bergne, the Secretary of the British and Foreign Bible Society, who assisted me in the services. This last time there were present several American clergymen, among them Mr. Campfield, Mr. Park of Maine, Mr. Maury of Rhode Island, an Episcopal minister, and others. Mr. Park took part in the distribution of the elements, then Mr. C. and Mr. M. followed with very appropriate remarks. And thus the exercises were very interesting and profitable to all.

“The work is going on well. After a severe effort to break us down, there has followed a respite, and we are again left undisturbed. The week of prayer passed off very well. We had a good attendance throughout, although most of the week consisted of working days. We issued invitations to all the Protestants in town. Several Germans, Englishmen, Frenchmen and Greeks attended our meetings.”

Chili.

In the Valparaiso *Record*, of January 17th, 1873, Rev. Dr. J. A. Swaney gives an extended account of a missionary tour which he recently made in the northern part of Chili. A noticeable feature was the welcome he received in a number of places in which Protestant worship had never been held. In many there is a considerable number of English-speaking inhabitants who might, we have no doubt, constitute the nucleus

of a Protestant-congregation. Thus at *Carrizal-alto*, Dr. S. states that there are *forty-four* persons speaking English, many of whom he visited on the afternoon of the day upon which he reached the place, preaching in the evening to *thirty* of them. “Our services were held in the [Roman] Catholic Church, which has long remained in an unfinished condition. I had my English congregation on the platform, and while I stood speaking with the Bible before me, there were beyond us, on the ground-floor, about *one hundred* of the native people, who paid respectful attention during the whole service. So far as I can learn, no Protestant minister ever held service here before. The same I found to be true in regard to *Panulcillo*, where, though the people had been visited by a Protestant minister, they had never before been favored with Divine service. Thus, during this tour, I have preached in two places where there was no other man’s foundation to build on.”

In *Guayacan*, Dr. Swaney found a promising work, the fruits of the zeal of a single layman. He says:—

“At Guayacan I addressed the Sunday School in the afternoon, and preached in the evening, to an earnest congregation of *eighty*. There were present at the Sunday School *fifty-one* scholars and *eight* teachers. It is well-known to many that *Mr. Thomas Francis*, in the absence of a minister of the Gospel, conducts Divine service in Guayacan every Sabbath. He also superintends the Sunday School, employs one night in the week in teaching the children the common branches of learning, and conducting a Bible class for the young people, and another night prays, converses and reads the Bible, with such as profess faith in Christ, or consider themselves members of the church. They are called a Society. Of the latter

description of persons I met *eleven* on the evening of my arrival, and had the privilege of conducting the exercises."

Dr. Swaney writes as follows respecting *Rev. Mr. Christen's* field of labor at *Copiapó*:—

"I find Mr. Christen at the head of a school of some forty scholars, preaching weekly in Spanish to a congregation averaging forty in number, preaching every Thursday evening in English to a congregation averaging, in number, eight adults and four children, and conducting the organ at all times of public worship. It seems to me no man should have all this work to do. If it be admitted that a man here and there can do the work of two or three men, yet, as a rule, preaching the Gospel is enough to employ the whole strength of the mightiest man, and something similar may be said of teaching school. Moreover, as a rule, in doing double work the man suffers and the work suffers.

"Emigration and death have lessened both the school and the congregations. There are signs of promise, and it is evident that native character, in many instances, is being well molded under the influence of Mr. Christen's teaching.

"I have before me a printed prayer, which was put into circulation about the first of this month by a cleric of *Copiapó*, in which, among other things, *Mary* is besought so to influence her divine Son that 'he may not permit in our country the spread of the lamentable error of Protestantism.' It is not probable that the Son of God will allow such prayers to interfere with Protestantism, especially as long as it encourages pure doctrines and good morals.

"*Sunday, 15th*.—I have spent my *third Sabbath* at *Copiapó*, preaching in the afternoon to a congregation of *thirty*, eight of whom were children,

and hearing Mr. Christen preach in Spanish in the evening to *forty* persons. There were more people at the door, during the evening service, than could have found seats in the house; the room is too small, and is very difficult to speak in.

"I mentioned a Society of believers among the English in *Guayacan*. There was formerly such a Society here, meeting weekly, as in *Guayacan*, to read the Bible, pray, and hold religious conversation. It is to be regretted that it has been discontinued. Societies of this kind in the communities of foreigners on this coast would be of great benefit to the missionary work.

"There is now no Sunday School in *Copiapó*, either for those who speak English or for those who speak Spanish."

In conclusion, Dr. Swaney writes as follows respecting the general hopefulness of labor, particularly among the English-speaking population:—

"From what has already been said, the importance of the English missionary work in the north of *Chili* will be manifest. Two ministers, occupying a portion of the ground I have traveled over, would have a large field. One might serve *Caldera* and *Copiapó*, making occasional visits to other places. The Rev. Mr. Christen, very wisely I think, has expressed himself strongly in favor of this, for his Spanish work demands all the time which he has been giving to the English work; and the people would meet with a sincere welcome any evangelical minister who could give his whole time to the English congregations. Another man might serve *Coquimbo* and *Guayacan*, making occasional visits elsewhere. This is certainly an important field, and one that ought to be occupied. There is plenty of work for a strong man. The kind of men needed for all this work is such

as the people are loth to part with in Great Britain, or the United States.

"Our Lord has bidden us pray for laborers; and it is a remarkable fact that, usually when laborers offer, the money to support them is forthcoming.

"While various denominations of Christians are represented in the territory I have indicated, it is pleasant to know that an evangelical minister of any denomination would be acceptable. At the same time, it is perhaps simple justice to all concerned to say, that the people have a preference, and, if this should be determined *by numbers*, it would undoubtedly be in favor of a dissenting minister. I have had a good opportunity of ascertaining the real state of things, and I here record it principally as a matter of history."

Hungary and Transylvania.

Pesth.—Rev. R. Koenig.

THE Rev. Mr. Koenig transmits to us, under date of Pesth, February 8th, 1873, the quarterly report of Mr. Riedel our colporteur in Transylvania. Combining the distribution of Bibles and other religious works with oral teaching and exhortation, Mr. Riedel sold, during the months of October, November and December, 161 copies of the Sacred Scriptures in the German, Hungarian and Roumanian languages, as well as 1,101 other publications mostly in the German language. Of the need and utility of such labors, Rev. Mr. Koenig says:—

"He has continued his work with his wonted energy and efficiency. I ought to remark that his *sales* are by no means an index of his efforts or the time spent in pushing his way through the mixed multitude in that far distant country. The result of the work of colportage in Hungary proper is very much more considerable, because the number of readers is larger, and the desire for literature

greater; but in Transylvania our efforts are more needed, because the laborers are not only few, *but rather next to none*, and the standard of religious life and education is very low. On that account I consider it of great importance to retain a man of Mr. Riedel's experience and reliable Christian character in that part of the country. Could you give me the means for another laborer like him, I would with gratitude accept the offer. Mr. Riedel has traversed the country, up and down, during seven years past, and by means of the printed page, as well as by preaching the Gospel in towns and villages, in pastors' and farmers' dwellings, in workshops and inns, within doors and by the road-side, he has sown the good seed of the Word broadcast, and the Lord's word will not return unto Him void. He has also collected a large amount of most interesting information in regard to the spiritual state of Transylvania's inhabitants, their ecclesiastical and social habits, and the state of education. If his gleanings could be collected, they would form a very interesting volume; but colporteurs never have, and missionaries can but rarely afford the time for bringing such jottings into a substantial shape. Mr. Riedel has visited *twenty-six* towns or large villages during the last quarter."

Mr. Koenig's remark respecting the backwardness of Transylvania in educational matters is fully borne out by incidents mentioned in the colporteur's report. In November he writes:—

"There is but little done [in the villages of *Kellnig* and *Retsch*] for the children in the way of education. The schools open at the beginning of November, but the holidays come in the same month. During the winter very few of the children attend school. Under these circumstances it is easy to understand how little progress is made. "On

visiting the schools in another town (*Preussen*, not far from Hermannstadt itself,) he found that both of the teachers were absent—in the chase!

The most encouraging sign which the colporteur met with was the fact that many were aware of and deplored their ignorance of spiritual things. "In the villages of *Kellnig* and *Retsch*," says Mr. Riedel, "I found

"A PARTICULAR DESIRE FOR THE WORD
OF GOD.

"The people borrowed money on every side from one another, in order to buy a Bible; and one could not resist the impression that the Lord was leading them through these trials [poverty and want induced by hailstorms and other untoward occurrences] to faith in himself." In another place he had much conversation with the pastor regarding the spiritual condition of the people. "He [the pastor] was sorry to have to confess that the whole of *Siebenbürgen*—*Transylvania*—

"LAY IN THE UNBROKEN SLEEP OF SIN."

In many cases the approach of the Christmas holidays made the people unusually desirous of purchasing copies of the Bible, and they welcomed the colporteur accordingly.

The saddest spectacle which met the eyes of Mr. Riedel was that of some places—unhappily there are very many such in *Transylvania*—where the very men who have assumed the spiritual direction of the poor people are themselves without apprehension of the Divine truth of the Gospel. Then it is again the lamentable story of the blind attempting to lead the blind. It is inexpressibly sad that anywhere within the bounds of Christendom such an incident should occur as that which Mr. Riedel so simply relates as follows:—

"There are some places where the people hear nothing of the pure word

of God. Take the following as an illustration. A Mr. Roth in *Orrossgold*, bought several tracts and a mission-map from me. I pressed him to buy a Bible, but he said he had no time to read it, and his wife did not care for it. The following day Mrs. R. bought a Bible in the absence of her husband. I had just received the price of it, and was urging her to read it with diligence and faith and the Lord would bless it to her, when the minister entered." [Mr. Riedel does not state of what church he was, but he seems to have been a nominal Protestant.] "The Bible was still lying on the table. He took it up, turned over the leaves for a little while and laid it down with the remark 'that the book of Jesus the son of Sirach [one of the books of the Apocrypha] was left out, and that

"THE REST WAS MERE TEDIOUS NARRATIVES."

"The woman fixed her eyes on me and exclaimed: 'There! Now can you blame me for not reading the Bible? Did you not hear the minister himself say that it was full of wearisome stories?' I frankly said that I was sorry to have heard him make use of such an expression, but I was persuaded that he had not read much of it, and certainly not in faith. It is easy to understand how difficult the work is among such people. The Lord have mercy upon the Shepherds, and bring them to faith in Him, that the flock may not be scattered and lost!"

WORK IN THE BETHESDA HOSPITAL.

Respecting the work of *Misa Sophie Wehn* in the Bethesda Hospital, at Pesth, Rev. Mr. Koenig writes:—

"Our Deaconess has steadily pursued her wonted work in our 'Bethesda Hospital.' We are in the habit of publishing an annual report which I shall send you as soon as it is printed. The substance of the report I shall send you

in the English language; we print the report in German and Hungarian. The number of our patients last year was between 400 and 500, *the vast majority of them Roman Catholics*. They all hear the word of God read to them on Sundays and every morning on weekdays. They all have the free use of our library, which contains a good store of religious and generally useful literature in various languages. Often they purchase a copy of the Bible, and every Wednesday I conduct a Bible expository meeting, which is attended by all who are well enough to leave their rooms. The average number of attendants is from fifteen to twenty, *among whom there is only now and then a Protestant*. The meeting, which opens and closes with a hymn and prayer, occupies three-quarters of an hour, and I invariably observe the greatest attention among my hearers."

HOME WORK.

Cincinnati.—Miss Schiller and Miss Furlier.

In her report for January, *Miss Furlier* writes:

"The severe winter has not lightened my burdens nor diminished my labor; for the industrial school has over *ninety* in attendance, all willing to work, and if idle, sure to practice mischief. To prepare and superintend the work, assistance is necessary. Materials for work must be procured, with reading matter for the children and their parents, and a constant round of lessons must be repeated, which by God's blessing, may prepare them to live to the honor of Christ in spite of the discouragements of a poor and irreligious home.

THE BEST GIFT.

"While bestowing little gifts on the scholars during the holidays, I spoke of the many bountiful gifts the Lord had given them, and enquired 'Now, chil-

dren, what is the best gift you can ask of the Lord Jesus?' All were very solemn and silent; then a little boy and a little girl answered with clear voices, 'A new heart.' 'Yes,' said the teacher, 'that is just the thing, and if you ask it of the Lord Jesus in faith, he will certainly give it. How many of you will ask him for this gift?' Nearly every hand was raised. The next Sabbath, about half the number said they had prayed for a new heart; and the Master knows how many of them bear His mark.

"My Sabbath class numbers one hundred and six. As they cannot read, instruction is oral. They are generally attentive. Forty-five or fifty new scholars have been gathered into other schools during the month. More time than usual has been devoted to meetings for prayer and religious instruction where I might hope to be useful."

During the month of February Miss P. continued her labors, visiting the Hospital on two occasions, and distributing some three thousand papers and tracts adapted as far as possible to the capacity and moral wants of the recipients.

Miss A. B. Schiller writes that, during the month of February, she visited about *ninety* families, a large number of them belonging to the Roman Catholic faith; in all cases she was permitted to hold religious conversation and to leave useful religious reading matter. She reports the interesting case of a young German woman, a patient in the Cincinnati Hospital, whom she was requested to talk to, as, on account of the woman's ignorance of the English language, no one had been able to converse with her about her soul's welfare. She was a Roman Catholic, but she declared that, although she had prayed so often to the Virgin Mary, the latter had not yet helped her. Miss S. endeavored to show

her the futility of prayer to a created being, and, turning her attention to God as the only being who can answer the petitions of his worshipers, begged her to address herself solely to the throne of mercy. She allowed Miss S. to pray for her, and with her, and the truth seems so to have sunk into her heart, that her longing inquiry soon became: "Will the Lord forgive me that I have been so wicked?"

Louisville.—Mrs. J. M. Sadd.

Mrs. Sadd writes (February 28th) very encouragingly respecting the work among the poor of the city of Louisville. She says:—

"Our Industrial School numbers 148 scholars, and was never more interesting. Every scholar must commit one verse from the Bible at every meeting. *Some who are forbidden to attend the*

Sunday-school receive the seed of God's word in this way. Ten years of sowing, watering with tears and enriching by prayer, will surely bring forth much fruit. We have seen scores of converts gathered, but we expect an hundred-fold! I know your prayers are ours still."

Mrs. Sadd mentions a little incident that illustrates the fear of the Bible and its study which the priesthood has studiously instilled into the minds of the laity:—

"A young lady in the Sunday-school, a Roman Catholic, requested her teacher not to visit her; for *that* would tell her mother where she was. They did not mind her roaming about or visiting, but the Sunday-school they could not consent to let her attend. They said, 'If you go *there* where they make so much of the Bible, you are lost.'"

LITERARY NOTICES.

History of the Kingdom of God under the Old Testament. Translated from the German of E. W. Hengstenberg, late Doctor and Professor of Theology in Berlin. In two volumes, octavo, each about 450 pp. Edinburgh: T. & T. Clark. Imported and for sale by Scribner, Welford & Armstrong, 654 Broadway, N. Y. \$3 per vol.

The second volume of this exceedingly valuable treatise has just come to hand, being Vol. xxxvi of the Fourth Series of Clark's Foreign Theological Library. It is the last and posthumous work of one who, for more than a quarter of a century, has been "thoroughly identified," both in England and in this country, "with all that is sound and honest and loyal in German theology." The Messrs. Clark have done good service in supplying such excellent English translations of his works. This eminent expositor was not less favorably known in his own country. For nearly a generation, he had occupied the

foremost rank in some departments of Biblical scholarship. The volumes before us are a worthy conclusion of his noble and sanctified life-work.

The *Introduction* treats of, 1. Nature, Extent, Name, Division, Import, and Method of treating the History of the Old Testament.—2. Sources of Old Testament History.—3. Aids to Old Testament History. Then, the History is divided into *Two Periods*; the first extending from Abraham to Moses, and the second, entitled the "Period of the Law," from Moses to the birth of Christ. As an opening to the "First Period," we have a very clear and succinct account of "The Condition of the Human Race at the time of Abraham's Call," and this is followed by Histories of Abraham, Isaac, Jacob, and Joseph, successively, and afterward by "Remarks on Government, Manners, and Culture," on "Religious Knowledge of the Patriarchs,"

and "External Worship or God among the Patriarchs." The "Second Period," occupying about one-half of the first volume and the whole of the second volume, is divided into *six sections*, with the following headings:—"Moses"; "History of Joshua"; "The Period of the Judges; from Joshua's Death to the Election of Saul"; "From the Establishment of Royalty to the Division of the Kingdom"; "From the Division of the Kingdom to the Babylonish Captivity"; and "Jewish History from the Captivity to the Destruction of Jerusalem."

From this description of the contents, the aim and scope of the work will be readily seen, and its value will be at once apparent to every student of the Bible.—No Theologian's library will hereafter be complete without it. The second volume also contains an "Essay on the Life and Writings of Hengstenberg."

The Books of the Chronicles. By C. F. Keil, D. D. Translated from the German by Andrew Harper, B. D. Edinburgh: T. & T. Clark. Imported and for sale by Scribner, Welford & Armstrong, 654 Broadway. 8vo. 516 pp. \$3.

This volume forms part of the "Biblical Commentary on the Old Testament, by C. F. Keil, D.D., and F. Delitzsch, D.D., Professors of Theology," and is now issued as Vol. xxxv, 4th Series, of Clark's Foreign Theological Library. It is not designed so much for popular reading as for an aid to Biblical criticism. The author's treatment of his subject is thorough, philological and systematic. After an explanatory Introduction, he divides the subject-matter of his commentary into four principal parts:—I. Genealogies, with Historical and Topographical Notes (1 Chron. chap. i-ix); II. The History of David's Kingship (chap. x-xxix); III. History of Solomon's Kingship (2 Chron. chap. i-ix); IV. The History of the Kingdom of Judah until its Fall (chap. x-xxxvi). Each of these four parts is then subdivided, and treated under topics, as indicated by the text. Students of Scripture will find this a valuable addition to their critical helps.

George Paull, of Benita, West Africa. A Memoir. By Rev. Samuel Wilson, D.D. Philadelphia: Presbyterian Board of Publication. 16mo, 288 pp. \$1.10.

We are told in the Preface to this book, that it "has been prepared mainly for the young, and our earnest prayer is that God's blessing may rest on all who read it. It consists chiefly of Mr. Paull's letters, written to relatives and intimate friends, with the usual freedom and familiarity of correspondence, and without the remotest idea of their publication." Mr. Paull died at the early age of twenty-eight, after only a little more than a year of missionary life, in the dark land whither his zeal to save souls led him. But his life was an earnest and a happy one, and a sweet aroma of spiritual enjoyment is exhaled from some passages of his correspondence, such as the following: "I know that I could still be happy here in my work, and in the comforts God can bestow, were I assured that I had not a friend on earth. They greatly mistake who think it a dry and dreary life to be a Christian. It is dry and dreary to be full of peace, to be perfectly contented and happy wherever God places you, or with whatever he sends you, to be ready for either life or death, rather, indeed, preferring to die than to live, then it is dry and dreary to be a Christian." He was permitted to work for the Master only a brief time here, but he has entered upon another and more joyous service which is without end.

Trye's Year Among the Hindoos. By Julia Carrie Thompson, author of "Aspinridge," and "Life in Narrow Streets." Philadelphia: Presbyterian Board of Publication. 16mo, 320 pp. \$1.25.

In the form of letters, purporting to have been written by a youthful traveler, named Trye Grafton, we have here pleasantly written, pictorial descriptions of the people now occupying Northern India, "their religion and habits, the mission work among them, and the great need of more laborers." The aim of the author has been so to present important historical and other facts, gathered from various

well-known works on India, and from other authentic sources, as to render them attractive to the young; and in this she seems to have been successful. The book is another contribution to the better class of Sabbath-school literature.

Lessons on the Standard Bearers of the Old Testament. By Susan Warner. Third grade, for older classes. New York: A. D. F. Randolph & Co. 18mo, 268 pp. 35 cents.

This book contains fifty-two lessons, arranged for one year's use in the Sabbath-school. Commencing with "Adam's Home," it embraces selected subjects, such as "Noah's Voyage," "Prince of Egypt," "The Passover," "The Wedge of Gold," etc., by which, as connecting links, the Old Testament history is wrought into a chain, ending with "The Honest Judge" in 1 Samuel. A second volume, embracing lessons for another year, will complete the Old Testament history; and, if successful, the author proposes to follow these with a third, on "Witnesses of the New Testament." The mode of treatment is original, and the accompanying explanations are full and instructive. Sabbath-school Superintendents and others interested would do well to send for a copy, and compare it with other lesson-books.

Books received from the American Tract Society, 150 Nassau-street, N. Y.:

Gretchen, the Day Laborer's Daughter, is an interesting German tale, excellent in moral tone, and every way worthy of commendation. *The Three Gifts* is a sweet story, in which, by example as well as precept, the duty of Christian love for the suffering is inculcated, as of higher value than mere excellence in study or scrupulous attention to external neatness.—*Bessie White* tells of the successful efforts of a little girl, who, from being gloomy and sullen, came to be the joy and delight of the household. *The Gaboon Stories* will tend to excite a love of missions in not a few childish hearts. Many grown people will find it both pleasant and profitable to peruse this account of the life of the degraded Africans whom we en-

deavoring to lead to a knowledge of the truth. In a very small volume entitled *Prayer*, a large number of selections bearing upon devotion in general and upon the Lord's Prayer in particular, are culled from many, and in some cases unexpected sources.

Life of James Henderson, M. D., Medical Missionary to China. New-York: Robert Carter & Brothers. 1873. 196 pp. 18mo.

This life of a devoted Christian, who went to China as missionary of the London Missionary Society, is partly in the form of an autobiography and partly in that of memoirs written by a friendly hand. It will be read with profit. There is certainly a wide field of usefulness open to pious physicians who, like the young subject of this biography, are willing to make their knowledge of medicine a means of enabling them to do good to the souls of men.

For Conscience' Sake. By the Author of "Alice Lee's Discipline." New-York: Dodd & Mead. 1872. 215 pp. 18mo.

This little volume contains an interesting story of a young girl, who on conscientious grounds declined an "eligible" offer of marriage from one whom she truly loved; but who was at length fully rewarded for her steadfast adherence to principle—just how, those who read the book will learn. It is a well-told story, and will not fail to chain the attention of its reader.

Counsel and Comfort for Daily Life. New-York: Prot. Epis. Society for the Promotion of Evangelical Knowledge.—249 pp. 24mo.

"This little book," we are told in the preface, "is simply a collection of religious thoughts that have been gathered from many sources during the last few years, and published in the Parish Visitor." A spirit of tender devotion runs through its pages.

Margaret. By C. C. Frazer-Tytler, author of "Jasmine Leigh." New-York: Dodd & Mead, 762 Broadway. 16mo. 363 pp.

A religious novel, and as good as most of its class, which is not high praise.

R E C E I P T S

In behalf of the American and Foreign Christian Union, for the Month ending
28th February, 1873.

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Amount received for the <i>Christian World</i> in addition to items specified above	509 30

Special donations for printing Spanish Tract for Dr. Riley's field, viz.:

Philadelphia—Andrew Marshall \$25; W. G. Fisher \$10; Rev. Mr. Wallace \$1; Col. Wright \$10. New York—E. P. Dickey \$25; J. M. Cornell \$100. Troy, N. Y.—Rev. S. Parks \$5; Lyman Bennett \$150. Chelsea, Mass.—John Gordon \$20. Bridgewater, Mass.—Friends, 15. Norwich, Conn. Mrs. D. N. Bentley \$100. Baltimore, Md.—Joshua Register \$5; Mary Clare Keener \$100; Miss Mary Fisher, \$10.	576 00
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Receipts of the Italian Deputation for the Free Church of Italy.

Minneapolis, Minn.—Judge C. E. Vanderbergh, \$10 for Evangelization, and \$15 for Bib. College	25 00
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Total receipts as above...\$7,300 47

THE CHRISTIAN WORLD.

Vol. 24.

MAR, 1873.

No. 5.

EDITORIAL NOTES.

A PROTESTANT CHURCH IN THE HALLS OF THE INQUISITION. — A letter from Rev. Dr. William Butler, our late efficient Secretary, now Superintendent of Methodist Episcopal Mission work in Mexico, dated Mexico City, March 15th, 1873, of which a part is printed in the *New-York Christian Advocate*, of April 10 h, announces the purchase of a portion of the old convent-building of Santo Domingo, in the city of *Puebla*, for purposes of Protestant worship. *Puebla* is the Romish ecclesiastical centre of the Mexican republic, and contains a population as bigoted as that of any other part of the country. Yet in this city Providence has seen fit to permit the acquisition by Protestant missionaries of a part of an old Papal structure, which, by an expenditure of about \$5,000, can be turned into a church, a school, and a missionary house! The most interesting circumstance about this purchase is told in the following paragraphs from Dr. Butler's letter :—

"The part of the convent that we have secured was originally the Inquisition! Mr. Blumenkrow, the present owner, and who bought it from the Government of Mexico, showed Bishop Haven and myself the narrow holes in the great wall where these ecclesiastical furies put in the men whose arguments for freedom and evangelical truth they could not answer or silence, and they *built up* around them, covering the top over the head with a large stone, and then left them to die for want of air or food! Mr. B. showed us their remains, and to make make this more real to you, I inclose a photograph of four of such skeletons, which, after the triumph of the Republican party in Mexico, and the sale and breaking up of these convents, were lifted out of these narrow dens just as they were, and set up on stands (as here) for the men of Mexico to see what their priests had done.

"And now, in the judgment of that God who saw all this diabolical cruelty, and heard the sighing of these martyred men, it has come to pass that our Methodism has come into possession of the very premises where the tribunal was held that doomed them to such deaths, and the very walls that echoed their dying groans are henceforth to resound to the themes and songs of liberty and salvation. Halleluia!"

ITALIAN EVANGELICAL SCHOOLS AT FLORENCE.—From a statement of the condition of these schools, sent to us by W. T. Haskard, Esq., Secretary of the Committee under whose charge they are, and dated February 20th, 1873, we learn that they are large and prosperous, and number some 250 pupils. Rev. Dr. Van Nest and Rev. John R. McDougall are members of the Committee, and Alfred Hall, Esq., is President. On account of failing health, Signor Salvatore Ferretti, the founder of the schools, has retired from the post of Director, and Signor *Enrico Jahier*, whom our readers will remember as a former Evangelist supported by our "Union," has been appointed to succeed him. The receipts of subscriptions for the year 1872 amount to 4,113 francs, including a grant of 250 francs made by the *American and Foreign Christian Union*. The Committee acknowledge the sum of 40 francs from the Municipality of Florence, expressing at the same time the hope that it will be an annual one. They say: "It is the first instance of a town-council in Italy contributing to the maintenance of Evangelical schools, and ought to be an encouragement to the many friends of a thoroughly Christian and unsectarian education, such as these largely attended schools provide."

BIBLE ANNIVERSARY AT ROME.—The Second Anniversary of the Italian Bible Society, held in the *Teatro Argentina*, in the city of Rome, on the evening of March 10th, 1873, was even more of a success, according to all accounts, than the former Anniversary, of which mention was made in the *CHRISTIAN WORLD* for May, 1872. An immense crowd filled to its utmost capacity the spacious building, which will seat more than 3,000 persons. Viewing the event from their different standpoints, the free-thinking journal, *La Capitale*, of March 11th, states "that it was a solemn demonstration against the Vatican and the Jesuits," while the Evangelical *Fede e Scienza*, of Pisa, in its issue of March 20th, more correctly styles it "a true triumph of the cause of the Gospel in Rome."

The English ex-Admiral Fishbourne again presided. Signor *Camba*, of Florence, in a neat speech dwelt on the Bible as a civilizer of the individual, of the family, of nations. Signor *Rossetti*, Mr. *Hoare*, Mr. *Piggott*, and others made effective addresses; but the great feature of the evening was the address of Signor *Alessandro Gavazzi*, whose influence with an Italian audience is truly wonderful. So enthusiastic was the applause that greeted him on his appearance, that thrice he attempted in vain to speak. When at last silence ensued, his first sentence struck the key-note of his whole discourse. "'I am equal with God, I am God,' says Pius IX., 'because I am infallible.'" His theme was the true infallibility of the Word of God as opposed to the false infallibility claimed by the Roman Pontiff. It was not the Pope that was a prisoner in the Vatican, he said, but it was the Gospel that was bound. The dogma of the Pope's pretended infallibility, he maintained, was one that could

have originated only with Satan himself. *La Capitale*, whose editors are inclined to condemn the Protestants as strongly for making the Bible infallible, as the priest for ascribing the same attribute to the Bishop of Rome, thinks that Signor Gavazzi's popularity is due "not so much to his belief that the Bible is a book written of God, as to his warfare with the Papacy." However this may be, there is so much of significant truth in the comment which it makes upon this great effort of Gavazzi, that we insert it in italics :—

"His address has at least this important merit, that it so perfectly interpreted the sentiments of the Romans, that it can be said that yesterday it was not Gavazzi, but the Roman people, that thundered against the pretended prisoner of the Vatican, who, in permitting his infallibility to be decreed by a parcel of fallible men, placed himself in defiant, sacrilegious antagonism to God, the only Infallible Being."

MRS. GOULD'S SCHOOL.—A PROMPT RESPONSE.—Only last month we published an appeal from the pen of Henry Day, Esq. for the school of Mrs. Gould in the city of Rome. Already "A Friend" has sent us from Boston, Mass., a contribution of twenty dollars for this excellent object. Who will follow?

PIUS IX. AND THE ROMAN CARNIVAL.—The Carnival festivities at Rome this year have not been to the Pope's liking. More than one device was employed to express the long concealed and deep seated hatred of the citizens for their late ruler ; but what most excited the Pontiff's indignation was a satirical representation in the procession of the Corso to which the "Pasquino" Society awarded the first prize of merit. Some ingenious mechanic had constructed a miniature copy of the Cupola of St. Peter's, faithful in all respects save that the lantern was replaced by a gilded cage occupied by a live parrot surrounded by sweetmeats. It was a palpable hit at the "Prisoner of the Vatican" pining away in the most magnificent palace of Christendom. To make the meaning more apparent the white flag of Henry V. floated above the bird, typifying the hopes of Pius from the restoration of the Bourbons to the French throne. Around the Cupola a number of masked attendants were kept busy dispensing plenary indulgences to the sympathetic crowd. "His Holiness," says the Roman edition of the *Swiss Times*, of February 21st, "was much vexed at the pasquinade. He was so irritated by the Cupola and parrot, that if he makes up his mind to leave Rome, that poor old bird, so ill-treated by the *coriandoli*, and apparently frightened, will in all probability have been one of the causes of his departure. Our readers all know that a fan thrown by the Bey of Algiers against the French Consul was the cause of a war and of the conquest of Algeria, and who knows whether the parrot of the 15th and 19th February may not become in the history of Italy the ostensible cause of the great departure. . . The

poor old parrot is enjoying more renown than any bird of modern times. The Holy Father frequently refers to it, and on receiving some foreign ladies yesterday exclaimed: 'How can you expect me to go about the streets of Rome, where the Vicar of Christ is ridiculed by being compared to a chattering parrot in a cage?' We note this incident as significant of the feelings of the Romans, without intending to express our approval of these insulting pageants. Ridicule is a trenchant weapon against political antagonists, but it makes no converts to vital Christianity. We must show that we *love*, not that we despise, those whom we would win to the truth.

SOME ROMISH THREATS.—Under the title of "The Persecution of the Catholics in America," a pamphlet appeared not long ago from the printing office of the *Catholic Telegraph* of Cincinnati, in which answer was made to various attacks on the part of Protestant journals. We have not seen the pamphlet, but the "*Christliche Apologete*," of March 24th, 1873, contains the concluding portion, translated into German. By this we are given to understand that the Roman Catholics of America intend to continue to appeal to the protection of the laws against all illegal attacks that may be made upon them; but that should *written laws* be enacted, they will resist. The writer declares that he pities those who shall be entrusted with the execution of these laws, and asserts that they will need an army to support them, for they will meet an army of Catholics [Papists] in opposition. They will find too late that American Catholics are made of sterner stuff than those of Prussia. If the attempt should be made to banish a portion of the Catholic priesthood of this land, he declares that the Catholics will strew the streets with the corpses of their enemies, and, though many of their own number may fall, the latter will not be unavenged.

ROMISH EXCOMMUNICATION AGAIN.—Scarcely a month passes that we have not our attention drawn to some abuse of the Papal weapon of ecclesiastical censure. It would seem that we need some such reminder to prevent us from forgetting that Papal pretensions are not a whit abated since the day when the threat of an interdict sufficed to bring the haughtiest monarch of Europe to submission to the See of Rome. We spoke in our last number of the resort of the Belgian and Swiss priesthood to menaces in order to restrict the circulation of obnoxious journals. Now we have an example from nearer home, and unfortunately with a tragical termination. A few years since Patrick Bunbury, a zealous Romanist of Kalamazoo, Michigan, was induced by the priest of St. Augustine's Church to mortgage his farm for the purpose of raising the sum of ten thousand dollars, needed to complete a new place of worship. The priest subsequently died, and both the

parish and the bishop of the diocese, the latter of whom is said to have guaranteed Mr. Bunbury against loss, refused to repay the loan. Fearing the loss of his farm by the foreclosure of the mortgage, Mr. B. commenced a suit against the prelate in the civil courts. At once sentence of excommunication was pronounced against him, and he was forbidden to partake of the holy sacrament. This blow had the desired effect. In great trepidation the farmer withdrew the suit and obtained absolution for the terrible crime of having undertaken to obtain by process of law the rights upon which an ecclesiastic had trampled. The bishop might have had reason to congratulate himself upon the success of his plan had the matter terminated here. But unfortunately the great mental anxiety produced by the writ of excommunication so preyed upon the poor victim as to bring on an illness terminating in his death. We are informed that this striking proof of the dangerous uses to which the power of ecclesiastical censure can be put has created a profound indignation in the State in which the transaction occurred, and that a bill has been introduced into the Legislature "punishing by a fine of from one to five thousand dollars, or imprisonment of from one year to five years, any priest or bishop who shall excommunicate or threaten to excommunicate any member of the Church with the intent to prevent him from commencing any suit or collecting any claim." Meanwhile the bishop, though denying that he ever acknowledged the justice of Bunbury's demand, frankly admits that his mere recourse to the law against a clergyman was in itself sufficient to exclude him from the pale of the Church!

THE 500th ANNIVERSARY OF THE BIRTH OF JOHN HUSS will fall upon the 6th of July, 1873; and the question is now mooted how it may appropriately be celebrated in this country. A writer in the *Moravian*, of April 3d, suggests that this be done by making the occurrence of the day the occasion for placing the Theological Seminary of the Moravian Church upon a firmer foundation. A liberal sum of money would need to be raised and a more appropriate building than that now in use would have to be erected. The writer suggests that the name of the institution be also changed to the "Huss Theological Seminary."

BISHOP GILMOUR'S LENTEN PASTORAL.—The Roman Catholic Bishop of Cleveland published in anticipation of Lent a "Pastoral" which has attracted considerable notice because of its explicit statements upon certain topics. As is usually the case in such documents, there is a vein of dissatisfaction with the present state of society, culminating in the statements that "Liberty, which now means license, disorder, robbery, is in every one's mouth, while God and truth are forgotten," and that "the Holy Father is a prisoner; the Church persecuted and robbed, and her

authority defied." In the Bishop's eyes, the great danger of the future appears to be from the American *Common School System*. He says :—

"Society is fast accepting the old Pagan doctrine that the individual is for the state, not the state for the individual. Under the specious plea of zeal for education, unless we make a bold stand for our rights, we shall soon see the child taken from the parent and compulsory education inaugurated. Few believe and fewer still care for religion."

To counteract the public schools, which he bids his people remember are altogether in the interests of Protestantism, his measures are a closer union among Roman Catholics, and above all in their demand for a division of the school funds of the State in order that Roman Catholics may obtain their due proportion. No candidate for office must receive their votes who does not first pledge himself to support this division. Meanwhile Roman Catholic schools must be established in every parish ; in fact the school must take precedence of the church. The inevitable threat of ecclesiastical penalties comes in here to reinforce the priest's personal influence ; for the Bishop adds :—

"If parents, either through contempt for the priest or disregard for the laws of the church, or for trifling or insufficient reasons, refuse to send their children to a Catholic school, then, in such cases, but in such cases only, we authorize confessors to refuse the sacraments to such parents as thus despise the laws of the church, and disobey the commands of both priest and bishop."

On another point the Bishop of Cleveland is no less explicit. The good republican system, according to which Church property is placed in the hands of lay *trustees* chosen by the people cannot longer be tolerated. There is to be a board of counselors with purely advisory powers to assist the priests, but no layman is to venture to hold the title deeds of the church edifice which it may be has been erected with his money. On this point he says :—

"Hereafter there are and will be no trustees. The bishop is the only trustee in the diocese, and in his name all property is held. Under no circumstances will we allow laymen to hold church property, or in any way control it. Titles to church property, whether in the form of deeds or land contracts, shall be made directly to the bishop, 'his heirs and assigns,' without qualification or condition. Nearly all the troubles we have noted in the diocese have arisen from a failure to strictly comply with the orders laid down in the 'Rules and regulations' for the administration of the temporal affairs of the church in the diocese." We hereby require every priest to have a copy of them, read and explain them to their congregations, then follow them."

Now in all this there is nothing that will surprise any Protestant at all familiar with the past pretension of Rome. Nor will he be startled by the Bishop's bold assertion, "*We must learn that we are Catholics first and citizens next!*" It is quite in keeping with other utterances, both old and recent. But the words need to be brought to the notice of our people lest they should forget the true nature of the system which is

endeavoring to obtain the control of this fair land. We have little fear that the effort will prove successful if the intelligent masses of our citizens can only be kept well informed respecting the published views of the Romish hierarchy.

THE BISHOP'S ULTIMATUM.—The severe comments of the Press upon Bishop Gilmour's arrogant claims have compelled him to publish a letter in explanation of his "Pastoral." In this communication he assumes an amusing air of injured innocence, leading the reader to suppose that the prelate really imagines that, because the correctness of his views has been called in question, his just immunities as a freeman and a *quondam* Scotch Covenanter have been infringed upon. He complains whiningly, "It seems that as a Catholic Bishop I have no rights, or if, in the name of my flock, I dare to complain, I must be unsparingly attacked." Dismissing these puerile pleas for sympathy, which will impose upon no one, we notice the ultimatum which he offers with singular simplicity to the people of the State of Ohio. Even the *Brooklyn Catholic Review*, of March 22d, while commending the proposal suggests that "the Bishop is, possibly, not sanguine about immediate success for his project." We have no doubt that the readers of the CHRISTIAN WORLD will come to the same conclusion, after reading this extract from the Review:—

"Finally, the Bishop submits the following propositions to the School Board of Cleveland, promising that if they are accepted he will put the Catholic schools under the control of the Board; if they are rejected, Catholics will know that they have nothing but injustice to look for:

"1st. We shall build our school-houses and collect into them our children.—When there we shall place them and their teachers, during school hours, under the entire control of the School Board, receiving from the School Board such directions as it may give.

"2d. During school hours no religion or religious instruction of any kind shall be given."

"For these concessions, which certainly are all that could be demanded, we will only ask that either before or after school hours, we shall be permitted in our own way to instruct our children in their religion. And secondly, *that the teachers shall be Catholics, and paid by the School Board.*"—The Italics are ours. Further comment is needless.

ROMANISM IN THE DOMINION OF CANADA.—The religious statistics of Ontario, Quebec, New Brunswick and Nova Scotia, according to the census of 1871, are epitomized in the *Halifax Provincial Wesleyan*, of March 12th, 1873. It appears that out of a total population of 3,485,761 souls, there are 1,492,020 Roman Catholics in the four provinces. They therefore constitute about three-sevenths of the entire population. The Methodists (567,098,) Presbyterians (544,998) and Episcopalians (491,049,) claim respectively a seventh or more; and the Baptists

(239,343) about one-half of that amount. The great strength of Romanism is of course in the province of Quebec, where they number 1,019,850 souls. In Ontario they are outnumbered by each of the three leading Protestant denominations, and in Nova Scotia by the Presbyterians. Relatively the Roman Catholics have diminished since 1851, when they comprised 914,561 adherents, out of 1,842,265 inhabitants in Upper and Lower Canada,—or within a fraction of one-half the entire population.

SELF-SACRIFICE BEGETS SELF-SACRIFICE.—Two letters which we published in the *CHRISTIAN WORLD* for February last, as breathing the very spirit of the Gospel, have already borne fruit. So full of vitality is the example of a true Christian self-sacrifice! We copy entire a letter which we have just received from an esteemed Christian brother in Michigan, merely remarking that the enclosure was sacredly devoted to the Mexican work, the presentation of which called forth the original contributions above alluded to.

“DEAR BROTHER:—In our last missionary meeting I read some articles from the *CHRISTIAN WORLD* to my congregation. The article, “Sacrifice for Christ—Touching Letters,” made a very deep impression on the audience. A few weeks later a widow, who has four children who are dependent on her, came to me with two dollars which she had earned by sewing, and which she requested me to send to your Society. This was followed by another similar contribution from a poor woman who thought that she might earn two dollars by knitting. These four dollars then may be truly termed sacrifices for Christ.

“Brother! See how those first two dollars of that young girl have already been blessed. Those two dollars are increasing. God grant that they may grow into hundreds and thousands.

Yours in Christ.”

BISHOP STROSSMEYER'S PRIVATE VIEWS.—Rev. Dr. Burt, formerly of Cincinnati and now a resident of Italy, in a recent letter to the *New-York Evangelist*, speaks of Bishop Strossmeyer's visit to Rome, and says :

“It is certain that he has not changed his private views, but is as liberal and progressive as ever. He does not hesitate to express to Protestant friends his joy for the downfall of the Pope's temporal power; he speaks with lively interest of the improved condition of Rome since the Italian Government took possession of it; he declares it a great mistake that the Church and the clergy do not make themselves the champions instead of the enemies of popular rights; he professes himself an ardent admirer of American ideas and institutions; he bids God-speed to his friends engaged in Protestant work in Rome; he evidently abhors the dogma of Infallibility, and is in lively sympathy with the Old Catholics and their efforts.”

The question is, therefore a natural one whether or not Bishop Strossmeyer has, as was currently reported some months since, submitted to the Pope in the matter of the Dogma propounded by the Vatican Council. And this, Dr. Burt tells us, is precisely a question that is in

debate at Rome itself ; his friends maintaining that his visits to Italy are purely dictated by a regard to his health, while the Ultramontanes point to his friendly relations to Pius IX as evidence of his complete reconciliation with the Papal See.

RATIONALISM IN HOLLAND.—In Holland, more perhaps than in any other Protestant country in Europe, the evils resulting from the union of Church and State are at the present time exhibiting themselves with great distinctness. The living body of the Church is bound to a putrescent corpse. Rationalism has corrupted many of the clergy and laity, and unfortunately the unnatural and artificial conditions imposed by the organic law of the country prevent its separation from the element that still continues orthodox. Sometimes a truly pious pastor ministers to a church, none of whose sympathies are with the doctrine he preaches ; while, more frequently, a church whose members and eldership are still firm believers in the authenticity of the Scriptures and the atoning work of the Lord Jesus Christ is compelled to tolerate a pastor who rejects the one and denies the other. It is an alliance which can be productive of nothing but disaster to the cause of vital religion. Some facts recently stated in the *Christliche Apologete* set forth the deplorable situation better than can be conveyed by any general description. In the Hague a rationalistic preacher administered confirmation to a young man who openly disputed the truth of the Scriptures and of the Church's teachings. The consistory consequently refused to inscribe his name in the list of the church-members. But the Synodal commission (*Kreis-Provincial und Landessynodalcommission*) demanded his enrollment ; and, by a vote of 15 to 14, the consistory receded from its previous determination. A protest was signed by 45 voters against permitting the rationalistic minister to continue his administration of confirmation and the sacraments, but thus far, we are told, to no purpose. In Nymegen a rationalistic pastor was compelled to induct into office some members of consistory of known evangelical principles, but in doing so substituted for the form prescribed by the Church an address corresponding to his own views ; whereupon two of their number declared that they did not regard themselves as lawfully inducted. In another city the church authorities permitted an evangelical clergyman from abroad to preach at an hour when his ministrations would conflict with none of the customary services ; whereupon the two neological preachers of the place were beside themselves with anger, and did not rest till they had obtained the censure of the higher ecclesiastical court pronounced against the church authorities. Finally, in still another church members were excluded from the Lord's Supper merely because of their having promoted the work of evangelization in the bounds of the church, contrary to the will of the evangelical pastor.

While, therefore, the existence among the spiritual teachers of Holland of so wide-spread a defection from the truth is eminently deplorable, it is at least a sign of vitality in the Church itself that it does not tamely submit and surrender the glorious heritage of its fathers, purchased in the times of the Reformation at the cost of streams of innocent blood. And we rejoice particularly to hear from the same source of information, that in the church of Amsterdam—the largest in the kingdom of the Netherlands—seventeen elders have handed in to the consistory a declaration that they will henceforth attend no public service conducted by a clergyman of neological views, and that they will take no part in any celebration of the sacraments which such a person may administer.

THE RETIRING SECRETARIES.—MINUTE OF THE BOARD.—At a meeting of the Board of Directors of the American and Foreign Christian Union, held on the 10th day of April, 1873, the following Minute in reference to the retiring Secretaries was presented by the Committee previously appointed for that purpose, and unanimously adopted :—

Whereas, The recent change of policy on the part of the Board has involved the discontinuance of all its District Secretaryships ;

And Whereas, The Board cannot, without some fitting expression of its feelings, consent to a dissolution of relations which have subsisted so happily and usefully between the Society and its several representatives in the home field ; therefore

Resolved, That the Board hereby records its high and grateful sense of the value of the services which have been rendered through a period of more than twenty years, by the Rev. W. D. Rosseter, District Secretary for the Ohio Valley ; and its sincere regret that his efficient labors are no longer to be enjoyed by the Society whose interests he has toiled so long and so successfully to promote.

Resolved, That the services of the Rev. W. H. McCarer, District Secretary for Indiana, Illinois and Missouri, during nearly five years past, entitle him to honorable mention by this Board, and its cordial commendation of his fidelity and efficiency.

Resolved, That the Board has learned, with peculiar satisfaction, of the prompt and appreciative action on the part of one of our leading voluntary benevolent Societies which secures to the Churches, without interruption, the labors of both these brethren in a kindred department of evangelistic effort.

Resolved, That the Board also expresses its high personal regard for the Rev. Mason Gallagher, District Secretary for New York, and Rev. H. H. Fairall, of Iowa, Wisconsin and Minnesota, its warm appreciation of their intelligent and faithful devotion to the interests of the Society, and its best wishes for their future welfare and usefulness.

NEW APPOINTMENT OF REV. H. H. FAIRALL.—Mr. Fairall, who, until April 1st, ultimo, was District Secretary for the States of Iowa, Wisconsin and Minnesota, has been since that time acting under a new appointment of our Board as *Home Missionary*, in superintendence of the work among Roman Catholics within his former field and elsewhere. He is cordially commended to the Churches, and co-operation with him is earnestly invited. He is also duly authorized to secure subscribers, and receive subscription-money for the CHRISTIAN WORLD.

The Christian World and its Readers.

A MONTH ago we published the valuable testimony of the Hon. Dexter A. Hawkins to the importance of the CHRISTIAN WORLD. We now have equal pleasure in laying before our readers a very kind letter from the Secretaries of the American Board, elicited by the recent change in the policy of our Society.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. }
 Missionary Rooms, Cong'l House, cor. Beacon and Somerset Sts., }
 Boston, March 28th, 1873.

Rev. S. W. CRITTENDEN, Sec.:

Dear Brother,—We are very glad to hear that the publication of the "CHRISTIAN WORLD" is to be continued. The marked ability with which it has been edited, especially of late, has justly gained for it an honorable position among missionary publications. It fills a place that cannot so well be filled by other magazines. The cause it represents is sure to be more and more intimately connected with the progress of the kingdom of Christ in the world. Under these circumstances, we cannot but hope for the success of the "CHRISTIAN WORLD" and its greatly enlarged circulation among the denominations that have taken up the work formerly carried on by the Union.

(Signed)

N. G. CLARK,
 S. B. TREAT.

We embrace this opportunity to insert also a few of the very numerous expressions of interest in our magazine, and of strong desire for its continued publication called forth by the recent brief circular and appeal to our patrons in the January and February numbers of the present year. The only difficulty we experience is that of making a discrimination among hundreds of letters from all parts of the country, many of which contained other and substantial tokens of the writers' high appreciation. The lack of sufficient space is our apology for omitting the names of our correspondents, among whom both the ministry and the laity of the various Evangelical Churches are well represented.

Detroit, Mich.—"I should indeed regret the discontinuance of the Magazine or its reduction in size; since there is no journal of the movements of Christ's kingdom I look for with more interest or read with more profit."

From the same city.—"I hope that it will be sustained. It is very valuable."

Canandaigua, N. Y.—"I consider your Magazine as inestimable in value."

Portland, Conn.—"I think the Churches cannot afford to lose this excellent publication, which more than any other gives such a digest of Romish news."

Sewickleyville, Pa.—"Your publication is the very best of the kind. I would not exchange it for all of the missionary publications of other Societies or Boards extant."

Warren, Mass.—"The *World* I regard as one of the most useful and able of all the monthlies issued by our benevolent societies."

Yonkers, N. Y.—"For one, I would not have the *World* stopped, reduced in size, issued less frequently, or in any way changed from what it has been. The *World* is invaluable to me."

Westhampton, Mass.—"I gladly respond to your call. The Magazine is excellent. I value it much."

Waukegan, Ill.—"I can hardly afford to be without a paper so alive to the aggressions and machinations of Rome, and to the obvious duty of Protestant Christians in that connection."

Richmond, O.—"I believe it is doing a good work for God and for humanity."

Granville, O.—"It will be too much of a triumph for Catholicism to have it stopped."

Cincinnati, O.—"Anything so valuable as your pamphlet to the Church and the cause of God will not fail. . . . I wish the *CHRISTIAN WORLD* a prosperous whole year, as its mission and efforts are worthy of it."

Smyrna, N. Y.—"I regard it as indispensable to my reading table, and sincerely hope and pray that its discontinuance will not be necessary."

Greenville, N. Y.—"It is too valuable a periodical to be discontinued or cut down. There is nothing now published that I know of that could take its place. There is no publication that I read with so much interest or profit. May its influence never be less."

A Subscriber in his 88th year, Lafayette, Ind.—"Your excellent paper . . . has done, and is doing great good. I should greatly regret its suspension, as it is a faithful exposé of the errors and wickedness of the Romish priesthood."

Amsterdam, N. Y.—"In order to avoid danger, it is necessary to be aware that there is danger, either present or prospective. And I believe the best way to avoid the danger of a corrupt Christianity, is to propagate a pure. To this end I wish success to your publication."

Argyle, N. Y.—"Your plan for the future commends itself to the Christian, to the liberal-hearted and to the affluent—to every one."

Newark, N. J.—"I have always felt thankful that one periodical dared to be so outspoken and fearless on this subject."

Berlin, Vt.—"We cannot consent to have you discontinue your invaluable labors and periodical."

A life-member of 78 years of age, Rockford, Ill.—"I think it one of the best papers we have."

West Barnet, Vt.—"The Magazine is a power for good, and I hope it may be continued."

Blooming Grove, N. Y.—"Surely it cannot be, it must not be, that so important a vehicle of disseminating just such information as is needed should fail for want of support. Surely the Christian world cannot afford to do without the CHRISTIAN WORLD."

Dayton, Nevada.—"I love the CHRISTIAN WORLD."

Mankato, Wis.—"I can but commend it as one of the ablest and most interesting monthlies of its class."

Churchville, N. Y.—"I value the WORLD above all others."

Mt. Vernon, Ind.—"This very interesting periodical."

A Presbyterian of three-score and ten, Beloit, Wis.—"Every time I receive and read it, I am more and more impressed with its importance. It ought to be in every Sabbath School and in every Christian family."

West Waterville, Me.—"I do not see that I can do without your excellent monthly."

Lewistown, Pa.—"I thank you for your periodical. It is the only one I ever read through. Everything in it seems to be just what is needed on the subject."

Piquette, N. Y.—"I do not feel that I can possibly do without the Magazine. It gives me information of very great interest and which I cannot obtain from any other source."

Johnstown, N. J.—"You are doing a good work. Your course pleases me much. I like the ability and the Christian spirit that characterizes the CHRISTIAN WORLD."

Pike, N. Y.—"I regard your Monthly as the most able of the missionary periodicals which reach me."

[☞ See also the third page of the cover.]

[From the Interior.]

Rome's Suicide.

BY HOWARD CROSBY, D. D.

THE Protestant world owe a great deal to Pius the Ninth. Before this obstinate but simple Pope forced the doctrine of infallibility upon the Romanists, Protestants were always at a disadvantage in arguing against the Romish perversions of truth. If any particular author was quoted, he could be set aside as an unworthy witness, giving only his private opinions and not the true faith of the Roman church; if councils were quoted, they were liable to error; and if Popes were quoted, they, too, frequently fell into mistakes. But Pius the Ninth has changed all this. The infallibility of the Romish church, always affirmed, is now authoritatively and fixedly placed in the pope. To be sure, there is a loop-hole left yet for a discomfited argument. The pope is infallible

when he speaks *ex cathedra*, and we may be puzzled some time to define that term. With all this drawback, however, we are much better off than we used to be, and Pius deserves our thanks. The popes before him were too cunning to destroy their defences by such a dogma. But Pius has put into Protestant hands all the material necessary to show the papacy to be self-stultifying. "*Quem Deus vult perdere*," etc. He has caught every absurdity uttered by two hundred popes and stamped "infallible" on each, although these bulls often clash with one another as they do with proved and accepted truth. And appropriately to set off and sustain such an act, he has caused the world to hang its head in shame at the mortifying spectacle of such men as Hefele denouncing the dogma as utterly and necessarily false, and then, *while of the same opinion*, accepting it as true! The Jesuits, whose tool Pius is, seem in this step to have lost their shrewdness. To array common sense against Rome is a dangerous experiment for Rome to try, whatever may have been the ultimate object, or however many secondary advantages may have been gained. It is in accordance with this policy that the priests and papers of the Romish church are now echoing the thunders of the Vatican council and everywhere enunciating, with great boldness, propositions which are not simply hard to believe (that has been of old, and has nothing in it logically objectionable), but which are absurd. They are telling men that the plainest truths are lies, and that the plainest lies are truths. They come directly into contact and opposition with men's intuitions or intuitive reasoning. The pope led the way for this before the infallibility council (but *before* and *after* are of no consequence now) by the syllabus. This was really a bull against the comet. It was a deliberate assertion to the enlightened world that darkness was better than light. It damned, with all the fulminating power of the Vatican force, the advances of science, the elevation of the people, and the freedom of the human conscience. From that day the papacy began to shrink. The nations began to loathe it and to treat it with less respect. They took away its temporal power, they ignored its views and wishes; they broke the concordats; they suppressed its cherished houses, they squelched its most headstrong advocates, while the public mind regarded the whole *curia* with contempt. These were the natural results of the syllabus and the infallibility dogma.

In America it is amusing to see how zealously the dying cause presses its claims to make up for its European losses, and especially amusing to see how the bold ones use, amid American institutions and in the free American air, the style and language of the syllabus. The eloquent Father Burke, with all his excellent and attractive qualities, utterly misapprehended the American mind and character when he told the people that the pope was as God upon the earth. The good father was too throngingly surrounded by his Romish friends here to perceive the

error he was committing. The New York *Tablet*, of Dec. 28, informs us as follows :

"There is no spiritual freedom except in the Catholic church, because it is only in the Catholic church that conscience is subjected to *no human authority*, whether of the state or of the sect, but to the Word of God *infallibly revealed and infallibly declared*." Does the *Tablet* suppose that the utter fallacy of such a bold statement is not apparent to the average American? Can it make us believe that the pope is not a "human authority," when the human weakness of the pope is quite apparent to the world? If it claim an *apostolic authority* for the human pope, then will not a sensible American insist upon *apostolic miracles* as a proof of it? Americans will believe, in spite of councils and earnest propagandists, that the authority of the pope is a human authority, and they will then be a little skeptical about the "spiritual freedom" that the human authority bestows upon mankind, especially when they remember how the temporal power and the inquisition usually have assisted it at such donations. If "conscience is subjected to no human authority" in the Roman church, it has been at least subjected to a very *unpleasant* authority where Rome has had the temporal power, and we can not see that such subjection in dungeons and on racks is any more desirable than subjection to *human* authority. The argument will scarcely be convincing among Americans. We have an interesting book before us called "A sure way to find out the True Religion, in a conversation between a father and his son." Its author is the Rev. T. Baddeley, and the book bears the respected name of E. Dunigan & Bro. as publishers in 1871.

The "father and his son" are evidently not Americans. The former never had much schooling, and is foggy in his logic. His knowledge of history, present and past, is also confused. For examples the son asks, "May not the Protestant church be termed one?" (Unity was to be the first mark of the true church.) The reply is this: "Not with the smallest propriety. There is nothing but discord among them; chopping and changing their creeds as often as they change their clothes." Henry VIII. is called "the father of the Protestants in England," the father of Wycliffe and Tyndal for example! The wickedness of England is attributed wholly to the Protestants. Their influence must have extended, we suppose, to France, Spain and Italy, which were not famed for saintliness in the days of the Guises, of Philip I., and the Borgias. Luther is a man "who lived in adultery, and caused others to do the same, who wrote most horrid blasphemy and corrupted the Bible; who was a most notorious drunkard and companion of devils, who was as proud as Satan himself, a preacher of sedition and wonder, a wretch." The text repeatedly and triumphantly quoted to prove the truth of Rome in Heb. v. 1. "Every priest is ordained that he may offer

up sacrifices for sins." These, of course, are the mass and the sacrificing priest, which poor Protestants have not. We wish the son had had a Bible and had turned to the passage and had read the word "high priest" instead of "priest," and then read three verses off, "We have a high-priest, that is passed into the heavens, Jesus, the Son of God," and then again, "in which were offered both gifts and sacrifices, that could not make him that did service perfect, as pertaining to the conscience, which stood only in meats and drinks and divers washings and carnal ordinances, imposed on them *until the time of reformation,*" and then again, "where remission of these is, there is no more offering for sin." We can not assure the Romanists of much headway in this country with such a book. Ignorance and slavery are the conditions necessary for the growth of principles that pervert history and defy common sense. The only way in which infallible Rome can succeed in America is by destroying its schools. Reading and reasoning are fatal to her influence. But America is not going to give up its schools. Knowledge is power. Every American has that inscription written on the foundation of his citizenship. Rome can not cease it. Let her submit to her fate. Let the pope come over here and be buried, and we will write on his tombstone "Slain by his own infallibility."



Letter from the late Manuel Aguas.

EVERYTHING from the pen of the lamented Manuel Aguas is invested with interest. We cheerfully comply with the request to publish a letter which he wrote about a year before his death to a prominent merchant of the city of New York, and a member of the Protestant Episcopal Church, giving an account of the spiritual struggle he experienced and from which he emerged into the full brightness of Christian hope. Although this letter covers substantially the same ground as the one to a Dominican friar, which we printed in the CHRISTIAN WORLD, for August, 1871, the two productions are written from such distinct stand-points that the following will not be found merely repetitious. We are here admitted to a more intimate view of the experience of Aguas than he felt able to communicate to a Romanist who could not enter into its holy recesses.

MEXICO, *October, 1871.*

I have learned that you take a sincere and practical interest in the propagation of the gospel in this Republic of Mexico—a nation until now sadly unfortunate—unfortunate because it has not enjoyed the blessings of true religion.

The Lord has, most clearly and signally, blessed the Christian efforts that you have made in our behalf. Let me tell you how: You contributed funds in behalf of Gospel work in this, my native land. Part of these funds were em-

ployed in the publication of Christian pamphlets, which were widely distributed here. These publications were the instrumentality that the Lord selected, in order that I might begin to realize the spiritual blindness in which I found myself. I was a presbyter in the Roman Church, and most anxiously longed for salvation. With all sincerity did I follow the errors of that idolatrous sect, and imagined Protestantism, or true Christianity, to be, as it were, a pestilence that was coming to make us, in Mexico, more unfortunate than ever. I, consequently, opposed its doctrines with all my power. I sincerely thought that, in so doing, I not only did good service to my native land, but also gained merits to aid me in obtaining everlasting glory. How unfortunate was I! I knew that Jesus Christ had died for us; but that most precious belief was to me obscured, because from childhood I had been taught, that, in order to obtain salvation, besides the merits of the Redeemer, the meritorious works of men were also needed. If so, forsooth, the sacrifice of Calvary was not enough to save the soul that truly trusts in it. Being imbued with these Romish errors, it is not strange that I should oppose and attack true Christianity; that I should frequently declaim against it in the pulpit; that I should go to the confessional in search of a remedy for my spiritual evils; and, as one precipice often leads to another, I prayed to the Virgin Mary and to the saints, and endeavored to gain all the indulgence possible; all which practices offend and tend to dishonor Jesus, our generous Saviour.

As a natural consequence, I had not obtained peace for my soul: I doubted of my salvation, and I never believed that I had done sufficient work to obtain it; and I was truly unfortunate, because I observed with sorrow that, after all I did, my heart remained unconverted and dragged me often into sin.

I was in this sad state when there reached me the pamphlet called "True Liberty." I read it most carefully; and, notwithstanding that I tried to find, in the arsenal of my Romish subtleties, arguments with which to answer the clear reasoning that I found in this publication, a voice within—the voice of my conscience—told me that my answers were not satisfactory, and that perhaps I was in error.

I commenced to reject the errors of Romanism, and dedicated myself to the study of all the Protestant books and pamphlets that I could lay my hands on. I carefully read the History of the Reformation of the Sixteenth Century, by Merle D'Aubigné, and, above all, I commenced to study the Bible, without paying any attention to the Romish notes and interpretations. This study, from the moment that it was accompanied by earnest prayer, led me to true happiness. I commenced to see the light. The Lord had pity on me, and enabled me clearly to understand the great truths of the Gospel.

I first realized that it is false—most false—that salvation is only found in the Roman Church, as the Romanists pretend. But what completely convinced me of the falseness of the Romish system was the finding that, after I distrusted my own natural strength and trusted in Jesus alone, abandoning all other intercessors, and believing that true safety, salvation and the remedy for our guilt are alone to be found in the sacrifice of Calvary, I felt a great change in my heart; my feelings were different; what formerly pleased me, now was repugnant to me; I felt real and positive sentiments of love and charity towards my brethren—sentiments which before were fictitious and artificial in me; in a word, I found the long-desired peace of my soul. By the grace of the Lord, I was enabled to resist temptations, and passed a quiet, peaceful, and happy life. As I had dedi-

cated several years to the study of medicine, I was able to maintain myself by this profession. In the evening, I read the Holy Scriptures to my family, and prayed with them.

Although all this was very agreeable to me, it was not just that I should continue inactive in the Gospel cause. I soon commenced to think that I was in conscience bound to participate with my brethren the happiness I enjoyed, and especially so, as I had much facility in speaking to multitudes, from my long practice and experience in preaching that I had had while yet a Roman Catholic. I determined to manifest, publicly, that I had separated myself from the Roman Church, and that I had joined the true Church of Jesus. But, in order to take this step, I found myself laboring under great difficulties, which the Devil would fain have me believe to be insurmountable. The idea of poverty from want of a livelihood presented itself to me with all its deformity; as I was aware that the moment I made such a declaration, the Roman Bishop would excommunicate me, and, as I lived among an essentially fanatic people, I felt sure that not only my patients would abandon me immediately, but that all my friends would turn a cold shoulder upon me and also abandon me, and that my life would be menaced, and attacks made against it. These and other considerations entered my mind, and I imagine that Satan augmented them so as to try and swerve me from accomplishing the holy resolution that I had adopted.

Nevertheless, my resolution was unshaken, and I commenced to attend the Provisional Protestant Church, which had been established in a large hall situated in the street of San Juan de Letran. Being short-sighted, I there began to know my dear brother, the Rev. Henry Chauncey Riley, solely by his voice. It filled me with comfort to hear him speak of Jesus and his precious blood; the liturgy and hymns, which the congregation used, enchanted me, as they were full of the pure faith of the primitive Christian; and I anxiously desired the arrival of Sundays, because, in our church services, I enjoyed delicious moments of peace and joy—Christian emotions that I had never felt in the Roman sect.

I had for some time been thinking how to become personally acquainted with my brother Henry. One night, as I was at one of our churches, I heard my brother preach with so much valor, enthusiasm, and faith, that I became quite ashamed of myself, and was filled with a holy envy of that Chilian who, in Mexico, in the midst of the most loathsome idolatry, and surrounded by enemies, presented himself as an intrepid soldier of Jesus, ready to lay down his life for his divine Captain. I then was determined to present myself to him alone, and to give him a fraternal greeting, exclaiming: "We are brothers; our cause is the same: let us unite our efforts, and, strengthened by our adorable Saviour, let us contend for the faith of Jesus, even though we perish in the contest."

Various persons had spoken to my brother Riley about me. I was presented to him by an elderly gentleman, who is a Protestant. We had a long interview, in which we were convinced that we were brothers in the faith; we loved one another; and, since then, we work together unitedly. Our Lord God has deigned to bless our work: for, notwithstanding the intense and furious persecution that the Romanists have raised against me, the number of true Christians is increasing most marvelously in Mexico.

We have opened the church of the former Roman Catholic Convent of San Jose de Gracia to the public, and a large congregation now attends there. We have established a Young Men's Christian Association, and also classes for young

men who want to study for the ministry. In Central Mexico, we have some fifty Christian congregations, and their numbers are increasing rapidly, even among the smaller towns, where our brethren often suffer the most terrible persecutions from the Roman Catholic curates and fanatics. The Romanists have burned the houses of some of our fellow-Christians, wounding men, women, and children in their efforts to check the progress of the Gospel in Mexico; but, in spite of all their efforts, we have the consolation of knowing that the sacred light of the Gospel, which is now so brightly shining in my native land, and increasing in splendor every day, will not be darkened, even with all the efforts that our persecutors—the fanatical Roman Catholics—are making against it.

By this brief account of the progress of the Gospel in Mexico, you can see that we have reason to hope that the Gospel seed already sown here will soon give the best and choicest fruits of holiness.

Allow me to heartily thank you for what you have done in our behalf. Part of your contribution for Mexico was converted into Christian pamphlets, that were widely and effectively circulated here. One of these arrived at my sad dwelling, where I was despairingly suffering because I had not been able to find peace for my soul, finding myself, as I then did, in the darkness of Roman idolatry; but, from the time that I read that Christian pamphlet—little esteemed by the worldly, but most precious to me as containing the Divine Truth—the Lord commenced to lead me, little by little, in a manner at once sweet and powerful, without in the least wounding my free will, until he guided me into the glorious light of faith, where I find myself so happy, and where, in spite of my littleness, by the Lord's help, with the Bible in my hand, I have succeeded in making the Roman magnates in this capital tremble with dread and consternation.

By what I have already said, you will clearly understand that these are solemn moments for my native land, as these may have much to do with her future happiness. The admirable religious movement that is now making such rapid progress in this republic, is likely soon to spread the Gospel in its purity far and wide throughout this nation, and lead to a great reformation in the Mexican Church. This reformation is absolutely needed. Our society is divided between "Liberals" and "Conservative Romanists." The "Liberals" have abandoned the Roman Church. The Romanists, who have imagined from what is taught them that they can live a life of dissipation, and yet, provided they confess themselves in their dying hour, be saved, remain in the heretical sect of Rome.

The "Liberals" have plunged into the dark horrors of infidelity, and are the slaves of their evil inclinations; the Romanists are the slaves of the tyrant of Rome. In a word, true religion has not been the foundation of our society. The results of this want have been fratricidal wars, insecurity, avarice, poverty, and misery. Scenes of wickedness have been the schools where our Mexican children have been educated.

Such a heart-rending picture ought to fill Christians with sorrow. They ought to ask themselves: "Why should Mexico find itself on the border of a precipice where deepest ruin threatens?"

The answer is a very simple one. Allow me to point it out with frankness: but, without meaning to give the slightest offence, for I love you for Jesus Christ's sake. Having made this observation, I must say that all you who compose the true church of Christ in that country neighboring to ours are partly to blame for our misfortunes. I know that you are true Christians; I know that you have

imparted to Spain your generous protection; I know that you send your missionaries to remote parts of the world, such as Syria, where you generously and disinterestedly aid the Gospel work. Why, then, have you for so many years forgotten your brethren, who, by your very side, have been without the bread of the divine word? Why do you allow them to perish, and to sink, day by day, into deeper ignorance and fanaticism. It is well and good that you should exercise your charity with those people to whom you send the light of the Gospel, however distant they may be; but this is no reason why you should leave the Mexicans by your very side in the darkness of idolatry. I am sure that you and your friends will agree with me, that it is necessary to do what is possible, in order that true religion may be extended throughout this, my native land. If you think on this subject with earnest prayer to God, your consciences will call upon you to fulfil this duty as Christians. God has not in vain bestowed on your wealthy church riches, nor in vain has he endowed you with generous hearts.

We are greatly in want of pecuniary aid to defend the Gospel cause in Mexico from our fanatical enemies, among whom are very rich and powerful persons, who spend their money lavishly in publishing newspapers and other publications to try and crush us; who refit churches with splendor, where they maintain Jesuits and "Paulinos," who declaim day and night against us.

In the meanwhile, we who work in the harvest of the Lord are very much checked in our work for want of the necessary resources. With sorrow do we constantly see most promising opportunities that are offered us for doing most precious and important Christian work lost for lack of the needed funds.

For example, we have now the Church of San Francisco, a splendid edifice, the first in this city, after the Cathedral, and more central than the latter. It is an immense building, of an elevated and elegant form, where the architect who directed the work realized his daring and magnificent idea. This church is a very convenient one to preach in, as it has no echo and the voice can easily be heard there. This I well know from having preached in it when it was a Roman Catholic Church. We are sure that as soon as we can repair and open it for the preaching of the Gospel, it will be filled with a numerous congregation. When shall we be able to do this? We know not. We are collecting funds here to aid in its restoration among our brethren, but most of them are poor and can give but little, and therefore the work of reparation on the said church goes on very slowly. This delay is to us a cause of great sorrow. Will you and your friends aid us so as to push forward this work as quickly as possible? I beseech you to make a generous effort; and, as you have already commenced to aid the Christian work in Mexico, I trust that you will continue to help us. We have reason to hope that this Christian Church established in Mexico, will extend its influence throughout all these Latin countries.

We also need funds for our Theological Seminary to educate young men for the ministry. We also need funds to enable us to publish Christian pamphlets and a few books.

Beloved brother, it is yet time for you and your friends to save this church.—At present, although she is terribly persecuted by the Romanists, she is beautiful and innocent because she preserves the pure white vesture of the faith in all its purity. This church is your younger sister, and is worthy of your love and fraternal care, and it is necessary that you should not abandon her, but that you help her with the funds she requires.

MANUEL AGUAS.

MISSIONARY INTELLIGENCE.

France.

REV. E. W. HITCHCOCK, pastor of the American Chapel under the auspices of the American and Foreign Christian Union, writes, under date of Paris, January 24th, 1873, respecting the recent organization of a Missionary Association. Through this new agency, the Chapel, now flourishing and full of hope for the future, will be able to exert a powerful influence upon the native population, while at the same time it does not abandon the original design of its establishment, the promotion of religion among American residents and travelers.

Mr. Hitchcock says:—

"I felt, months ago, that the chapel ought to be doing something for others in an evangelistic way. My plans and desires met with cordial response from many to whom I entrusted them. Thus encouraged to go forward, in November last, we inaugurated, and in December fully organized a Missionary Association, calling it the "Missionary Association of the American Chapel in Paris," with constitution, by-laws, and officers. Into its treasury have already flowed 1,033 francs, which we are soon to increase by the surplus funds in the "Benevolent Treasury" of the Church, amounting to 650 francs. The officers of the society—five in number—constitute a "Board of Managers." and we have been busy canvassing the field in which to commence our work. We have decided, for the present, to work through agencies already in the field, and have chosen *four*, to each of which we have this month appropriated 100 francs. I will not attempt to explain them in this letter."

THE EVANGELICAL SOCIETY OF GENEVA.

The circular of this Society, dated February, 1873, gives the report of the

work of colportage pursued under its auspices during the last three months of the previous year, and contains some facts of importance, together with many items of encouraging news. The Society supported *thirty-eight* colporteurs, of whom *thirty-five* labored in France, *two* in Switzerland and *one* in Italy. It is therefore essentially an association for *French* Evangelization.

The chief drawback to the work is found in the unfortunate circumstance that in France

RELIGIOUS LIBERTY IS INCOMPLETE.

A law promulgated July 6th, 1849, with a view to preventing the circulation of *political* tracts, prescribes that no one shall distribute any writing whatsoever without the sanction of the prefect of the department. Quite recently M. de Goulard, Minister of the Interior, has seen fit to call the attention of the prefects to this law, and enjoin upon them its strict execution. Nor has the admonition been disregarded. A Protestant gentleman, M. Dardier, the Society's superintendent of colportage, was arrested for merely offering a temperance tract for sale. We translate his account of the occurrence:

"On Thursday, November 21st, I was on my way from Geneva to Bourg, carrying with me about 800 tracts against drunkenness, which I intended to distribute. I thought that I was engaged in a good work in attacking that vice whose ravages are such that the National Assembly deemed it necessary to publish penal regulations against it.—But, alas! I was to learn at my cost that what I had been able to do with full liberty in Italy and in Spain, can not be accomplished in France without a patent, a license of prefects and a passport of a species of tribunal established at Paris under the name of the *Censure*.

At the station of *Culoz* I left the train, and as I was distributing my pamphlets a gentleman in civilian's dress and without badge of office told me that I was acting in violation of law, and asked me to wait in *Culoz* until he had received instructions. These instructions ordered my arrest, and from the hands of the police officer I passed to the *caserne* of the gendarmerie, where I was lodged in the room called that of 'security.' I beg the prefect to have it inspected. It is a noisome cellar, suitable for swine or cattle, but not for men. Next day I was led under the escort of two gendarmes to the prison of *Belley*. After an examination before the *procureur-général*, and an appearance before the court, I was released on bail of 500 francs."

Subsequently M. Dardier was tried, found guilty and sentenced to pay a fine of 100 francs. On appeal to the higher court at *Lyons*, it was held that, although the tracts of M. Dardier were perfectly moral and even conceived in an excellent spirit, nevertheless the previous permission of the authorities was an indispensable formality. M. D. was compelled to pay a reduced fine of 50 francs and costs.

AN APT RETORT.

The comparatively illiterate vender of books sometimes proved more than a match even for the educated priest. On the colporteur's arrival at *Bagnol*, the curate of the place immediately began to dog his steps, crying out to every one that the books he offered were Protestant books, bad books. As soon as he stopped any where the *curé* would seek to enter into a discussion with him, but one of the colporteur's replies drove his adversary from the field in confusion. "Where were the Protestants before the Reformation of Luther and Calvin?" the priest had asked with some exultation. "Among the victims of the Inquisition whom your predecessors put

to death," was the response of the fearless book-peddler, who then proceeded to explain to the bystanders that it was the priesthood that were the authors of the Massacre of St. Bartholomew's Day, etc. The *curé* attempted to answer, but betrayed such embarrassment that he was glad to beat a retreat, and the colporteur succeeded in making some sales of religious books.

In many cases the more intelligent men even of the lower classes begin to understand

THE TENDENCIES OF ROMAN CATHOLICISM.

"I am a Catholic," said F. to the colporteur, "and our priests have been worrying us to go on a pilgrimage to Lourdes. The *curé* succeeded in persuading my wife, but when she was about to set out, I said to her: 'Should they pay your traveling expenses, it is all the same; I forbid your going.' I said to the *curé*: 'Ten years ago you might have done what you pleased with me, but now I read the Bible. It teaches me many things, and I no longer believe in the commands of the Church. You are far from telling us matters as the New Testament does, and that is the reason you are not willing that we should read it. *You have led more than two-thirds of the Catholics to make a mock of religion, and they no longer believe any thing.*'"

PROGRESS OF TRUTH.

Frequently the laborers of the Society found that the coming to the light was gradual. The family which two or three years ago would purchase only the "*Almanach des Bons Conseils*," when next visited bought a New Testament, and now at a third visit made bold to buy the entire Bible.

THE OUTLOOK.

"We have been forced," says the report in conclusion, "in order not to go beyond bounds, to pass over in silence

a number of the departments [of France]; not that the work in them is less interesting than elsewhere, but because it seemed preferable to select those features which would furnish the most exact estimate of the present situation. Our readers will doubtless like ourselves, draw the conclusion that, by the side of the growing infidelity due to the abuses of the Romish Church, there is a manifestation of real religious wants, to which the work of the colporteur answers in a satisfactory manner. But the obstacles which are to-day heaped up on our path can be surmounted only by the power of Him who has until now sustained us."

Greece.

THE work under the charge of the Rev. M. D. Kalopothakes, M. D., in the city of Athens, was, at last accounts, advancing satisfactorily, but without any features of marked novelty. The two evangelical papers—one for adults and the other for children—are published as usual, and satisfy a recognized want. The preaching and other services in the new chapel continue to be well attended, and the attacks made upon them, some months since, in the Athenian journals, have not been renewed. We cannot but hope that some substantial advantage has lately been gained for the cause of religious liberty until now so little understood or respected in Greece. Dr. K's health, we regret to learn, has suffered seriously under the manifold labors which he has providentially been called on to sustain alone; and he contemplates returning to this country for a brief time, leaving Athens probably early in May.

He has been largely influenced in his decision to visit America rather than any point in Europe in search of medical treatment by the fact of his having been invited to attend the meeting of the

Evangelical Alliance to be held in New York, in October next, as a delegate of the Greek branch. Dr. Kalopothakes has been able to effect such satisfactory arrangements that during his absence the work in both its branches—Evangelistic and Publication—will be prosecuted without interruption.

Italy.

THE BISHOPS AND THE COMMUNAL COUNCILS.

A WRITER from Pisticci, in the province of Basilicata (in Southern Italy) to the Pisan journal *Fede e Scienza*, of February 27th, 1873, says:

"The new Bishops of the Basilicata are traversing their dioceses, in order to spread their subversive maxims; but not a few of the communal councils have refused to recognize them. Among others the syndic of Pisticci has published the following manifesto:

"I hear that a priest, who gives himself out to be Archbishop of Acceranza and Maiera, intends to come to our commune. Free as we are, within and without, we should pay no attention to this matter, if the designs which attend this man, and which he has revealed on various occasions, did not contain a menace for the public order of our district. Without the approval of our Government, and under the false cloak of the blood of Christ, rather than to diffuse His maxims he goes about making a show of himself, and will form the chinks of the confessional lay snares for the principles of our liberty and nationality.

"He cannot, therefore, but be our enemy and the enemy of Christ;—our enemy, because he studies to subvert our free institutions by sowing hatred and dissensions between citizens and government; the enemy of Christ, because the latter, proclaiming the equality of all, preached only love and concord among all."

DIFFICULTY OF OBTAINING PLACES OF WORSHIP.

So long as the Protestants in Italy remain too poor to purchase or build chapels of their own, and are compelled to rent rooms for their worship, they will be subjected to constant annoyance at the hands of the priesthood. From a letter of Signor Guiseppe Colombo from Leghorn, February 18th, 1873, in the *Fede e Scienza*, we learn that for two months our brethren of *Poggio Mirteto*, in Tuscany, were unable to find any place in which they could hold public services. The clergy, under the head of a vicar, who is said to aspiring to a bishop's mitre, induced their previous landlord to refuse to let them occupy his premises, nor could they gain admittance elsewhere. After patient waiting, however, they have at length secured a three-years' lease of rooms under the very windows of the Romish Seminary, and by the side of the Church of San Giovanni.

NO CONTROVERSIES BETWEEN CHRISTIANS.

The same journal, in its issue of March 6th, refers to a recommendation signed by Signor Iahier, Secretary of the Directing Committee of the Free Italian Church, which we fervently hope will be strictly observed. It is to the effect that the Evangelists of that Church shall never consent for any reason to enter into public controversy with members of any denomination of Christians (Protestants), and least of all in the public press. Fraternal explanations may be made, if need be, either by word of mouth or in private letters, but never polemical discussions. He recommends that they make no attacks, and when attacked make no reply, but leave the judgment to God. This is a step in the right direction. Controversies and discord between Christians holding the same essential views of duty and practice, have been a fruitful

source of evil the world over; and in Italy in particular they have operated more than any other single cause to retard the progress of Christ's kingdom.

Mexico.

Rev. Maxwell Phillips, recently appointed by the *Presbyterian Board* missionary to Mexico, sends to the New York *Evangelist*, of March 27th, 1873, a communication of more than ordinary interest, in which he considers some of the peculiar phases of the Evangelical work in and about the Mexican capital. It is pleasant to have impartial and explicit testimony to the reality and thoroughness of this work from one who has but lately entered upon labor in Mexico. Many American Christians who could scarcely credit the report of what God had wrought by means of instrumentalities in human sight quite inadequate to so great an undertaking as the conversion of an entire country, may now rejoice as did the first Christian Church of Jerusalem when it glorified God for the gift of the Spirit to the household of Cornelius, saying, "Then hath God also to the Gentiles granted repentance unto life!" It will be noticed that Mr. Phillips ascribes great efficiency to Tract distribution—a branch of Christian activity which Rev. Dr. Riley early recognized as most hopeful, and to which accordingly from the very commencement he paid special attention, issuing from his own press in the city of Mexico and distributing many thousands of pages.

"CITY OF MEXICO, Feb. 14, 1873.

"*Dear Evangelist*: I have not been here long enough to send you *mature conclusions* in regard to the Christian work in this country, but can send you some *facts*. And one of these facts is that there *is* such a work. And not only here in the capital, and in some of the larger cities, but all over the coun-

try—in towns and villages—are congregations gathering for worship of God, and reading His Word. I learn from the agent of the London Bible Society here, the Rev. Mr. Parks, that the demand for Bibles is increasing, especially in those districts where tracts have been circulated. This gentleman, who has such excellent opportunity to judge of the importance of tract distribution, is much impressed with the urgent need for occupying the country with agents of the Tract Societies, saying that wherever tracts have been distributed by any one, he can in a few weeks send his Bible-sellers, with confidence that there will be a demand for Bibles. And I can add that where Bibles have been sold, in a very short time a congregation can be gathered of true worshipers, and earnest seekers for the Truth, or rather they gather themselves; for the second striking and important fact is the spontaneousness of the work. The work is decidedly Mexican. The part that can be taken by missionaries, especially by those of us whose tongues are yet tied, is but small in comparison with what is being done by the Mexicans themselves. This is as it should be.—In some countries the missionaries have a difficulty in inducing the native element to take the Church into their own hands. The difficulty here is not in that direction. But when I speak of the work as spontaneous, it is only in reference to outside missionary influence. The Spirit of God is working mightily through very weak instrumentalities; and we can scarce do more than “stand still, and see the glory of the Lord.”—Of the spontaneousness of this Christian work, I may cite the church in the street of Cinco de Mayo of this city, which has of its own suggestion established its society for the relief of its poor, sustained by its own members, and worked by separate committees of brothers and sisters. It has established a school for

boys, the teacher of which is paid by the church. In this school there are already upwards of forty boys, and the number is still increasing. They are also discussing the establishment of a school for girls, of which there are at least one hundred that ought to attend. In this school a prominent place is given to the study of the Bible. This church in Cinco de Mayo, which numbers a congregation of over six hundred persons,* has also established a Missionary Committee of young men, for the purpose of home missionary work here.—This Committee numbers thirteen, the most of them personally known to me as young men of intelligence and zeal. A number of them, as Signors Aguilar, Morales, Escobar, and others, have already preached for some time.

“These young men have all trades or professions, at which they earn their livelihood, and give their spare time to study. They meet twice each week for mutual aid in study, especially of the Bible. They are in sore need of a little library (a large one would be better) of Spanish books, such as concordances, commentaries, Church histories, philosophical works, and generally such books as are needed by young men that are preparing for the ministry. Can such books be had—can any of them be had for love or money? Three or four of them can read French sufficiently well to use French books. I told them last night that I was sure some friend in the States would be prompted by the Spirit of the Lord to send them at once all the suitable books that can be had. I do not know anything that will yield a larger return than the outlay necessary to place some books in the reach of these young men. Who will found the library of the Presbyterian Theological Seminary in Mexico? This company of

* This number exceeds considerably what we should have estimated from any data previously received.—ED.

young men are called "missionaries." Those of them whose business allows of interruption, are ready to go and preach in any of the neighboring towns when wanted. One of them, Signor Aguilar, is going with me next Saturday to spend the Sabbath preaching to a church newly organized in Toluca, the capital of this State, a city of about 30,000 inhabitants; and probably also to visit some of the villages in the immediate vicinity. Another of them, Signor Escobar, starts this week to try if he can gather some congregations in Guanajuato—the capital of the State of Guanajuato—a city of about 70,000 inhabitants, and also in the cluster of important cities around it, whither I expect to go and join him in a week, to spend a short time. And I shall write you what is done there.

"Yours truly, MAXWELL PHILLIPS."

MISSION TO GUADALAJARA.

In the *Missionary Herald* for April, we find a letter from Mr. *Watkins*, one of the missionaries sent to Mexico by the *American Board*, from which we gather that he and his brethren find much ground for encouragement in Guadalajara. He had been introduced to the most influential men in the city, and without exception had found them courteous and obliging. Senor Vollarta, Governor of the State, kindly offered him any assistance in his power, and even the Roman Catholic Archbishop was profuse in his civilities, although he at the same time took care to warn the pupils in a R. C. school against Protestantism. Better than the protestations of officials which after all may be insincere, are the evidences of religious inquiry on the part of the people. The missionary states that, at the date when he wrote, fully three-quarters of his time was taken up in talking on religious topics with persons who came to his house for that purpose.

THE PRESIDENT ON RELIGIOUS LIBERTY.

BISHOP HAVEN, in a letter to the New York *Independent* gives an account of an interview he had just held with President Lerdo, which he deems memorable as "the first official recognition by the head of the Mexican nation of any other Church than the Roman Catholic, which was till within a few years the only possible religion." To the Methodist Bishop the President said, "that he had often heard of the antecedents of the church he represented, and welcomed him to the supervision of that work in this country. No one church was recognized by the state as of superior claims to another. Toleration of all faiths was the law of the land. This movement might not be looked upon with favor by bishops here; but the civil power would protect it, if it became necessary, in defense of its rights and liberties." On Bishop Haven's thanking him for his offer, and expressing his hope that no need would arise for invoking his protection, the President "responded yet more at length, reaffirming his readiness to support our churches in any exigencies that might arise in the prosecution of our work, so far as they were imperilled by any unlawful opposition. He repeated his welcome to the land and his good wishes for our prosperity."

The writer goes on to remark:—

"This strong and unequivocal affirmation of the law of the realm and of his cordial support of its principles, even to the aid of the civil power, if need be, shows how impossible it is for any single church government to again possess exclusive jurisdiction here and the support of the national arm.

"The Roman Catholic chiefs are recognizing this fact, and are said to be favorable to annexation, because they can get yet larger liberties under our government than are allowed them

here. No one is permitted to appear in his official costume in the streets of this city. Religious processions are proscribed. The holy wafer is carried to dying people no longer in a gilded coach, but in a private carriage, the bared head of the driver being the only sign by which the faithful can know it, and can fall on their knees on its passing by."

THE TEMPER OF THE PRIESTHOOD.

However, notwithstanding, the evidently fair intentions of the government, the propagation of the Gospel is not without its hindrances. The priests do not weary of endeavoring to invite the people to break up Protestant work in the capital and elsewhere. News has reached us that a short time since a priest, in sacerdotal costume, appeared in the streets, and protested loudly against the enforcement of the liberal law regarding religious worship. Very recently, we are informed, "a crowd of fanatics, excited to frenzy by the sermons of some priests, made an attack upon a congregation of Protestants in San Luis, and wounded a number of worshippers." The riot was finally quelled by the police.

THE FIRST METHODIST CHURCH IN MEXICO

was organized by Bishop Haven, on Sunday evening, January 26th, with four members. One of these was Rev. Ignacio Ramirez, D.D., long a leading priest of the Dominican order, but for some time past an eloquent preacher of the Protestant faith. "On the first of February," says the *New York Christian Advocate*, of March 20th, "Bishop Haven gave Church-letters to Mr. and Mrs. Petherick and thereby transferred their membership to Pachuca, the center of the silver-mining district and about sixty miles from the City of Mexico. They would thus become the nucleus of a Methodist Church in that town, which the Bishop designed to organize immediately."

Northern Mexico.

REV. MR. BEVERIDGE writes from Monterey, March 4th, 1873, giving one or two items of encouragement. At Allende, a small, but growing school has been commenced by a young woman in connection with the Protestant Church at that point. As evidencing the progress of liberal as well as of Protestant ideas in Northern Mexico, the following statement may be noted: "Several small weekly papers have been started in Monterey of late. One is edited by the priests, and the others are of a liberal character. One of these papers is sent to me, although I am not a subscriber, nor do I know the editors. I was pleased to see in the last number several articles of a religious nature defending Evangelical Christianity. I have reason to believe that our friends are on the increase."

On the first of last month the Mission in Northern Mexico was taken under the care of the *American Board of Foreign Missions*. Writing under date of Monterey, March 31st, 1873, the last day of his connection with our Society, Rev. Mr. Beveridge briefly alludes to the growing hopefulness of the work in this field:—"The first of April commences under much more favorable auspices than the first of January. Our members are now more firmly established than before, and I have fair prospects of soon seeing a great change for the better." Mr. Beveridge also refers as follows to the recent

VISIT OF BISHOP HAVEN TO MONTEREY:

"Rev. Gilbert Haven, Bishop of the M. E. Church, passed through this place on his way from Mexico to the States. He arrived here Saturday evening, and yesterday attended our afternoon service. He appeared to be favorably impressed with the appearance and behaviour of our congregation. After our

service was ended, I requested some of our members to visit all the foreigners in the city who understood English, and invite them to an English service in the evening. Several came who, with a number of our own members that came in out of curiosity, having never heard a sermon in a strange language, formed quite a little congregation. Bishop Haven addressed them, and retired to his room in the hotel quite pleased with the day's experience. He left at three o'clock this morning on the stage for the United States."

Later and Important from Central Mexico.

Since the foregoing was in type, a letter has been received from Rev. Dr. Wm. Butler, dated Mexico city, April 5th, from which we extract the following very interesting items:—

JESUITS EXPELLED.

"The *Jesuits* have been making such bold attacks, both on the laws of the land and on Protestant people, that the attention of the public press has been called to them, and such a storm has been raised that the Senate of the State of Puebla passed a law yesterday—9 to 1—expelling them from the State, and I understand that the Congress of this Union last night did the same. Their visit to Mexico has thus proved a short one. Would that our own country would follow this bold example of Roman Catholic Statesmen, who frankly avow that they find the presence of these scheming foes of freedom and progress to be inconsistent with the open honesty of Republican institutions and unworthy of their protection.

ATTEMPTED INCENDIARISM.

"I am doing what little I can. We have opened a chapel, formerly belonging to the Romanists, and it is well filled each Sabbath. Some of the Priests and Papists are bitter enough, annoying

our people; and a few days ago they filled a sponge with burning fluid, and, igniting it, about 11½ o'clock at night flung it through a window into our chapel; but it did no harm. They seem so blind, that they can not understand that such conduct reacts to the disadvantage of those who do such things. So we quietly hear their threats, and trust in God, and go forward. This land is to be saved from sin and Romanism, and its fine people are yet to add their numbers to the evangelical life of Christendom.

DR. BUTLER'S FIELD AND WORK.

"My own work is divided into three points, one of which is 116 miles off, and the other 60 miles, and I have been away from this city a good deal, so that my six weeks have been quite crowded with duties. God has sent me some help. We are four in number now, and have organized five congregations, three day and Sunday schools, two classes, and a prayer meeting. But Romanism has so perverted the morals and consciences of this people, that it will need the entire Gospel of God to liberate and save them.

"Our Bishop Haven has completed his journey through Mexico without meeting any mishap, and is to-day in Texas, en route to New-York." [The Bishop has since arrived safely in New-York city. Ed.]

TESTIMONY TO DR. RILEY'S WORK.

"*Dr. Riley* has, under God, done a glorious work here—all must acknowledge that—and he can still do a greater work, I believe. Would that he were here to lead on his cause once more. It needs his presence. I wish that I had more time to see and understand his work. I have been only three times in his congregation—indeed have not been able to be oftener."

Our readers will remember that the *chapel* of the Church of San Francisco

has been for more than a year past occupied by one of the congregations established by Dr. Riley; but the main church edifice, a vast building, capable of seating 4,000 persons, has not yet been put in such repair as to be ready for occupancy. It is to this latter structure that Dr. Butler alludes in the following

paragraph:—"Dr. Riley's large church, well filled, would be one of the most inspiring sights on this continent. Its repairs are progressing." Their early completion, however, must depend upon the success of Dr. Riley's present efforts in this country to secure the funds needed for the purpose.

LITERARY NOTICES.

The Historic Origin of the Bible: A Handbook of Principal Facts from the Best Recent Authorities, German and English. By Edwin Cone Bissell, A. M.—With an Introduction by Prof. Roswell D. Hitchcock, D. D., of Union Theo. Seminary, N. Y. New York: Anson F. Randolph & Co. 1873. xxiii & 432 pp. 8vo.

The first part of this handsome volume gives the History of the *English Bible*.—The second contains that of the (Greek) *New Testament*—under the heads of the Written Text, Ancient Versions and Printed Text, the New Testament Canon, the Gospel and Acts, the Epistles of Paul, the Epistle to the Hebrews, the Catholic Epistles, and the Apocalypse. The third considers the *Old Testament*—the Language, Manuscripts, Versions, etc., the Canon, and the Origin of the Separate Books.—Two Appendices are consecrated to the leading opinions on Revision, and to the Apocrypha. As Dr. Hitchcock observes in the introduction. Mr. Bissell's volume "covers ground not covered by any single volume which has yet appeared;" and we have Dr. H.'s endorsement of the author as a painstaking and critical student. We have examined with much interest that portion of the volume which treats of the English Bible, which is of special importance at present, in view of the Revision now in process of execution here and in England. It appears to deserve all the praise bestowed upon it by Dr. Hitchcock, being both thoroughly accurate and written in such a manner as to interest all classes of readers. Whilst Mr. Bissell's book will not take the place of the older works on Scriptural Introduction, it will supplement them to great

advantage; since it discusses many matters of great interest which are altogether omitted by Angus and most other writers on this subject. We heartily commend it to our readers as highly creditable to American scholarship.

Jessie's Work; or, Faithfulness in Little Things. By Mary E. Shipley. New York; American Tract Society. 16mo. 224 pp. Price \$1.00, postage 12cts.

The lesson of this entertaining and well written book is, that those who are ready to work for the Master have no need of wealth or high position, but will find enough to do in the sphere of life to which God has assigned them. The story is specially adapted to children of from twelve to fourteen years of age.

Daily Communion with God, on the plan recommended by Rev. Matthew Henry, V. D. M., for Beginning, Spending, Concluding each day with God. By James R. Boyd, D. D. New York: American Tract Society. 18mo., 104 pp. Price 30 cents, postage 6 cts.

A little volume full of practical suggestions for the promotion of personal piety. It is a merit that the author has made such free use of the thoughts and even the expressions of that devout Christian and model pastor, the commentator Matthew Henry.

The Missionary World, being an Encyclopædia of Information, Facts, Incidents, Sketches, and Anecdotes, relating to Christian Missions, in all Ages and Countries, and of all Denominations.—With a Recommendatory Preface by Rev. W. B. Boyce, Secretary Wesleyan Missionary Society, Rev. J. Mullens, D. D., Secretary London Missionary Society, E. B. Underhill, Esq., LL.D., Secretary Baptist Missionary Society.

New York : A. D. F. Randolph & Co.
viii & 568 pp.

The principal divisions of this volume are : 1. The State of the World without the Gospel. 2. Missions and Missionary Societies. 3. Results of Missionary Enterprise. 4. Means of Supporting the Work. 5. Divine Providence. 6. Missionary Literature. 7. Eminent Missionaries. 8. Fields of Labor described. 9. Missionary Gleanings. The plan is a good one and carried out with the research which the author has evidently made insures a very readable and serviceable book. For popular use it will be found exceedingly valuable, and even those who wish to go into special investigations will obtain useful suggestions.—Written on the other side of the Atlantic, it emphasizes disproportionately, perhaps, those missionary efforts which emanated from Great Britain and continental Europe. But this is less of a defect for American readers, as it is precisely these foreign efforts which we are most likely to ignore or underrate. A brief sketch is given of our own Society's history, on page 134, although it is brought down only to the 5th year of its existence.

Quarterly Reviews.

The Bibliotheca Sacra and Theological Eclectic. Edited by Edward A. Park and George E. Day. Andover: W. F. Draper. \$4.00 per annum.

Contents for April, 1873 :—1. St. Elizabeth, by Prof. John P. Lacroix. 2. Christian Ernest Luthardt on the Design of St. John's Gospel, translated by Caspar R. Gregory. 3. Miracles, by Prof. J. Leslie Porter, D. D., LL. D. 4. St. Patrick's Purgatory, and the Inferno of Dante, by Frederic Vinton. 5. The Progress of Christ's Kingdom in its relation to the Spirit of the Present Age, by Samuel Harris, D. D., LL. D. 6. Revelation and Inspiration, by Rev. E. P. Barrows, D. D. 7. The Chronological value of the Genealogy in Genesis v. 8. John McLeod Campbell's Theory of the Atonement, by Prof. E. A. Park. 9. Culmann's Christian Ethics, by Prof. John P. Lacroix. 10. Strauss's Superficiality, by Joseph Cook, M. A. 11. Dr. Hodge and the New England Theology, by Rev.

Enock Pond, D. D. 12. Recent works on Prehistoric Archaeology, by Rev. G. F. Wright. 13. Whichcote's Aphorisms. 14. Notices of Recent Publications.

The Christian Quarterly. Editor : W. T. Moore, Cincinnati. \$3.00 per annum.

Contents for April, 1873 :—1. Ecclesiastical Polity in the First Age. 2. Paul's Schism. 3. The Basis of Christian Union. 4. Wuttke on the Irrationality of Sin. 5. Church Organization *versus* Church Government. 6. Christianity on the Planet Mars. 7. The victory of Faith. 8. Letter, Spirit, Law, Gospel, Written Letter. 9. The Atonement. 10. Literary Notices. Foreign Literature. Review.

The Methodist Quarterly Review : D. D. Whedon, LL. D., Editor. New York, Nelson & Phillips. \$2.50 per annum.

Contents for April, 1873 :—1. The Unity of the Physical World, by President Winchell, Syracuse University. 2. Christian Purity, by Rev. Lewis R. Dunn. 3. The land of the Veda, by Rev. J. W. Waugh, D. D. 4. Mediation, by Prof. Bannister. 5. Jephthah's Vow, by Rev. M. S. Terry, A. M. 6. The Position of Calvinism, by Rev. Robert Aikman, D. D. 7. Synopsis of the Quarterlies. 8. Quarterly Book-Table.

The Presbyterian Quarterly and Princeton Review. Editors : Lyman H. Atwater and Henry B. Smith. New York : J. M. Sherwood. \$3.50 per annum.

Contents for April, 1873 :—1. The Three Ideas, by Prof. Henry N. Day. 2. Crimes of Passion and Crimes of Reflection, by J. B. Bittinger. 3. The Immediate Cause of the Death of Christ, by Rev. Wm. M. K. Imbrie. 4. Dr. Dörner's System of Theology (continued), translated by Prof. G. S. Hall. 5. The Persian Cuneiform Inscription, the Key to the Assyrian, by Prof. Wm. Henry Green. 6. An Obituary of Dr. Liebner, by Dr. Dörner, translated by Prof. W. A. Packard. 7. The Remnants of the Ten Tribes, by Rev. John H. Shedd. 8. Tulloch's Rational Theology, by Prof. J. H. Gillett, D. D. 9. Hamilton's Autology. 10. Notice of Dr. Burns, by Dr. McCosh. 11. Notes on Current Topics. 12. Contemporary Literature. 13. Theological and Literary Intelligence.

R E C E I P T S

In behalf of the American and Foreign Christian Union, for the Month ending
31st March, 1873.

MASSACHUSETTS.

Boston. Ira Greenwood, part of Legacy, per H. Hill, Esq.....	\$100 00
" E. D. Goodrich, for Hungary	500 00
" Perry Trust Fund dividend	250 00
Fall River. Mrs. M. B. Young, for Cent. Mex. and C. W.....	10 00
	860 00

CONNECTICUT.

East Windsor. 1st Cong. Ch., J. F. Fitts, Treas.....	7 34
So. Coventry. A friend, for C. W.....	1 00
	8 34

NEW YORK.

N. Y. City. John H. Browning, for Italy, \$100; S., for C. W., \$5; Mrs. O. M. Bogart, for C. W., \$5; S. W. Hoag, for C. W., \$5; Friends, for Cent. Mex., \$906.35; F. G. Faulkner, for C. W., \$5; S. Wright, for C. W., \$5; Rev. C. C. Keyes, for C. M. and C. W., \$10.....	1,041 35
Riverdale. Pres Church, per Dr. Riley, for Cent. Mexico	215 60
Freedom Plains. Rev. O. H. Hazard, for Greece	10 00
Homer. Cong. Ch., per G. W. Bradford, Treas.....	46 00
E. New York. Ref'd Ch., Rev. C. R. Blau- velt, Pastor, Wm. Rapelje, Jr., Tr.....	18 35
Geneva. Mrs. M. P. Squire, annuity, \$5, and C. W. \$1.....	6 00
Rochester. Mrs. Mary B. King.....	5 00
New Berlin. Joel L. Fuller \$4 and for C. W. \$1.....	5 00
Owego. Mrs. Harriet Carmichael, for Cent. Mexico, \$7; J. Carmichael, for C. W. \$5	12 00
Brooklyn. H. Phillips, for C. M. and C. W., \$2; J. W. Taylor, Jr., for C. M. and C. W., \$5; H. S. Jewell \$5; Mrs. Newbold \$5; Mrs. H. W. Starr \$5, for C. M.; Henry Collins \$50; T. G. Shearman \$10; S. Daniels \$5; J. B. Hutchinson \$100; A. D. Porter \$5.....	1,992 00
	1,551 30

NEW JERSEY.

Montville. Ref'd Church, Rev. L. H. Van Dorn, Pastor.....	17 16
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PENNSYLVANIA.

Philadelphia. Wm. Ashmead, M.D., (C. W. \$1).....	5 00
" 1st Independent Pres. Ch., Rev. J. Chambers, D.D., Pastor, bal. in full to constitute E. S. Lawyer and Jno. Yard, L.M.'s	50 00
	55 00

KENTUCKY.

Louisville. B. F. Avery \$30; Platt & Allen \$25; Messrs. Ainslee & Co., Stevens, Miss Richardson \$20 ea.; Messrs. Belknap, Martin, Hamilton, Belk- nap, Byers, \$10 ea.; Keith, for C. M., \$10, for Home Work, \$10; Wheat, for C. M., \$10, for Home, \$10; John- son & Co., Morne & Co., Monks, Jackson & Co., DuPont, McCully, Drulaney, Humphrey, Fink, Brad- ley, Mrs. Graham and Sadd, \$10 ea.....	325 00
" Messrs. Gheens, Kendrick, Allen, Werne, Smith, Bennett, Davis, Pra- ther, Owen, Hawkins, Weller, Slaugh-	

KENTUCKY—continued.

ter, Miller, Tompkins, Bridgeford, Warren, Hull, Swan & Co., Warren, Leonard, Fox, Trabue & Co., Peter, Caldwell, Muir, Gardner, Brown, Armstrong, Rankin, Barrett, Kin- kead, Pope, Lewis, Bangs, Dough- erty, Pindle, Ferguson, Way, Kal- fus, Wilson, Huber, Hibbett, Kaye, McKee, Caldwell, Wheat, Dean, Harrison, Mrs. Baker, McClelland, Hughes, Burkhart, Murphy, Semple, Pope, \$5 ea.....	275 00
Louisville. Messrs. McNaughton, Luce, Garvin, Needham, Mrs. Boyle, \$3 ea. 15 00	
Messrs. Quigley, La Few, Wal- ton and Quigley, \$2.50 ea.; Messrs. Campbell, Bagley, Warren, Torbitt, Barnet, Kent, Stuckey, Boyd, Smith, Huber, Fowler, Pope, Tigert, Alford, Harris, Speed, Robinson, Pootle, Kennedy, Homire, Breckenridge, Morris, Gaulbert, Thurston, Frazer, Barnum, Pope, McPherson, Butler, and Mrs. Tracy and Thompson, \$2 ea.; Messrs. Downing, Fulton, Bottomby, Foote, Castleman, Dau- mert, Green, Casey, Griffiths, Nether- lands, Haynes, McClarty, Peter, Beatty, Butler, Raysale, Thurston, Matthews, Carson, Mason, Knott, Stratton, Irwin, Shanks, Warren, Martin, Metz, Shepherd, Hackney, Renold, Isaacs, Balmforth, Pope, Aldrich, Anderson, Bland, Jarvis, Goulding, Duncan, Vaughan, and Mrs. Pirtle, Hardin, Speed, Schroe- der, Combs, Speed, Mason, \$1 ea.; Messrs. Barclay, Cooper, Cook, Dra- per, Bliss, and Mrs. Bayliss, Burks and Smith, 50c. ea.; F. H. Kaye 35c.; Miss Payne 20c.....	123 55
" Various individuals, for Industrial and Sab. School and poor of the Mission	228 01
Henderson. J. M. Beverly.....	5 00
	971 56

MISSOURI.

St. Louis. Mrs. J. J. Roe \$50; Mrs. C. O. Fallan \$40; S. M. Dodd and Jas. Richardson, \$25 ea.; H. Hitchcock, Mrs. L. Gamble, Mrs. J. Jaccard, \$20 ea.; J. R. Allen, N. D. Noyes, S. Cupples, D. V. Dutcher, John Crangle, Mrs. C. T. Charles, A. Sum- mer, Mrs. S. Levering, High St. Pres. Ch., D. C. Jaccard, Jno. Wahl, T. G. Conant, J. S. McCune, A. S. Mer- mod, M. Brotherton, H. C. Yeager, J. L. Joy, D. B. Gale, S. M. Glover, L. Garnet, J. A. Holmes, A. S. Pet- tierew, \$10 ea.; E. Illsley, G. D. Hall, S. B. Kellogg, I. S. Smythe, D. H. Chapman, S. B. Merrill, E. A. Semple, R. I. Howard, Mrs. C. Bel- cher, H. Graham, M. Dudd, A. Sproule, D. Rankin, J. L. Pease, S. A. Bemis, S. Ridgeway, S. D. Drake, G. T. Hulse, F. H. Ludding- ton, A. Larque, E. J. Cnendt, T. W. Hoyt, Mrs. A. Hammill, P. Rice, S. Copperthwait, G. P. Plant, D. B. Clark, D. H. Waterman, C. H. Bal- ley, B. Stickney, S. Blood, A. M. Gardner, O. S. Baker, D. B. Mont- gomery, \$5 ea.; E. McNeill, M. L. Gray, A. Van Syckle, \$3 ea.; W. Sheader, J. H. Drew, C. Illsey, Cash,	
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MISSOURI—continued.

L. L. Walbridge, H. R. Foster, A. Thurston, H. F. Breed, L. J. Howard, W. M. Benton, A. Stinger, J. M. Fargueson, H. M. Blossom, N. Cole, A. H. Webber, Jas. Patrick, \$2 ea.; others \$8	639 00
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ILLINOIS.

Roseville. 1st Cong. Ch., per John A. Gordon, Treas.	8 15
Springfield. Jos. Thayer, Esq. (\$2 for C. W.)	52 00
Sparta. S. L. D. Cortright \$2; Brice Crawford \$5; Mrs. S. Dewey \$1—for C. W.	8 00
Jacksonville. W. & A. Russell, \$5 ea.; R. S. & W. E. Capp, \$2.50 ea.; A. E. Ayres and T. C. Ireland, \$2 ea.; Messrs. Moore, Sanders, Catlin, McDonald, Fidler and Adams, \$1 ea.; others \$2	27 00
Danville. Rent from Griffith property	26 85
	122 00

INDIANA.

Indianapolis. Sab. School of 3d Pres. Ch., for Greece	38 48
" M. L. Kirby	1 00
	39 48

OHIO.

Dayton. 1st Luth'n Ch. Sab. School	20 00
Urbana. 1st U. Pres. Church, additional, Messrs. Beatty, Morrow and Beatty, \$1 ea.	3 00
So. Salem. 1st Pres. Ch., Isaac Evans	5 00
Glendale. Female College, additional	50
Cincinnati. Miss Purlier \$2; Miss Drinker \$10, for C. W.	12 00
Lockland. Pres. Ch., a Friend \$10; Miss Jarvis \$5; others \$16.61—which constitutes Rev. W. A. Hutchinson L. M.	31 61
Newark. Trinity Prot. Epis. Ch.	53 05
" 1st Pres. Ch., Mrs. G. Wallace \$5; Gen. Hamilton \$2; Messrs. Galbreath, Thomas & Thompson, \$1 ea.; Mrs. Cochran 50c., Collection \$27.	37 50
" 2d Pres. Ch., Messrs. Kingsbury and Clark, \$5 ea.; Mrs. Wharton \$3; Messrs. Shields, Fleck, Newkirk, Scott, Mrs. Reeder, \$2 ea.; Messrs. Town, Marclay, Nash, Fleck, King, Young, Mrs. King, Houston, Woodbridge, Chester, Clark, Ives, \$1 ea.; Messrs. McCune, McCaddes and two Mrs. Smith, 50c. ea.; Mrs. Dean 45c.; Mrs. Atherton 35c.; Mrs. Sites 25c.	38 05
" M. E. Ch., H. W. Wyth	5 00
" Welch Cong. Ch.	4 14
" Col'd M. E. Ch.	2 29
Granville. St. Luke's Prot. Epis. Ch.	16 00
Piqua. U. P. Ch., balance	6 00
Chillicothe. 1st Pres. Church, Hon. S. F. McCoy \$10, in full of L. M. for Mrs. Jane McCoy; A. Renick and Frost, \$5 ea.; Messrs. Beach and Waddell, \$3 ea.; Messrs. Spetnagle, Carlisle, McLean, Scarce, Waddell, Swift, Floyd, Mrs. Dunn, Smith, Mason, \$2 ea.; Messrs. Sill, Brennenman, Fullerton, McClean, Mace, Franklin, Williams, Defew, Ewing, Patterson, Mrs. Smith, Nipgen, \$1 ea.; Yeo and Cochran, 50c. ea.	59 00
" 3d Pres. Ch., Messrs. Bartlett and Welch, \$5 ea.; Mrs. McCague and Bartlett, \$2 ea.; Ghoramley, Plotter, Bonner and Miss Walker, \$1 ea.	18 00
" Prot. Epis. Church, Col. Madeira \$3; Mrs. Wallace, Mansfield, \$2 ea.; Mrs. Lansing, Rickenwild, Miller, Wallace, and Mr. Jones, \$1 ea.	12 00

OHIO—continued.

Chillicothe. Walnut St. M. E. Ch., Mrs. McClintock \$5; Mr. Lawrence 50c.	5 50
" Memorial Pres. Church, in part.	5 35
	333 99
IOWA.	
Brooklyn. M. E. Church	10 25
" Pres. Ch.	14 75
Kellogg. M. E. Ch.	10 00
Kellogg. Cong. Ch., L. B. Lyday \$5; H. J. Benson \$3; Rev. R. Hassell, F. T. Downing, H. O. Ensign, \$2 ea.; others \$1.	15 00
Wolcott. Pres. Ch., J. F. Skiles \$5; J. W. McKee \$2; Rev. T. H. Hench, J. McCure, \$1 ea.; others \$4.75.	13 75
Blue Grass. Union Meeting	14 00
Victor. M. E. Ch.	10 25
" Pres. Ch.	3 75
Newton. U. Pres. Ch., in part.	3 00
Galesburg. M. E. Ch., in part	3 10
Mt. Zion. M. E. Ch., E. R. Latham \$5; C. W. Hart, J. M. Treflow, \$1 ea.; others \$7, in part.	14 00
Pleasant Hill. M. E. Ch., S. C. Palmer, Thos. Prall, S. W. Ford, A. L. Palmer, \$1 ea.; others \$4, in part.	8 00
Bethel. M. E. Ch., in part.	4 70
	124 55

Brownsville, Oregon. Coll'n during week of prayer, per Jas. Worth	17 00
Winchester, Va. Rev. G. L. Leyburn, for Dr. Kalopothakes' church edifice.	57 50
Columbia, Cal. Mo. Con. in Pres. Church, per Mrs. Chs. Toby, \$9; Mr. Valentine Hahn \$1.50; Mrs. Knapp, for C. W., \$2; Mrs. A. M. Dealey \$1.50; Mrs. Kerr, of Springfield, \$1, for C. W.	15 00

Received for the CHRISTIAN WORLD, in addition to items specified above:

Henry Harrison, N. Y., \$100; Thos. W. Olcott, Albany, N. Y., \$100; A. Member of 1st Presb. Ch., Hackensack, N. J., \$100; Mrs. M. J. Marwin, Troy, N. Y., \$20; E. Weston, Peckville, Pa., \$5; A. W. Estabrook, Rosemond, Ill., \$4; Mrs. Thos. McLellan, Boston, \$2; M. F. B. Cazenovia, N. Y., 2; R. H. Marshall, Pittsburg, \$10; Mrs. F. Maynard, Mannsville, \$3; Mrs. E. H. Evans, Berlin, \$5; J. W. Bushnell, Kankakee, \$2; Capt. L. Burrage, Leominster, \$2; S. Martin, Ripley, \$2; Rev. A. Erdman, Morristown, \$2; Dea. G. W. Dinsmore, Clinton, \$3; S. P. Gray, Frankfort, \$5; Mrs. G. S. Hubbard, Chicago, \$5; Rev. N. Cobb, Kingston, \$2; Thos. Knighton, Morristown, \$2; Jon'n Howland, New Bedford, \$3; C. Hatch, E. Bridgewater, \$4; Dr. March, Georgetown, \$2.25; Mrs. R. W. Seymour, N. Y., \$4; Mrs. A. P. Storrs, Owego, \$5; E. W. Wacche, Balto, \$3; S. K. Stow, Troy, \$10; Mrs. J. Olmstead, Hartford, \$25; W. B. Bolles, Astoria, \$20; Mrs. M. Williams, Lakeville, \$5; C. Falconer, Hamilton, \$2; Rev. J. B. Hammond, Chataquay, \$2.50; Rev. T. Edwards, Buchanan, \$2; S. Higbe, Ogdensburg, \$2; Rev. I. Hyatt, St. Johnsbury, \$2; J. C. Weest, Mt. Holly, \$3; Rev. N. W. Wilder, Woodstock, \$2; Dea. J. L. Morrison, Franklin, \$2; C. Bartlett, Amsterdam, \$2; and sundry smaller payments, \$88.35.	565 10
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Total receipts as above. \$5,376 98

THE CHRISTIAN WORLD.

Vol. 24.

JUNE, 1873.

No. 6.

THE TWENTY-FOURTH ANNUAL REPORT

OF THE

Directors of the American and Foreign Christian Union

TO THE SOCIETY AND THE CHRISTIAN PUBLIC.

MAY, 1873.

For another entire year, the Society's mission-work, at home and abroad, has been steadily prosecuted, and with very encouraging results. Upon our efforts for Evangelization in nominally Christian lands the blessing of the Master has been richly bestowed, and Providential indications all urgently plead for greatly enlarged effort in this direction.

Nevertheless, it has been a year of severe trial to the Board, because of the foreseen necessity, at no distant day, either of such a retrenchment in our Foreign Missions as must be fatal to success or of the entire relinquishment of the Foreign work to others. The latter alternative was ultimately adopted, and this action of the Board, together with the reasons inducing it, was made known in an "*Address to the Public*," which was published in the *CHRISTIAN WORLD* for March last, and has also found its way into the religious Press very generally. Instead of here recapitulating any of the statements contained in that document, we would respectfully invite attention to it as a whole, as forming an important part of our present report.

It has been the steadfast policy of the Board during the year, even in the face of a manifest and rapid exhaustion of the funds realized to its Treasury from existing legacies, to sustain all its missions up to the measure of former appropriations at least, and, in imperative cases, to enlarge the bestowments. To Central Mexico, for example, the appropriation was doubled from that of the preceding year, and also, as a matter of simple equity, expenditures by Dr. Riley in prosecuting the Society's work, in excess of former appropriations to him, were re-im-

bursed to the amount of \$10,646—it clearly appearing that this additional outlay had been necessitated by extraordinary exigencies, upon the prompt meeting of which doubtless much of the marvellous success of this mission had, under God, depended. We wish also here to state distinctly, that no part of these re-imbursed expenditures had been for Dr. Riley's personal account. On the contrary, to his praise be it recorded, that, in all his service of our Society, he would not consent to draw any salary from its limited resources, and that in addition to his own self-support, and beyond what is now re-imbursed, he has freely expended very considerable sums from his own patrimony in aid of the Protestant cause in Mexico.

Besides the direct work of our Society, we have also been able, during the year, to co-operate in other and special efforts for securing enlarged interest in, and contributions for Italian Evangelization. On the 20th day of April, 1872, our Society welcomed to this country the Deputation from the "Free Christian Church of Italy," by a public reception at Association Hall, tendered conjointly to the gentlemen composing it and to Rev. Dr. Riley, then just arrived from Mexico; and all the subsequent efforts of that Deputation to raise funds were heartily seconded and aided by us. Collections by and on account of the Deputation, amounting to the very handsome sum of \$28,107.52, are acknowledged by our Treasurer among the receipts of the year.

With these explanations we present, from the Treasurer's Report, the following

SUMMARY OF RECEIPTS AND EXPENDITURES FOR THE YEAR
ENDING APRIL 1st, 1873.

Receipts.—

From the ordinary channels of individual and Church contributions	\$45,892 84	
From Amer. Bible Soc'y, grants for Bible distribution in Mexico	3,519 87	
Donations and Subscriptions to the Christian World	2,479.88	
Realized from Legacies	\$52,339.00	
And from Int. on Legacy invested	906.63	
Less Annuities and Taxes paid by us	453.71	452.92
		52,791.92
Realized by sale of Lot in 87th st.	\$2,300.00	
Less Taxes and Conveyancing	55.22	
		2,244.78
Collections by and on account of Italian Deputation	28,107.52	
Total Receipts for the year	\$135,036.81	
Add Cash balance at the beginning of the year	393.71	
		\$135,430.52

Disbursements.—

For the Support of Missions in Mexico :—

Appropriation to <i>Central Mexico</i> for the current year (\$10,000 gold)	\$11,200.00
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Re-imbursement to Dr. Riley of Expenditures by him on account of the Mission in excess of Appropriations prior to January 1, 1872, (\$7,000 gold).....	7,840.00
Increase of Appropriations to meet deficit from Jan. 1, to April 1, 1872 (\$2,500 gold).....	2,806.00
Payment of Grants from Amer. Bible Soc. and other specific Donations for this field.....	4,750.77
Total to Central Mexico.....	\$26,596.77
Paid on account of Proposed Mission to San Luis Potosi, being the amount of specific Donations for this purpose.....	1,080.00
Appropriations to Northern Mexico.....	7,866.91
For support of Missions in Chili, South America.....	\$35,543.68
For support of Missions in Europe :—	8,106.07
Appropriations to Italy.....	8,322.83
“ to Greece	3,364.75
“ to Hungary.....	1,209.00
For Prosecution of Home Work [including one-half of Salaries of Traveling and District Secretaries*].....	\$12,896.58
Paid to Italian Deputation, being amount of specific Collections...	10,148.65
Publication Work, chiefly CHRISTIAN WORLD.....	28,107.52
Cost of Management, in Collection and Disbursement.....	9,878.26
Paid retiring Allowance to former Cor. Sec’y. and Int.....	13,882.76
Total Disbursements for the year.....	1,070.00
Add payment of Outstanding Loan at beginning of year, and Int...	\$119,633.52
Balance in Phelps’ Home Fund account.....	7,178.73
Balance Cash on hand, April 1, 1873.....	6,000.00
	2,618.27
	\$135,430.52

OUR FOREIGN MISSIONS.

ITALY.—The work of our missions in this land has gone forward prosperously during the year, under the superintendence of the “Evangelization Committee of the Free Italian Church,” to whose care it was entrusted on the 1st of May, 1872. *Rev. Dr. Van Nest*, as President of this “Evangelization Committee,” and *Rev. John R. MacDougall*, as its Foreign Secretary and Treasurer, have had the special oversight of our portion of its work, and are entitled to our thanks for the thoroughness with which they have (without compensation) discharged the trust reposed in them. Upon assuming this trust, they resolved to visit at once all the Mission Stations, in order to become fully acquainted with the Evangelists and with their methods of working, to inquire into and correct any abuses which might have crept into the work, and thorough-

* No portion of the salary of the Corresponding Secretary and Editor has been included here. All office salaries have been charged wholly to the two items of “Publication Work” and “Cost of Management.”

ly to re-organize when this should be found necessary. By dividing the territory, and each going over a portion, they were enabled to complete this visitation in the month of June, and thus to give new direction and fresh impetus to the work in the entire field, before their accustomed absence from Italy during the heat of summer.

From the first, Mr. McDougall has, with marked ability, efficiency and economy, fulfilled all his duties, as the administrator of our funds in Italy, promptly furnishing us, even while in Scotland for his summer vacation, with monthly financial Reports, accompanied by satisfactory and explicit statements in regard to each station. The results of this vigilant and constant oversight were such that, in November, he was able to write: "I have generally to report great satisfaction with the zeal and energy of your agents. . . . Since May last you have added two new and prosperous stations, each with an Evangelist. You will also see that your Colporteur Evangelist at Treviso has added two new [preaching] stations to your list. At each he reports stir and success." Similar outwork has been performed by other Evangelists, additional schools have also been established, and the work at most of our stations has been prosecuted with increased vigor. Additions have been made to the churches of from one or two to as many as ten or fifteen, and the attendance at several of the congregations has been considerably enlarged. Opposition and attempted persecution have in some instances been experienced, but not to such a degree as seriously to hinder the work.

The relations of our Society to the Free Italian Church are most intimate, we having been privileged, under God, to take part in the founding, and to aid for a time in the support of more than one-half of the individual churches now composing this organization. At its Fourth General Assembly, which met in Rome on the 4th of December last, our esteemed friend and co-laborer, Rev. R. B. Campfield, was present, and twice addressed that body, through Signor Gavazzi, as interpreter.—Respecting our representatives there, he wrote as follows:—"I had a most delightful interview with all of our missionaries who were there as members of the Assembly—*eleven* out of *twelve*, which is the whole number. Only one was absent, and he detained at home with his church on account of a special work of God's grace, rendering it best for him not to leave it at this time. They seemed delighted to see and hear for the first time a delegate or representative direct from the American and Foreign Christian Union, and to hear of our deep Christian interest in their welfare and their labors. I felt that our Board had great reason for thanksgiving to God, for having such excellent and faithful Christian missionaries to represent the Society among the superstitious and famishing multitudes of Italy."

We close the year with *thirteen native Evangelists* in our employ, occupying as many principal stations and their out-stations, and with

four young men supported by us at Pisa, prosecuting their theological studies under the superintendence of Professor De Micheli. All our Italian work is now assumed by the American Board of Commissioners for Foreign Missions.

GREECE.—ATHENS.—*Rev. M. D. Kalopothakes, M. D.*—The *Protestant Church Edifice*, for which Dr. Kalopothakes had labored so zealously, was at length completed and opened for worship on the 12th of May, 1872. One hundred and ten persons were present at the dedication, and the congregations afterwards steadily increased. On the 28th of September, Dr. K. wrote :—" I must tell you that *the Church is now full every Sabbath.*" The sacrament of the Lord's Supper was administered, for the second time since the opening of this building, on the first Sabbath in January last. Several American clergymen of different denominations were present, among them the Rev. Mr. Campfield ; and the occasion was made more interesting by the fact that a young lady, a native Greek of considerable culture, made a public profession of her faith, and was received to membership.

Opposition to this Mission was freshly developed by the completion and occupancy of the new house of worship—first in the form of newspaper attacks, and then in a formal accusation (on the 19th of May, 1872) addressed by the " Holy Synod " of the Greek Church to the Minister of Ecclesiastical Affairs. But the Government was not induced to move in the matter, and, on the 8th of February, Dr. K. wrote us :—" The work is going on well. After a severe effort to break us down, there has followed a respite, and we are again left undisturbed."

The " *Star of the East* " is now, for the 16th year, carrying its weekly messages to many readers in the Orient as well as in Greece ; and the " *Child's Paper*," which is in its sixth year, pays monthly visits to about 3,000 subscribers, and has become nearly self-supporting.

The School established and conducted by Miss Kyle, under the Woman's Union Missionary Society, has proved a very valuable auxiliary to the Mission.

In consequence of an expressed change of views on the part of *Rev. George Constantine*, as to the modes of prosecuting mission-work, the Board felt constrained, early in the year, to accept his proffered resignation ; and his term of service as a missionary of this Society closed on the 1st of June, 1872. Since that time, the whole responsibility and care of this mission has devolved upon *Rev. Dr. Kalopothakes*, assisted in his publishing work by *Mr. Dewar*. The burden has been too great for him, and has impaired his health to such a degree as to render a temporary relief from his post imperative. On this account, as well as to secure the best medical advice, he has decided to spend a few months in the United States, availing himself also of an invitation to attend the General Conference of the Evangelical Alliance, in October next, as a

delegate from the Greek Branch. Our appropriations to this Mission will be continued until July 1st proximo, to afford Dr. K. an opportunity, after his arrival in this country, to arrange for its transfer to some other Board.

HUNGARY AND TRANSYLVANIA.—Under the direction and oversight of *Rev. R. Koenig*, a pastor in Pesth, Hungary, *Mr. Riedel* has continued his missionary colporteur tours during the year, principally in Transylvania, but extending also into a neighboring province, the name of which is withheld from prudential motives. Within the borders of this province there are but four small Protestant congregations, the vast majority of the population belonging to the Roman Catholic and Greek Churches, and a large number being Jews; and extreme caution was needful in his work, on account of the stringent laws against colportage. The Bible was “a completely unknown book;” yet everywhere eager purchasers of it were found, and Gospel light was shed in many a household. Writing of a particular month’s effort, *Mr. Riedel* says:—“My diary shows that the greater part of my sales this month have been effected among Roman Catholics. This refers both to Bibles and Tracts.” His sales for the year amounted to more than 600 Bibles and separate portions of Scripture, and to over 5,000 other publications. The quarterly Reports rendered by him have abounded in incidents of thrilling interest. He seems eminently fitted for the work in which he is engaged, and has doubtless accomplished great good. *Mr. Koenig* is very desirous to keep him in the field, and to send out other similar laborers.

The Deaconess, *Sophie Wahn*, has confined her efforts to the hospital in Pesth, which was established by *Mr. Koenig* about eight years since, with primary reference to affording shelter and nursing to his own church members in case of sickness, but which, by its superior excellence of administration, has attracted hundreds of patients, a great majority of whom have been Roman Catholics of the various nationalities and languages of that vast country. Thus in 1871, the patients numbered 492, of whom 445 were Roman Catholics. What influences are here exerted for the spiritual healing of those who come for the cure of their bodily maladies is stated by *Mr. Koenig* as follows:—“They find a Bible in their respective languages in each room; they find a very select library of religious and generally useful books in the house. Service is conducted every morning by the Deaconess, whom you support, and besides regular service on Sundays, I visit the wards regularly, and the Roman Catholics in most cases gladly avail themselves of these opportunities. Frequently after their recovery they purchase a Bible, or a Testament, or a Hymn book, and in not a few cases the acquaintance which they formed with us in the hospital has issued in regular attendance at our church and a renunciation of Papacy.”

Our entire Hungarian work has been sustained during this year, as before, by E. D. Goodrich, Esq., of Boston, and through his liberality we shall be able to carry it on until July 1st. Who will then take it? Mr. Koenig says :—"There is an abundance of excellent opportunities for work among the Papists of this country. May the Lord send out more laborers into His harvest!"

FRANCE.—AMERICAN CHAPEL, PARIS.—On the fourth Lord's day of March, 1872, the *Rev. E. W. Hitchcock* preached his first sermon in Paris, under appointment from this Board as Minister in Charge of the American Chapel. He was commissioned by us for one year only, the arrangement, however, being provisional and looking to his more permanent settlement as pastor, should it be found desirable. We are gratified now to be able to say that the wisdom of the Board in the selection of Mr. Hitchcock as its appointee has been fully justified by the results.—From the first he won favor with the people to whom he ministered, steadily increasing in popularity and success until, in November last, he was unanimously elected by the congregation as their pastor, and has accepted the call. An influential member of the congregation, in a letter written just before the call was presented, speaks of the earnest desire of the attendants at the Chapel to have Mr. Hitchcock become their pastor, and adds :—"There were *one hundred and twenty communicants* the last Sunday, the largest number we ever had. Our pews are all rented, and we are getting along prosperously—all owing to Mr. Hitchcock's popularity, and all wish him to remain." Writing of this same "Memorial Feast," Mr. H. himself described it as "one of those rare occasions of which the lips or pen can say little, but which linger in the memory and heart as a rich and blessed experience," and further informed us that on that day "*fifteen* entered into covenant with the Chapel Church as resident members," of whom "*seven* were connected at home with the Reformed Church, *four* with the Presbyterian, *three* with the Congregationalist, and *one* with the Episcopal."

Subsequently (about the 1st of Feb. of this year), *Henry Day, Esq.*, well-known as an eminent lawyer and as an active elder in one of the leading churches of New-York city, wrote thus from Paris to the *New-York Observer* :—

"There are so many Americans passing through, and living in Paris for a short time, that such a church becomes a necessity. It is for the interest of the whole religious community in America that this chapel should be sustained.

"It is a beautiful building, owned by the American and Foreign Christian Union, and by them dedicated to the use of Christians residing in Paris, and those passing through the city. But it requires a considerable sum of money annually to pay the taxes and keep the chapel in repair, and to pay the salary of the pastor. Mr. Hitchcock has shown himself admirably adapted for the place he fills. Since he took charge of the congregation last spring, the regular membership has increased from about forty to eighty-five. The regular attendance at the communion service aver-

ages from seventy-five to one hundred and twenty, and the chapel never has been so well filled as now. All the different elements in the congregation, which have sometimes heretofore been widely separated in sentiment and action, are now harmoniously united under Mr. Hitchcock, and have given him a unanimous call which he has accepted. He is now inaugurating a Missionary Society within his church which is intended to act on the whole community in and around Paris, where the field for usefulness is so wide and promising. Great spirit and interest is manifested in this enterprise by most of the members of his congregation. Mr. Hitchcock is going to do an aggressive work in Paris. He is taking the best means of building up his church, viz, by organizing them for offensive and aggressive warfare upon all the evil around them."

Respecting the "Missionary Society" referred to by Mr. Day, we learn from Mr. Hitchcock that it was organized by him in November under the title of "The Missionary Association of the American Chapel in Paris," and that prior to January 24th, there had flowed into its Treasury 1,033 francs, soon to be increased by the surplus funds in the "Benevolent Treasury" of the Church, amounting to 650 francs. The "Board of Managers" of the Association, after a careful canvassing of the field in which commence to work, had for the present selected four existing organizations, to each of which they had already made a first appropriation of 100 francs. Mr. Hitchcock thus explains his aim and object:—"My purpose is, through the work in which we engage, to recommend our Chapel Society to the benevolent among us, and to those who visit Paris, and to those who do not, as a suitable agency through which to help on Evangelistic work in France, and especially in Paris." We are sure that the wisdom of inaugurating such a scheme of Christian activity will be apparent to all, and that the organization will conduce greatly to strengthen the congregation while it is helping to spread the light of a pure Gospel among the native Romanist population.

The ownership and supervisory control of the Paris Chapel is to remain in this Society as heretofore.

CHILI, SOUTH AMERICA.—In this country, missions have been maintained during the year without retrenchment at each of the four important localities previously occupied; although it has been out of our power to enlarge the work up to the measure of the demand in each, or to plant new missions at other available points to which our attention has been urgently invited. We earnestly hope, that the *Presbyterian Board of Foreign Missions*, which has indicated its readiness to assume this field, and to whose future care it would seem most naturally to be entrusted, since three of the four missionaries now in charge of the stations are Presbyterians, will be able to meet all the pecuniary requirements for the fullest development of the work throughout the whole of Chili.

Valparaiso is still occupied by Rev. Dr. and Mrs. Trumbull and by Rev. and Mrs. A. M. Merwin. Dr. Trumbull, who began his labors in

this land under the auspices of our own Society and the Seamen's Friend Society, has for several years been the pastor of a self-supporting and strong Church, composed of English-speaking residents. He also publishes for gratuitous circulation two papers (one in Spanish and one in English), and large numbers of tracts, and acts as depositary and general agent for Chili of the American Bible Society. His influence for good is wide-spread and very powerful, and his co-operation has been, to the present time, an invaluable assistance to all our mission-work in that land. Mr. Merwin has been prospered in his efforts during the year. He has preached regularly in Spanish to one congregation, and has inaugurated also a new service in another part of the City, where 25 to 30 attend. The Sunday-School work has been diligently prosecuted, and a day-school maintained. A free school for small children was also opened in the room where the new preaching-service was held, and under the charge of a young Chilean woman, went on for a time with good promise, when it was suddenly closed by the "Intendente," a Government officer, under the instigation of the Romish curate. At latest advices, the Governor had refused to allow the school to be re-opened; but it was hoped to get the matter before the Chilean Congress in such a way as to secure justice and liberty in the matter. The other and older day-school, of same character, remains unmolested. Mr. M. reports five additions to his church within the year of persons converted from Romanism, and three more propounded for membership.

Santiago, the capital of Chili. At this important centre of influence, it will be remembered that the Protestant cause is much aided by the possession of an excellent church edifice. A native ordained pastor, Rev. J. M. Ibañez Guzman, is in charge, and the work has made progress under his ministry and supervision. In November last, he reported *nine* admissions to church membership within a year, and *two* candidates propounded for admission. There had been some depletion by removals and other causes, leaving at that time eighteen communicants in good standing. The average attendance of the congregation had been 60, but latterly had increased to 100. The average attendance on the Sabbath-school had risen from 20 to 35. "While the Gospel is for the poor," writes Mr. Ibañez, "it is also for the rich, and it has pleased me to see that, through the influence of a gentleman who also assisted Mr. Christen very much in Copiapo, several gentlemen [of position] have recently attended our services." Mr. Ibañez further states, that, at the earnest request of the wife of one of these gentlemen, he had been introduced at her house, where he had been "kindly received." Early in the year 1872, the day-school was made self-supporting by contributions of residents in Santiago, and during the year was very flourishing, having a regular attendance in September last of 64 scholars, and 8 dif-

ferent teachers being employed to give instruction in it. In January of this year, Mr. Ibañez visited Valparaiso, and thence went into Southern Chili on a tour of observation, expecting to preach in several large towns.

In *Talca*, less of progress has been reported within the year than at either of the other stations. Rev. S. Sayre, since the death of his wife, in October, 1871, has had no assistance in either church or school, and has also had many difficulties to contend with. Persecution has not been as active as during the previous year; but in October last "a shameful outrage was perpetrated" while he was officiating at an open grave in a Protestant cemetery, around which stood the friends and acquaintances of the recently deceased—"large clods of earth and stones were thrown over their heads upon the coffin." This and similar acts, less flagrant, show the bitterness with which some of Rome's followers there continue to regard the evangelical movement. A house for worship is greatly needed at this point; and the Rev. Dr. Trumbull at one time generously offered to raise among his congregation at Valparaiso \$1,000, provided an equal amount should be appropriated by our Society, towards the object. The estimated cost of the needed building is \$5,000, and something has already been raised for it in *Talca* itself.

Copiapo.—Here, a church building being also greatly needed, a novel expedient to meet the want was proposed by a gentleman, who offered to construct the edifice at his own expense, and to rent it to the congregation at \$50 or \$60 per month, with the privilege of subsequent purchase, provided certain guarantees should be furnished him. The proposition was accepted, \$800 or \$900 were raised by the congregation to effect the guarantee and to meet other expenses, and about the first of June last the new Chapel was begun. The pastor, Rev. S. J. Christen, at that time wrote: "The people show themselves liberal toward the cause, and when once it is constructed I hope to be able to give you some cheering news." No church had been organized at this station at last advices, but it was Mr. Christen's intention to effect an organization as soon as the new building should be completed. Early in the year a superior school was started, in which four teachers were employed—two natives and two foreigners—and last Autumn 50 scholars were in attendance, and its good influence was manifest.

Mr. C. has proved himself a bold and able vindicator of Protestantism. Two discourses of his on the Virgin Mary, preached during the so-called "Month of Mary," (in November,) and afterward published in one of the *Copiapo* journals, created quite a sensation, and called forth attempted refutations from the Romish pulpits, which, however, had only damaged the Papal cause, and, in consequence, "the word of God more mightily grew and prevailed," and the attendance upon the Protestant worship "very much increased". As a final resort, the Priests appealed to Mary herself to vindicate her own cause, and, "in a pro-

cession, they distributed slips of paper containing a prayer to the Virgin, begging her to suppress and confound the Protestants who so much condemn her sacred worship". In January of this year Copiapo was visited by Rev. Dr. Swaney, (a Methodist clergyman laboring at Talcahuano, under the auspices of Dr. Trumbull's Church, who states that, "There are signs of promise, and it is evident that native character, in many instances, is being well moulded under the influence of Mr. Christen's teaching"; but he says, "Emigration and death have lessened both the school and the congregations". He also thinks Mr. Christen is over-worked.

MEXICO.—NORTHERN.—Twelve months ago the Mexican war was still in progress, and Monterey, the centre of this mission field, passed through great vicissitudes, in consequence of being the residence of the Governor who had taken the lead in the rebellion. About the last of May, 1872, it was captured and recaptured by the opposing forces, and was partially sacked by the Government troops. Miss Rankin was alone in her Seminary building at the time, having previously sent her two nieces, then with her in Mexico, to a safer part of the city, and Mr. Beveridge being absent on a journey to San Luis Potosi. Some ruffian soldiers demanded admittance, but she succeeded, with great skill and tact, in turning them away, after passing refreshments to them through the iron barred windows. She saw General Treviño's house, nearly opposite, entered and plundered, and four men were killed before her own door. After about four hours of fearful suspense and danger, she escaped, at considerable risk, to a friend's house. By the anxiety incident to these exciting scenes, superadded to her continuous labors, her health had become so much impaired as to render it imperative that she should leave her post for a time at least. Accordingly, with the consent of the Board, she came North in September last, and has since remained in the United States. From the date of her departure, the superintendence of this field devolved wholly upon *Rev. John Beveridge*, who also continues to preach to the Church in Monterey, a room in the Seminary building being used as the Chapel for worship. Another room in the same building is occupied as a book depository.

The girls' school in the Seminary was closed when Miss Rankin left; but a boys' school was soon opened, and has been conducted very successfully during the year. The teacher—Jesus Ayala—is an educated Mexican gentleman, who has embraced Protestantism. Seven Protestant Churches now exist within this mission field—viz., at Monterey, Cadereita, Mezquital, San Francisco (where is a small church building) Agua Leagues, the Habra, and Allende. The last two were organized during the year—that at the Habra in July, 1872, with 12 members, to which one has since been added—that at Allende in Jan., 1873, with 5 members. Mr. Beveridge also reports, since September, 5 new mem-

bers added at Monterey and 2 at Cadereita. Cadereita is in charge of a native Evangelist, and five other native helpers itinerate, preaching at the various stations, and to occasional congregations gathered at other points. Colporteurs and Bible agents have also begun to be employed again, and day schools are established wherever practicable. All the agencies, which were considerably interrupted by the war, can now be again employed without hindrance, and Mr. Beveridge wrote us a few months since, that "The work is progressing more favorably than at any time during the last two years." Yet, there have recently been some drawbacks, and one sad defection from the path of rectitude on the part of a trusted and valued helper. The needed discipline was administered, and we trust the cause has not been seriously injured.

The American Board has assumed this field from April 1st.

MEXICO.—CENTRAL.—The great Protestant movement here inaugurated, having its centre at the Mexican capital and branching out for hundreds of miles in various directions, has become so well known as to render a detailed description here unnecessary. If our Society had never accomplished any other work for the Master, the part which it has been permitted to take in laying Gospel foundations in this region of Central Mexico would be sufficient to redeem it from any imputation of uselessness. The half a score of Protestant congregations in the City of Mexico itself, some of them numbering from 400 to 600 worshipers,—the three score and upwards of weekly worshiping assemblies scattered from San Luis Potosi on the north to Oaxaca on the south,—the valuable Church property, formerly held by Romanists, now owned by Protestants, in Mexico City especially,—the thousands who have already abjured Mariolatry and placed their trust solely in Jesus,—the fortitude with which the new disciples (mostly from the ranks of the humble poor,) have borne persecution, even unto a martyr's death in some cases—the remarkable conversion of several of the leading Roman Catholic Presbyters, and their subsequent staunch advocacy of the truth and success in winning others to the Saviour—the prompt earnestness with which so many of those who embrace the Gospel, ignorant as well as educated, undertake active service for Christ in proclaiming his message of salvation to others—all these and other marked characteristics so distinguish the work as to render it one of the marvels of the age. What hath God wrought in four short years since our dear brother Riley first entered the city of the Montezumas on his self-sacrificing work of love!

Others have seen, and have now entered in, to share with us in the glorious conquest of this land for Jesus. God bless them, and grant them even more enlarged success to his glory. Previous to this year, no denominational missionaries were in this field. Since September last, sixteen (including the wives of married missionaries) have gone thither, under the auspices of three different denominational Boards.

Dr. Riley has not been in Mexico during the past twelve months.—When ready and expecting to return to his post last Fall, he was prevented by the severe sickness of his father, a resident of New-York city, who, after a lingering and painful illness of many months, found his heavenly rest on the 9th day of March last. Being a man of wealth and of large Christian liberality, and entering heartily into the work of Mexican evangelization prosecuted by his son, he had contributed (through the “Mexican Missionary Association”) upwards of \$15,000 to aid the work. His death is a great loss to the cause, and also necessitates a somewhat longer tarrying in this country of Dr. Riley, who will now, probably, as the hot season is approaching, not be able to return to Mexico until the Fall. He has regretted this exceedingly, as the work must necessarily suffer somewhat by his absence, especially since the loss to the cause of that great leader, Manuel Aguas, who died October 20, 1872, and the circumstances of whose death have been fully detailed in the CHRISTIAN WORLD. Nevertheless, there is yet in the city of Mexico a corps of earnest native workers; and the direction of the gospel movement hitherto sustained by our Society under Dr. Riley’s oversight, has been entrusted to an “Advisory Committee,” composed partly of Mexicans and partly of foreign residents, in whom Dr. Riley reposes full confidence.

It is well known that the cost of an important branch of the work superintended by Dr. Riley has hitherto been borne by “The Mexican Missionary Association,” (an organization for the specific purpose, and independent of our Society, though acting in harmony with it), which undertook the purchase and repair of the Church and Chapel of the ex-convent of San Francisco, the sustaining of worship therein, and the carrying forward of any Gospel work directly connected therewith. This branch of the mission has now been transferred to the “American Church Missionary Society” (Episcopal), with the understanding, however, that it will continue to be superintended by Dr. Riley. The remainder of his work (that hitherto supported by our Society) except such as may naturally flow into the denominational mission movements now in progress, Dr. Riley hopes to be able to preserve and to carry on under a *distinct native Church organization* bearing the sweet name of the “Church of Jesus.” To this it is that quite a large number of annual subscribers have been secured (chiefly from the Methodist church), as announced in our recent “Address;” and any others who prefer to contribute to help perpetuate this distinctively native work, under Dr. Riley, can do so through our Treasurer.* *Every dollar* sent to us for this object, or for any specific foreign mission work, will go sacredly to

* Those thus contributing will please designate what they send to us as “For Central Mexico.”

its destination, without any deduction on our part for charges of administration.

San Luis Potosi.—Before this important city had been definitely occupied by the Presbyterian Board, (as it was in December last), we had availed ourselves of contributions specifically made for this purpose, chiefly by members of the Episcopal church, and had sent the Rev. Dr. W. H. Cooper to organize and prosecute the Evangelical movement already started there as an outgrowth of the work at the capital. He sailed from New York on the 29th of October ; but, *en route* to his destination, was detained at the City of Mexico by sickness and other unforeseen hindrances, until the time for a favorable occupancy had passed, and with the changes in our Society's plans, his commission was withdrawn.

We cannot conclude this imperfect review of what has been done in Central Mexico, without adverting to two remarkable Providential coincidences which just at this juncture render the field more accessible and more inviting than ever before for Protestant mission effort. The Railroad from Vera Cruz to the Capital has just been completed, and the long intestine wars of the almost desolated country have been happily terminated by the triumph of the liberal party and the unanimous choice of Lerdo de Tejada as President of the Republic. We have already published in the CHRISTIAN WORLD extracts from letters of Bishop Haven (Methodist), Rev. Mr. Phillips (Presbyterian), and others who have recently gone to Mexico, and shall continue to furnish, as we are able, fresh intelligence of the various missionary operations now being inaugurated in this land.

HOME WORK.

CITY MISSIONS.—No enlargement of this work during the past year has been warranted by the condition of our Treasury. But, the missions already in operation have been sustained, and the efforts made in them have not been in vain.

Louisville.—In this city, Rev. and Mrs. J. M. Sadd began the year's work together with their accustomed zeal. But on account of advanced years and failing health, Mr. Sadd was obliged, in June, to leave his post, as he hoped only temporarily, but, as it proved, not again to renew his labors on earth. On the 6th of September, in the 71st year of his age, he went to his heavenly reward. As he had been a "most exemplary, devoted and faithful missionary," his loss was deeply felt. Mrs. Sadd has, however, courageously prosecuted the work alone since his death. Under her superintendence and direction, an Industrial school has been carried forward successfully, recently numbering as high as 189 pupils. Mrs. Sadd writes of it that it "was never more interesting.

Every scholar must commit one verse from the Bible at every meeting. Some who are forbidden to attend the Sunday-school receive the seed of God's word in this way." A Sunday-school has been sustained, having nearly 100 scholars, and a mothers' meeting, with an attendance of thirty or forty. Referring to the past ten years of seed-sowing in that mission, watered by tears and enriched by prayers, Mrs. Sadd expresses the hope that they may result in much fruit, and adds, "We have seen scores of converts gathered, but we expect a hundred-fold." Her monthly reports have been filled with many touching incidents, and afford abundant proof that the Roman Catholic population of our cities can be reached and benefitted by proper effort.

Cincinnati.—Here similar work has been prosecuted throughout the year by Miss Purlier and Miss Schiller, the latter laboring particularly among the German population.

Miss Purlier reports for the year ending March 31st, 1873;—2000 visits to families for reading, prayer or conversation, have been made; sixty visits in all to Hospital, Home of the Friendless, Jail, Children's Home and City Infirmary; between thirty and forty thousand papers, tracts, and books, twelve thousand Scripture cards, thirty bound volumes, ten Bibles, eighteen Testaments, and five Testaments and Psalms have been distributed; one hundred and thirty-seven garments were made and fifty-five dollars expended in the sewing school; fifty-eight garments and about seventy dollars were given to the poor; five hundred names of scholars are enrolled in the sewing school; one hundred and six were taught in a Sabbath class; two weekly cottage prayer meetings were held, from six to fifteen being present at each.

Miss Schiller reports for the same time;—

1,220 family visits, in 1,060 of which conversations were held on religious subjects. The greater number of these visits were to Roman Catholics. In forty-six families God's Word was read, and in twenty families prayer was offered; forty visits were made to the Cincinnati Hospital, and occasional visits to the Jail, Children's Home, Home of the Friendless and Orphans' Asylum; seventy-five pupils are in the sewing school; twenty-two scholars in a Sunday school class; 8,450 pages of tracts, 2,870 Sabbath school and other religious papers, sixteen small books, seven Bibles, thirteen New Testaments, and one hundred and sixty Scripture cards were distributed.

On the 8th of June, 1872, the twelfth anniversary of the Industrial schools under charge of these devoted Bible-women was held in the Vine-st. Congregational Church, Cincinnati. In addition to a large and appreciative audience, there were present some three hundred boys and girls, pupils in these schools. After an interesting exhibition, in which the scholars both of the English and German schools took part, the

report was submitted by the Rev. Wm. D. Rosseter, District Secretary of the American and Foreign Christian Union.

"It will be observed," remarks the *Cincinnati Commercial*, of June 9th, "that there are two schools—English and German—the former under the superintendence of Miss Purrier, and the latter taught by Miss Schiller, both maiden ladies, who have been self-sacrificing and untiring in their work of love for the past eight years. They have had under their charge three industrial or ragged schools in which poor girls, mostly foreigners, have been taught industrial pursuits and habits, moral science, singing, etc., and through which several hundred such girls have been thus taken. These missionaries have averaged during these years about three thousand visits annually, to the cellars, garrets, attics, tenement buildings, hospitals and jails, where the adults of this population are generally found—reading the Bible and praying with the people, and pointing them to a purer, higher and holier life. The result has been the purification of many souls, their introduction into the better walks of life, their salvation from pauperism, vice, sin and crime."

Boston and Chelsea.—The Rev. M. Dwight has continued his labors for the year, as usual, serving our Society a portion of the time and also acting as agent of the Massachusetts Bible Society. His mission work has been that of personal visitation, and he has been well received and blessed in his efforts.

MISSION WORK BY OUR SECRETARIES.—During most of the year, there have been in the employ of the Society one Traveling Secretary, and five District Secretaries, who have all done effective service for the cause of Christianity. By sermons, by lectures, and by articles in the weekly and daily Press, they have revealed the errors of the Romish system and the craftiness of her Jesuitical leaders,—have warned Protestant parents against the fatal error of sending their children, and especially their daughters, to Romish seminaries,—have aroused the people to a defence of the public schools of the land against the attempted Bible expulsion and hence their ultimate overthrow,—and have inculcated the duty of active, personal effort in the work of home evangelization among the deluded followers of the Papacy. One-half of the expenses of sustaining this corps of laborers has, therefore, been placed, as heretofore, to the account of home mission work. With our withdrawal from the Foreign mission work, these agencies are of necessity discontinued.*

THE CHRISTIAN WORLD.—The monthly issue of this Magazine for the year has averaged about 12,000; but recently, for economy's sake, its free list has been considerably reduced. In the judgment of the Directors, confirmed by a multitude of testimonials from its readers, the influence exerted by it has been powerful, and the Magazine should by all means be continued. It can still be made such an organ of missionary

* Rev. H. H. Fairall has been retained in the service of the Society since April 1st, as *Home Missionary*.

intelligence, gathered from the various Boards that are entering upon work in Papal lands, and from every other available source, as will admirably supplement the information contained in the respective denominational organs, affording much additional matter of deep interest for use in monthly concerts, and for home reading. It can also be made even more effectively than heretofore, to exert a wide influence for the promotion of a sound Protestant Christianity, and for the defence of religious liberty against the insidious efforts of Romanism to regain in this land the power it is now losing in the countries of the old world. With sincere thanks for the generous contributions received in reply to the recent appeal for aid in sustaining this periodical, the Directors have resolved to continue it. Yet its permanence must depend chiefly upon the additional responses that shall be made to the following requests already published :—

1. That, as many of our Life Directors, Life Members, and others now receiving the Magazine gratuitously, as are able and willing should authorize us to place their names on the subscription list, and should send us the dollar for the first year's subscription.

2. That since many are not able to do this, those who are blessed with more abundant means should make larger offerings to supplement the deficiency.

3. That, in order to enable us to increase greatly our gratuitous circulation in quarters where we can not expect payment, and yet where the information contained in our journal would be highly influential for good, liberal donations should be made by those who value the truth, and who desire to aid in disseminating it.

TRACTS AND OTHER OCCASIONAL PUBLICATIONS.—No new publications of this kind have been issued during the past year, but the distribution of those already published has been continued. It is very desirable to continue the issue of such occasional literature in Tract form as the exigencies of the hour seem to demand, and this we propose to do as we have the means.

ACKNOWLEDGMENTS AND THANKS.—We gratefully acknowledge the kindly aid rendered to our work by the American Bible Society in appropriations of money to defray the expenses of Bible distribution ; and by the American Tract Society of New York, and the Western Tract and Book Society of Cincinnati, in contributions of books, tracts and papers.

Dr. TREASURER in Account with the AMERICAN AND FOREIGN CHRISTIAN UNION, for the Year ending 31st March, 1873. Cr.

1872.	To Balance from previous year.....	\$ 393 71	April 1.	By Disbursements for Missions in Mexico:—	
April 1.	“ Amount from the ordinary channels of individual and Church contributions.....	45,892 84	“	“ Appropriation to Central Mexico for current year, (\$10,000 gold).....	\$11,900 00
“	“ Donations and Subscriptions to the <i>Christian World</i>	2,479 88	“	“ Reimbursement to Dr. Riley of expenditures by him on account of the Mission in excess of Appropriations prior to January 1st, 1873, (\$5,000 gold).....	7,840 00
“	“ Grants from American Bible Society for Bible distribution in Mexico.....	3,519 87	“	“ Increase of Appropriations to meet deficit from Jan. 1st, to April 1st, 1873, (\$2,500 gold).....	2,806 00
“	“ Amount realized from Legacies.....	\$62,339 00	“	“ Payment of Grants from A. B. Soc’y and other specific Donations for this field.....	4,750 77
“	“ Less Annuities and Taxes paid by us 453 71	452 92	“	“ Total to Central Mexico.....	\$26,596 77
“	“ Amount realized by sale of Lot in 87th St... ..	\$2,300 00	“	“ Paid on account of proposed Mission to San Luis Potosi, being the amount of specific Donations for this purpose.....	1,050 00
“	“ Less Taxes and Conveyancing.....	35 22	“	“ Appropriations to Northern Mexico.....	7,866 91
“	“ Collections by and on account of Italian Deputation....	2,244 78	“	“ Disbursements for Missions in Chili, South America.....	
		25,107 52	“	“ Disbursements for Missions in Europe:—	\$35,543 68
			“	“ Appropriations to Italy.....	8,106 07
			“	“ “ Greece.....	
			“	“ “ Hungary.....	
			“	“ Amount paid for prosecution of Home Work.....	12,896 58
			“	“ Amount paid to the Italian Deputation, being the result of specific Collections.....	10,148 65
			“	“ Publication Work, chiefly <i>Christian World</i>	28,107 52
			“	“ Cost of management, in collecting and disbursing....	9,878 26
			“	“ Retiring allowance to former Cor. Sec’y and interest..	13,882 76
			“	“ Payment of Loan of previous year.....	1,070 00
			“	“ Add interest.....	\$6,850 00
			“	“ Balance in Phelps Home Fund.....	7,178 73
			“	“ Balance, Cash on hand, April 1, 1873.....	6,000 00
					2,618 27
1873.		\$135,430 52			
April 1.	To Balance brought down	\$2,618 27			\$135,430 52

The above accounts audited and compared with vouchers, and found to be correct.
NEW YORK, April 17, 1873.

HENRY A. OAKLEY } *Auditing Committee.*
LEWIS BANGS }

A. S. YOUNG, *Treasurer.*

*Annual Meeting of the Society.—Organization of
New Board.*

IN accordance with published notices, the *Annual Meeting of the Society of the American and Foreign Christian Union* was held at the Society's Rooms, No. 47 Bible House, on Thursday, May 8, 1873, at 2 o'clock, p. m.

The President being absent, F. W. Wolcott, Esq., was called to the Chair. E. S. West, Esq., was appointed Secretary pro tem.

The Annual Report of the Board of Directors was presented by the Corresponding Secretary, Rev. S. W. Crittenden ;—also the Treasurer's Report. Both these documents were approved, and their publication was authorized. Certain proposed changes in the By-Laws of the Society were adopted. Directors were elected in place of those whose term of office expired at this time, and to fill vacancies which had occurred in the Board during the year. The new Board, thus constituted, was directed to hold its first meeting, for organization and business, immediately after the Society meeting.

The Board of Directors met on the adjournment of the Society, and agreeably to its instruction, elected Officers for the year, and transacted other business.

Resignation of Rev. S. W. Crittenden.

At a meeting of the Board of Directors of the American and Foreign Christian Union, held on the 17th of April, it was deemed advisable, in view of the entire withdrawal of the Society from its foreign mission work and the discontinuance of all its collecting agencies, to reduce the working expenses for the ensuing year to the smallest practicable amount.

This change contemplated such a reduction of the administrative force of the Union, that, in order to leave the Board entirely free to carry out its projected plan, the *Corresponding Secretary*, Rev. S. W. Crittenden, felt it incumbent upon him to tender his *resignation, to take effect June first.*

Mr. Crittenden was, however, unanimously re-elected, at the Annual Meeting for the election of Officers, held on the 8th of May. But subsequently, on his renewing the request that his resignation be accepted, the Board acceded to his wishes, and consented to his retirement from the Secretaryship, accompanying their vote of acceptance with the following resolution :—

Resolved, That the Board, in accepting the resignation of the Rev. S. W. Crittenden, expresses its cordial satisfaction with the fidelity, judgment, and ability with which he has discharged the duties of his office for the past two years, and that he retires with their best wishes for his happiness and usefulness.

Appointment of a New Secretary, Editor, etc.

At the same meeting of the Board of Directors, Rev. Henry M. Baird, Ph. D., was unanimously elected Corresponding Secretary, Editor and Assistant Treasurer. Mr. Baird is Professor of Greek in the University of the City of New York, and does not intend to relinquish that post, but will devote a portion of his time daily to the editing of the *CHRISTIAN WORLD*, and to such official correspondence as the interests of the Society may require. He will enter on his labors on the 1st of June, and the July number of the magazine will appear under his editorial supervision.

EDITORIAL NOTES.

THE ATTEMPTED ASSASSINATION IN ROME.—On Wednesday, the 26th of March, three men were detected in the very act of depositing a lighted bombshell at the door of a hall in the city of Rome, in which a crowded audience were gathered for divine service and to listen to the discourse of an Evangelical minister. Signor Gavazzi had been announced to speak, and his theme was the necessity for the abolition of “religious” establishments. It was not surprising that the Protestant place of worship, in the *vicolo del Corallo*, was quite full, with a hundred or more persons outside unable to get in. Fortunately the earthenware shell, the true nature of which was concealed by wrappings, was unskilfully loaded; and the powder instead of exploding suddenly and hurling in every direction the fragments of iron with which it was charged, merely produced a great cloud of smoke. No one was injured, and the meeting, we believe, proceeded without interruption.

We draw attention to the occurrence for two reasons:—First, we desire that Protestant Christians may find encouragement in the proof which it affords of the profound consternation of the enemies of the truth in view of the progress of the Gospel in Italy. These repeated attempts to take the life of Protestant preachers and worshipers are an admission of alarm. Assassination is a weapon of desperation. The Pontifical party concedes that its power is tottering even in the pretended centre of Christendom. We say the *Pontifical* party, because it so happens that in this case there is no doubt as to the authors and instigators. The three culprits were all devoted adherents of that party.—One of them, Silvestrini, was an ex-pupil gendarme; another, by the name of Darmi, had been one of the Pope’s huntsmen, and had been under government surveillance on suspicion of a somewhat similar offence. The third, Stefanini or Stefanucci, was a student, and was the

person who had been seen to light the match. There was not the slightest uncertainty respecting the fact that they acted under the instigations of the confessional.

A second point which we deem worthy of comment is that the result of the trial of these miscreants shows that the Italian radicals are not far from right in alleging that the government is either too favorable to the Papacy, or too timid, to be impartial. Instead of arraiging the culprits before the Court of Assizes—the only court having proper jurisdiction in cases of attempted murder—the officers of law brought them before a petty court—the 4th section of the “*tribunale civile e correzionale*.” Instead of indicting them for an attempt to murder, they accused them of “disturbance of the rites of another religion and so of the public peace.” The prosecuting officer, if we may credit the assertion of *la Capitale*, apparently endorsed by the *Fede e Scienza*, said not a word concerning the attempt to murder some hundreds of men, women and children. It was a natural consequence that the court imposed upon the prisoners a very light penalty : *three months’ imprisonment* and a fine of 300 francs, or \$60, upon one of them, and *one month’s imprisonment* upon the other two. After this inadequate sentence, and in view of the severity customarily shown to those who manifest their sympathy for Mazzini’s memory, we confess that there is some reason in *la Capitale’s* assertion, “We are still under the priests.”

PROTESTANT CHILDREN IN ROMISH SCHOOLS.—The Romish priests give very different answers to the question, “What constitutes interference with the religious training of children?” When the question is propounded in connection with Roman Catholic children in the public schools, the reply is, that the use of any form of prayer, whether extemporaneous or liturgical, which has not the sanction of the Romish Church, the repetition even of the Lord’s prayer under the lead of a Protestant layman or minister, or the reading of a chapter of the Bible according to any version except that of Douay, is an unwarranted interference with the pupil’s religion, and a gross outrage upon his rights. But let the question concern Protestant children in Roman Catholic schools, and note what different views are expressed. We have before us the Seventeenth Annual Catalogue of Saint Mary’s Academy, Notre Dame, Indiana, for the Academic Year 1871-2,” and, on page 5, we find this statement under the head of “Religious Instruction” :—“Pupils of all denominations received ; and while the utmost care is taken in the religious instruction of the children of Catholic parents, *there is no interference with the children of those of a different belief.*” The very next sentence, however, enables us to interpret this wonderful liberality : “*For the sake of good discipline all are required to be present at the public religious exercises.*”

REV. N. P. GILBERT.—RESOLUTION OF THE BOARD.—At a meeting of the Board of Directors of the American and Foreign Christian Union, held on the 8th of May, 1873, the following Resolution was unanimously adopted :—

Resolved, That this Board records with pleasure its appreciation of the faithfulness and diligence of the Rev. N. P. Gilbert, while in the service of this Society for twelve years as a Missionary in South America, and for one year as District Secretary for New England; and would cordially commend him to the Church at large and to any other Board needing similar service.

DEATH OF REV. DR. PARKER, A DIRECTOR OF THE "UNION."—Rev. Joel Parker, D. D., for many years and up to the time of his decease an active member of the Board of Directors of the American and Foreign Christian Union, fell asleep in Jesus on the 2d day of May, 1873. At the meeting of the Board held on the 8th of the same month, the Rev. Dr. S. Irenæus Prime announced the sad event with appropriate remarks, and on his motion it was

Resolved, That the Board has learned with deep regret of the death of the Rev. Joel Parker, D. D., for many years a faithful and valuable member of this Board. The Directors cherish with affection and respect the memory of his services, and by his death would be stimulated to increased diligence in duty while their own term of life is prolonged.

MISSIONARY INTELLIGENCE.

"Help Needed for the New Work."

UNDER this heading the *Missionary Herald* for May sets forth the pressing necessities of the American Board for the means to carry on the fresh work which it has undertaken to do in Papal lands. The Christian public cannot be too strongly impressed with the importance of maintaining in their full efficiency and even of largely increasing the support of the missions formerly carried on by the AMERICAN AND FOREIGN CHRISTIAN UNION, and recently assumed by the denominational Boards. The work was begun by the founders of the Union in faith and prayer, and has been prosecuted with no little expenditure of time, labor and money. We trust that it will not be less generously sustained when it has reached such en-

couraging dimensions, and when it offers such bright promise for the future.

The *Missionary Herald* says :—

"When the Board resolved, at Salem, to extend its operations to Papal lands, it had reason to believe that the means therefor would be gladly furnished. The last financial year fully realized the expectations of the Prudential Committee; but they are obliged to confess that the present year has disappointed them.—Though the work which they have undertaken has constantly enlarged, the contributions have actually diminished. The amount received for this work since September 1, 1872, to April 1, 1873, was \$7,393.17, or but little more than \$1,000 a month; the disbursements for the same period were \$21,103, or \$3,000 a month. It will be seen, therefore,

that the balance of \$7,210.66, with which the year began, has been exhausted, and a considerable debt incurred.

"It is supposed that the expenses from April 1 to September 1, 1873, will be about \$2,500 a month. Hence if the year is to close without a deficit, the income during these five months will need to be \$19,000, or nearly \$4,000 a month. —It is earnestly requested, therefore, that this amount be remitted to the Treasurer."

THE Presbyterian Board of Foreign Missions complains of a similar lack of funds adequately to carry on the missionary work it has undertaken in Mexico. In his letter of May 1st, 1873, which we find in the *New York Evangelist* of May 8th, Rev. Dr. Ellinwood, one of the secretaries, says: The Presbyterian missionaries have not been able, as yet, to buy a shelter of any kind, for church or school, in the capital. Is this state of things worthy of the Presbyterian Church? Shall these men and women, who have sacrificed so much for Mexico, be left to struggle on without the proper facilities for their work? There is no Board of Church Erection for the Foreign Mission field. Nothing can be obtained from such a source; and the Foreign Board is \$100,000 in debt, and dare not advance further unsustained."

Mexico.

WHAT HAS BEEN DONE FOR JESUS IN MEXICO.

WE are glad to receive cumulative evidence that the Gospel work in the Republic of Mexico not only is hopeful as to its future aspects, but has already been laid on firm and solid foundations through the labors of our missionaries, who both in the capital and in the northern provinces have for years been working and praying for the evangelization of the country. A letter from

Rev. Dr. Ellinwood, one of the secretaries of the Presbyterian Board of Foreign Missions, dated May 1st, 1873, and based upon the reports of several missionaries sent out within a few months by that Board, bears unequivocal testimony to the thoroughness of the work which had been already accomplished before their arrival, and in the further prosecution of which they have now undertaken to co-operate. We transcribe a few sentences:

"I know of no place, in either the Home or the Foreign field, where the work of evangelization is so auspicious as in Mexico. Nowhere else is the harvest so ripe, the open doors so numerous, the spirit of inquiry so rife, and the movement of the people towards evangelical truth so spontaneous, as in that republic which lies close by our side, and whose moral and religious destinies are so identified with our own. Four married missionaries and one unmarried lady sailed for that field but a few months since, and yet already they have fifteen congregations under their care, besides four or five schools. In almost every considerable town they find a nucleus of a Protestant congregation already gathered. In the capital their congregation is so large (over 600), and their place of meeting so small, that three services have to be held to give the people an opportunity to attend. Thirteen young Mexican laymen, chosen from this congregation, are under daily training, for one or two hours a day, for the work of lay preaching in the villages on the Sabbath. The growth and expansion of the whole movement is almost beyond parallel, and has so attracted the attention of other denominations that they have at once purchased advantageous property."

A MURDEROUS ATTACK—A CHRISTIAN MARTYR.

WE are favored by Dr. Riley with

extracts from letters received by the last mail, which give details respecting a fresh outburst of the fanatical hatred against the preaching of the Gospel.

Mexico, April 26th, 1873.

"Primitivo Rodriguez went to Capulhuac and Joquicingo and had a very narrow escape from being killed. He behaved in a good Christian spirit, and avoided much bloodshed by his prudence in not allowing the Protestants to fire on the Romanists who attacked them after he had celebrated a baptism in Capulhuac. The facts are briefly the following:

"After Rodriguez had baptized a child at Capulhuac a man fired at him and his companions. The ball missed him, but two or three others were badly wounded, and he, it appears, received some blows on the neck from some of the assailants which knocked him down. One of them was going to thrust a dagger into him, when the assailant's arm was detained by one of our brethren, who was immediately mortally wounded and died shortly afterwards, refusing to the last to confess to the Roman Catholic curate, exclaiming that he had already confessed his sins and had been pardoned by the merits of his Saviour Christ Jesus. The wounded asked pardon from the Almighty for their enemies who so cruelly attacked them. Rodriguez asked protection for the wounded, which was granted, as the prefect of Tenango behaved very well. The Jesuits are working as much as they can against Protestantism, and are, of course, spreading the idea that the latter will gradually bring on annexation.

PROGRESS OF THE CHURCH OF JESUS.

"The outstanding country congregations are gathering around this national 'Church of Jesus.' The congregations of the 'Church of Jesus,' at Atlapulco

and environs, and at Joquicingo are in a flourishing condition; they sing the hymns well and they are making new converts around them. In Cuernavaca we have a good congregation, and if we had funds, we could buy a chapel there; this congregation is spreading the Gospel throughout the State of Morelos and is laying the foundation for other congregations, although the persecution is very violent in those parts.

"The Church of San Jose de Gracia was full at the celebration of the Lord's Supper, and our city congregations are increasing in numbers. You must think seriously about the foundation of a theological seminary for the "Church of Jesus," as we must have a regular ministry growing up, and also think about establishing a paper.

"Our brother Marari has entered the ministry and will not receive a salary, and in fact with the missions outside of the capital to aid, &c., we cannot afford to pay any more ministers at present.

"ALBERT E. MACKINTOSH."

THE PRESIDENT PROMISES PROTECTION.

From a letter from the Rev. William Butler, D.D., we learn that several friends of the Gospel had an interview with the President of the Republic of Mexico, Lardo de Tejada, and unitedly called his attention to the persecution that the Christians in Capulhuac had recently suffered at the hands of the Romanists. Dr. Butler, who was himself present on the occasion of that visit to the President of Mexico, writes to Dr. Riley the following words: "Our interview was *most satisfactory*; the President's response was *noble* and worthy of the chief magistrate of a nation that loves liberty. The President answered that he would vindicate to the last degree the rights of Protestant Christians, and holds in honor their services to the Republic of Mexico. No

doubt in this last remark he referred specially to your own work."

THE GOSPEL WORK AT TOLUCA.

Mr. *James Pascoe*, an Englishman by birth, has recently written an account of the beginnings of the Gospel work in *Toluca*—a city of 30,000 inhabitants, situated about fifty miles west of Mexico City, and at an elevation of 8,500 feet above the sea. For twenty months after Mr. Pascoe's arrival, and until August, 1872, he could find but a single Protestant resident. "The preaching of the Gospel was entirely unheard in *Toluca*," he tells us, "before the close of the past year. The whole city was given up to Popish idolatry of the basest kind; the people were literally steeped in ignorance of God's truth, in superstition and fanaticism, while the priests were and still are so shameless in their vice and immorality that they have become subjects for street proverbs."—After the fall of Maximilian and until the death of Juarez, the priesthood were kept somewhat in check, but "with the incoming of the present president," we are told, "they seem to breathe again, and we have the ceaseless din of church bells and gaudy pagan processions in great frequency."

Mr. Pascoe felt his heart stirred within him at the sight of the perishing multitudes. He first wrote to England imploring help in their behalf, and before receiving an answer went to Mexico City, where he became acquainted with the work begun under the auspices of Dr. Riley. The sight of what was there being done for Christ and the discovery that the British and Foreign Bible Society had an agency in the capital encouraged him to renewed labors. These labors were not fruitless. He says:—

THE FIRST FRUITS.

"My efforts toward preaching the Gospel had hitherto been of a very de-

sultory character. It is true that in mines we had frequent prayer meetings and preachings to the few Englishmen in the mines, besides which I often spent hours speaking of Christ to the groups of Mexicans and Indians when opportunity offered, and often loaned my single Spanish Bible from house to house, but with no observable results. The first fruits was our Mexican maid-servant, a young woman of twenty-two years of age, and a most rigid Catholic. Living some time with us she became much attached to my wife and little ones. She was fond of reading, and almost nightly read the life and miracles of 'San Francisco de Paula,' whose wonderful doings and adventures put the 'Arabian Nights' quite in the shade. Seeing me continually reading my Spanish Bible the girl became curious. I purposely left the Bible where she could have access to it, and she began to take sly peeps into its contents. Observing this I ventured to read passages to her occasionally; she listened in silence, but evidently afraid she was treading on forbidden ground. She redoubled her readings of the Saint, and became unusually punctual in attending mass. But she had learned to love to read the Bible, and on my visit to Mexico City I purchased her a New Testament, which she received with tears of joy. Then began a struggle between the *Testament* and the *Saint*.—She would read both at times, until finally the *Saint* was entirely discarded and she began to read the Testament to her sisters, of which she had four, and all were stanch Romanists, while her mother was unusually bitter against the Protestants, and both mother and sisters began to plague the poor girl for reading such heretical books.

"It was amusing to see the younger sisters cross themselves continually and mutter a long round of prayers whenever I talked or read the Bible to their

sister. But we both persevered and in a few days both crossings and prayers were forgotten, and all four sisters took to reading the Testament. The mother still held out, and sometimes became quite furious against her daughter. One night she came and stormed to her heart's content. The girl waited patiently, and at length calmly said: 'Mother, let me read a little to you from the book, then you can judge for yourself if it is bad.' The mother sullenly listened, and the girl read the story of the Prodigal Son, and its effect on the woman was instantaneous and astonishing.—With tears in her eyes she said it was very beautiful, and she wished she had a book of her own. The girl came to me joyfully with the news, and I gave her a large type Testament, which the mother gladly accepted. Since then two months have passed, and the whole family are now sincere Christians, and in defiance of relatives and priests, and the curses pronounced against our house, they all come regularly to worship."

Such were the small beginnings of the religious awakening. And now meetings began to be held for Bible reading and religious conversation, but rarely did more than eight or ten persons venture to attend them. Still the growth was steady, and the unconcealed hostility of the priests showed that in their eyes at least the movement was by no means insignificant.

FIRST PUBLIC SERVICES.

On the 1st of February, Rev. Maxwell Phillips, a missionary of the Presbyterian Board, came to Toluca on a visit, and as a result of his consultation with Mr. Pascoe, he returned three weeks later bringing with him Senor Aguilar, one of the native Mexican converts.—Having obtained the Governor's assurance of protection, and secured a hall for worship, Sunday the 23d of February beheld the first two Prot-

estant services in the city of Toluca.—Over fifty persons were in attendance, mostly men. The morning exercises were undisturbed. The scene was different when the Protestants came together again.

"In the evening a similar number attended, and excellent order prevailed inside, while a mob of about two hundred roughs took possession of the street, shouting—'Mueran los Protestantes!'—Death to the Protestants; and just as we began to pray they hurled a great stone through the glass of the window, which, of course, caused some commotion, but soon all were again composed in prayer, in which those outside were not forgotten. The timely arrival of the guard prevented further annoyance that night."

At a meeting on the next Wednesday a still larger number of Protestants—nearly one hundred—came together. The Papal party had not, however, renounced all hope of breaking up the new worship. A band of some sixty ruffians made a rush toward the building intent upon mischief, but were repulsed by the police guard. Since that time the little community of Protestants, though subjected to petty annoyances at the hands of their enemies, has continued to multiply. Recent information in the *Foreign Missionary*, for May, states that "two months ago there were only six or seven timid ones who met to read the Bible at Toluca, there are now upwards of twenty-five that have given evidence of true conversion."

Italy.

BIBLE DISTRIBUTION IN ROME.

Signor Ludovico Combi, Evangelist of the Free Italian Church in Rome, writes to the *Fede e Scienza*, of Pisa, a letter (dated March 24th) in which he gives some interesting statements respecting the efforts which the Protest-

ants of the former city are making to circulate the Word of God. In spite of their comparative poverty they employ two devoted Deaconesses, who go from house to house, speaking of the love of Jesus, and endeavoring to find an entrance for the Bible. Their ministry, Signor Combi tells us, has especially centred in the asylums and hospitals, where their words of comfort have been gladly welcomed. Lately they have also obtained access to the public prisons, hitherto closed to them. "The Lord provided for opening them," says Signor C., "by means of a Piedmontese, a member of the Evangelical Church, who having been the victim of ungrounded suspicion had been incarcerated there. He wrote to the Church asking for a Bible and for a visit from some brother. These excellent women took advantage of this circumstance to solicit permission not only to visit him, but to offer the prisoners that desired it a copy of the New Testament; and they obtained it." To improve the opportunity thus afforded them, these women have formed a Female Bible Society which meets weekly in the rooms of the Evangelical Church. Calling in as many of their acquaintances as they can, the members spend a couple of hours in making garments, which they subsequently sell to the poor for the simple price of the materials. Meanwhile a chapter of the Bible is read aloud and commented upon; after which a collection of money is made to aid the work of Bible distribution. The chief difficulty at first experienced arose from the circumstance that few of those who showed a desire to buy the Holy Scriptures felt able to pay the entire cost of a copy, and that on the average probably one half of the amount must of necessity be remitted. "Who could sustain the loss of this money?" writes Signor C. "But God answered the prayers of these dear sis-

ters, and, thanks to the activity of Signor Alessandro Gavazzi, a Christian gentleman in America came to our assistance with a gift of 500 francs. Mr. Thomas Bruce joined in with a gift of 50 francs' worth of the Holy Scriptures from his depository in Rome. Still further the Roman Tract Society, in addition to a single gift of 25 francs, promised to appropriate five francs a month for 1873; and thus were we enabled to insure the continuance of our labor and the life of our Society. We send these good gentlemen our most lively thanks, and may the blessing of the Lord rest upon them for their co-operation."

HOME WORK.

Louisville.—Mrs. J. M. Sadd.

Mrs. SADD still continues her labors among the poor of the city of Louisville, and with encouraging results. It is particularly interesting to note that the schools under her charge seem to be reaching more and more the very class of the population for whose benefit they were primarily instituted. The teachers themselves are surprised at the greater number of Roman Catholics now drawn to their classes. One of them recently asked of Mrs. Sadd: "*All but two in my class are Roman Catholics, and in the large class next to me, all but one are Roman Catholics.*"

Cincinnati.—Miss Schiller and Miss Purlier.

ANNUAL REPORTS.

IN her annual report, dated April 1st, 1873, *Miss Purlier* writes: "Ordinarily a portion of each day has been spent in traversing the streets with books and papers adapted to the mental and moral condition of the many who throng the thoroughfares, the lanes and the alleys. This reading-matter is my passport.—Hungry souls approach, and eager hands

grasp these leaves from the tree of life. The way is open to converse with all classes, and the doors of the cottage, the garret and the cellar invite my entrance.

"The City Infirmary, the County Jail, the Home of the Friendless, the Children's Home, and the Cincinnati Hospital have been visited—the last named frequently. Here all will generally listen, and some can be provided with Christian homes. *Three-fourths of the inmates are of the class you sent me to.*

"About 2,000 families have been visited, with conversation, reading of the Scriptures and prayer, when it seemed advisable.

"Prior to October the Sewing School numbered 150; at the present time it numbers 350, with an average attendance of 200. The whole number of names enrolled during the year was about 500. The school occupies two hours: one hour devoted to moral and religious instruction, prayer and praise, in which the children unite, and the other spent in sewing.

"A pleasant Sabbath-school has been gathered and committed to the care of a faithful teacher. My regular Sabbath class varies from 70 to 106, which with a hundred other Sunday-school scholars your missionary supplies with papers.

"Recently cottage prayer meetings have been held—ordinarily with those who cannot attend church. In these all are encouraged to participate, the sighs of the Roman Catholic and the Protestant mingling at the same altar.

"In the streets, in families, schools, and public institutions, I have distributed between 30,000 and 40,000 tracts, books and papers. Few have been refused.

"The number of children gathered into Sabbath-schools I cannot report nor the number of persons induced to attend public worship, much less can I tell the precise number converted to

Christ. You bade me sow the seed; I have done so, and have watered it with my tears, but leave the numbering of the sheaves to the Lord of the harvest."

Miss Schiller, in making her report for the year ending March 31st, 1873, remarks:

"During the past year I made 1220 family visits. In 1060 of these I succeeded in holding conversation on religious subjects, trying to impress on my hearers the necessity of personal piety, and giving words of cheer and comfort to those in trouble and of advice and counsel to those requiring direction.

"The greater number of these visits were to Roman Catholics. One of these families I have known for several years, and have spoken of it in a former report. The members of this family are now zealous Protestant Christians, especially the mother. She not only attends public worship herself regularly, but also urges her neighbors to accompany her.

"The Cincinnati Hospital has been visited forty times, and I think with success. I do believe that the Lord has given me grace to speak, and blessed my words spoken to three patients in particular. They were two Roman Catholics and one aged German Protestant woman. I am fully convinced that these three died triumphant in the goodness of the Lord, their and our Saviour.

"My Sewing School numbers 75 scholars, with an average attendance of about 40."

Miss S. reports the distribution during the year of 8,450 pages of tracts, 2,870 Sabbath School and other religious papers, 7 Bibles, 13 New Testaments and 160 Scriptural cards.

REPORTS FOR APRIL.

Miss Schiller, in her report dated May 1st, 1873, says: "During the past month I have made about 110

family visits, a goodly number of these to Roman Catholics, the mothers of my sewing-school girls. By these I am always welcomed, and some of the visits are very interesting, as it is not seldom that they have something to say about the tract or paper which I had left them on a previous call. Thus they give me an opportunity to open a free and full conversation with them on the subject of religion. Almost always it ends with their acknowledging that they have too many errors or, to use their own word, too much humbug in their church. I have held religious conversations in nearly every family which I have visited. I read a portion of the Holy Scriptures, and offered prayer in several of these visits."

Miss Schiller mentions an interesting case of a young woman who attended her sewing-school five years ago, and whom she recently found in the Cincinnati Hospital suffering with a severe affection of the eyes. The pupil recognized her former teacher, though unable to see her, at the first word she uttered, and not only gladly listened to her conversation, but begged her to come often. She professed her intention, should the Lord restore her eyesight, to unite with a Christian Church, and declared that no matter how distant it might be she would attend Miss Schiller's Sunday-School class.

"One of my largest Roman Catholic girls was sent to me by her mother on the day of her confirmation, which was

the Sunday after Easter, to tell me that they were going into the country, and to bid me good-bye. I asked her, "If I were to give you a Testament with the Psalms, would you take care of it and keep it, to remember me, the school and all you learned there; and will you read it often?" She promised that she would. Two days after this she came again to get some Sunday-School papers to take with her. After I had supplied her with what I had, she stood hesitating a little while, and then said in a timid voice: 'Have you an English paper with a *prayer* in it for my brother?' This girl had learned our mode of prayer, and desired her brother to do so also."

Miss Purlier gives an equally encouraging account of the uniform respect with which she is listened to in her report for the same month. "The Gentile and the Jew, the Roman Catholic and the Protestant usually alike bid me welcome. I find no idle days, and the Sabbath brings doubly pressing duties." Among other interesting items of information, Miss P. notes the apparent success of the cottage prayer-meetings, of which a number have recently been held. "Thus far," she says, "they have been held with the sick, and those who have no other means of grace. In one case, both the father and mother of the family manifest a change of heart. Another father says, 'I know that I am not a Christian but I want you to pray for me.'"

LITERARY NOTICES.

Mind and Heart in Religion; or, Judaism and Christianity. A Heart's Experience and a Popular Research into the true Religion of the Bible. By Abraham Jaeger. 1873. For sale at the Bible and Publication Society, 66 East Ninth

Street, New York, and by Messrs. A. D. F. Randolph & Co., Broadway and Ninth Street. 295 pp. 12 mo.

We have been much pleased with this little volume. It contains the internal

history of an intelligent and very learned Jew in groping his way after something trustworthy and soul-satisfying. Taught by his masters that in a full knowledge of the Talmud and in a strict obedience of its precepts lay the only road to happiness, the author proved by his own experience that neither knowledge nor obedience could quiet an uneasy conscience. From the extreme of credulity he passed to the extreme of scepticism, and became an avowed rationalist. He officiated for years as a Rabbi of the "Reformed" Jews, interpreting the Hebrew Bible as a book of human origin and resting on human authority. Yet here he found as little satisfaction as in his former creed. It was not until in a casual re-perusal of the New Testament his eyes were opened to the character of the Christ of history, that he learned the secret of true peace of mind. Dr. Bartlett well says of Mr. Jaeger's book: "It reads like a monograph of the first century; it revives Paul's biography; it must be profitable to Christians as revealing the salient difficulties of the Jewish problem." Another writer not inappropriately regards the personal experience chronicled in it as equally remarkable with that of John Bunyan.

Window Gardening.—Devoted especially to the culture of Flowers and Ornamental Plants, for In-door Use and Parlor Decoration. Edited by Henry T. Williams. 6th Edition, 1873. For sale by Orange Judd & Co., 245 Broadway, N. Y. 300 pp. 8 vo. Price \$1.50 by mail, postpaid.

The amateur who undertakes to cultivate flowers in the house during the winter, unless he attempt to raise only the most common varieties, soon finds himself involved in perplexities which this handy volume will very much assist him to unravel. Not only does the accomplished author describe the different species of plants which are suitable for the parlor or living-room; but he gives practical directions respecting such commonplace, yet very important matters as the proper soil, the amount of water to be supplied, the best methods of extermina-

ting insects, etc. A considerable portion of the volume is given to the consideration of the decoration of the parlor with ornamental plants and flowers. The whole is profusely illustrated by means of clear and well executed wood-cuts—some two hundred in number—adding much to the practical value as well as the attractiveness of the book.

Across the Desert. A Life of Moses.—By the Rev. S. M. Campbell, D. D. With Maps and Illustrations. Philadelphia: Presbyterian Board of Publication.—16 mo., 342 pp. \$1.50.

The author of this book tells us that he prepared it to meet a want of his own, which he was not able to satisfy from any existing publication. And doubtless many gratified readers of the volume will thank him for the effort. He regards Moses as holding a similar position to Old Testament times to that Paul held to the Christian Church, and hopes that hereafter a life of Moses may be produced which shall correspond to Conybeare and Howson's great work on the life of the Apostle. Meantime, this smaller book, while in itself serviceable, may also tend to whet the edge of appetite, and prepare the way for a larger treatise.

The American Grainers' Hand Book: A Popular and Practical Treatise on the Art of Imitating Colored and Fancy Woods; with Examples and Illustrations, both in Oil and Distemper. By the Author of "How shall we Paint?" "Plain Talk with Practical Painters," "Coach Painters' Companion," &c.—New-York: John W. Masury & Son. 8 vo., 109 pp.

The title of this book sufficiently explains it. The Illustrations are fair, although by no means perfect imitations of the various woods represented. The letter-press descriptions and directions are plain and explicit.

Ferdinand de Soto.—The Discoverer of the Mississippi. By John S. C. Abbott.—Illustrated. New-York: Dodd & Mead. 16 mo., 351 pp., \$1.50.

We have here the third volume of "American Pioneers and Patriots," and, from a hasty glance at it, we doubt not it will be

found as interesting as its predecessors. We can most cordially recommend this series, especially to youthful readers, as affording a healthy combination of entertainment and instruction, being enlivened by thrilling adventure, and enriched with such historical facts as are of interest to every American.

The Dead Sin and Other Stories. By Edward Garrett, Author of "Occupations of a Retired Life," "Premiums paid to Experience," etc. New-York: Dodd & Mead. 16 mo., 444 pp. \$1.75.

The writer of these stories, who is a *Lady*, resident in London, has already won favorable notice in the literary world, under her masculine *nom de plume*, as well as under the feminine cognate title of Ruth Garrett. The present volume will not detract from her reputation. Her tales are well drawn and impressively suggestive, and her descriptions so graphic as to excite deep interest in the reader. The only criticism we would venture is that her plots, and especially her denouements, are too uniformly sad. No one of them, indeed, is more sad than the frequent occurrences of actual life; yet, in their perusal, we felt an involuntary longing for something brighter to relieve the sombre hues, and to prevent a morbidly depressing effect.

Love Revealed. Meditations on the Parting Words of Jesus with His Disciples, in chapters XIII, XIV, XV, XVI, XVII of the Gospel by John. By the Rev. George Bowen, of Bombay, author of "Daily Meditations." Philadelphia: Presbyterian Board of Publication. 16 mo., 392 pp. \$1.50.

To the lovers of profoundly experimental devotional reading, who have used "Bowen's Daily Meditations," this fresh book from the same author will be welcome. It is marked by the same characteristics as its predecessor—depth of Christian experience, originality of inference, uncompromising boldness, and vivacity of expression. The topics presented in these closing utterances of our Lord afford fruitful themes for a pen anointed from above. The author has labored for twenty-five years in Bombay, a mission-

ary of apostolic consecration and zeal, unconnected with any board, and living by faith.

The Tercentenary Book. Commemorative of the Completion of the Life and Work of John Knox, of the Huguenot Martyrs of France, and the Establishment of Presbytery in England. Containing an Account of the "Tercentenary Celebration," as observed by the Presbyterians of Philadelphia, Nov. 20, 1872; the Oration of Prof. S. J. Wilson, D.D., LL.D., and Historical Papers of the Rev. R. M. Patterson, the Rev. J. B. Dales, D.D., and the Rev. James McCosh, D.D., LL.D.; with an Introduction by the Rev. Henry C. McCook. Illustrated. Philadelphia: Presbyterian Board of Publication, 1,334 Chestnut street. 16mo, 232 pp., \$1.25.

The remarkably full title page leaves little to be said in description of this book. Dr. Wilson's oration, to which we had the pleasure of listening when it was repeated in New York city, is a masterly vindication of John Knox, as well as a vivid presentation of the part he took as Reformer. Mr. Patterson's paper is on "Presbyterianism in Philadelphia"—Dr. Dales treats of "Presbyterianism in the United States"—and Dr. McCosh, of "Presbyterianism in Foreign Lands." Among the illustrations are the heads of Knox and of Calvin, "Old St. Giles, Edinburgh," and "The House of John Knox" in the same city. Eminently a *Presbyterian* book, of the contents of which any Presbyterian may well be proud.

Play and Profit in my Garden. By Rev. E. P. Roe, Author of "Barriers Burned Away." New York: Dodd & Mead, 762 Broadway. 16mo., 349 pp., \$1.50.

It is very rare that an author's first attempt at fiction is as eminently successful as Mr. Roe's fascinating tale, into which the thrilling incidents of the great Chicago fire were interwoven. It was a graphic and popular "Play," the result of which must have been large pecuniary "Profit." And now, as if to give a humorous edge to his first literary success, the author's second production is entitled "Play and Profit." But, in order to let us know that he has *practical*

as well as romantic ideas, and that he is able to combine pastime with gain in every-day life, he locates the experiences here given us "In my Garden." This Garden is a wonderful one—wonderful in the quantity and quality of its productions, and wonderful in the net results thereof to the pocket of its owner.

BOOKS RECEIVED.

From Lee & Shepard, Boston :

The Wishing Cap Papers. By Leigh Hunt. Now first collected. 16mo., 445 pp., \$1.50.

Partingtonian Patchwork. Humorous, Eccentric, Rhythmical. By B. P. Schillaber. 16mo., 260 pp., \$1.75.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
30th April, 1873.*

MASSACHUSETTS.

Boston. E. D. Goodrich, for the Hun-	
garian Mission (\$500 gold).....	587 50
" A friend, for Mrs. Gould's School in	
Rome, Italy.....	20 00
N. Brookfield. Thos. Snell, annuity.....	10 00
Westhampton. Mrs. Ansel Clapp, for	
Mrs. Gould's School and for C. W....	2 00
	619 50

CONNECTICUT.

Norwich. Mrs. M. A. Williams.....	30 00
Hartford. Mrs. John Olmstead, for Mrs.	
Gould's School.....	5 00
Lakeville. Mrs. Mary A. Holley.....	20 00
	55 00

NEW YORK.

Aurora. Alonzo D. Morgan, deceased....	500 00
Yonkers. 1st Pres. Ch., per W. C. Foote,	
Treas., H. M. Schieffelin \$50, and	
others \$94.76.....	144 76
Troy. Dwight E. Marvin, Esq., for L.M.	30 00
Glenville. 1st Ref'd Ch., per Rev. John	
Minn.....	2 50
Troy. Lyman Bennett.....	100 00
Geneva. Ref'd Ch., annual collection, per	
F. O. Kent, Tr.....	29 87
N. Y. City. Woman's U. M. Soc'y, per	
Mrs. Johnson, Tr., for Miss Rankin's	
field.....	35 17
Walton. 1st Cong. Ch., annuity, per Geo.	
W. Fitch, Tr.....	20 93
	863 23

NEW JERSEY.

Jersey City. 2d Ref'd Ch., annual coll'n,	
per W. M. Stodd.....	31 30
Newark. 2d Pres. Church, annual coll'n,	
per C. S. Ward, Tr.....	18 68
" Central Pres. Ch., annual coll'n, per	
E. A. Smith, Tr.....	63 50
	113 48

PENNSYLVANIA.

Warren. 1st Pres. Church, Rev. W. A.	
Rankin, for the Waldenses.....	28 03

INDIANA.

Wabash. Pres. Sab. Schl., for Mexico....	10 00
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MICHIGAN.

Grand Haven. Two Ladies, per Rev. E.	
Van Der Hart.....	4 00

IOWA.

Palo Alto. U. Pres. Ch., Robt. M. Hill,	
R. Rees, \$1 ea.; J. Charlesworth,	
H. C. Richardson, Geo. R. Hill, D. M.	
Gnessford, J. J. McCartney, Geo. R.	
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an, \$1 ea.; others \$4.—in part to	
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EDITORIAL NOTES.

THE DEFEAT OF THE IRISH UNIVERSITY BILL, referred to in the *Christian World* for April, has proved a salutary lesson both to the government and to the people of Great Britain. A great point is gained when you can get at a clear understanding of what those you are dealing with desire and expect. Mr. Gladstone, it is believed, has been awakened from his dream of being able to satisfy the Roman Catholics of Ireland; his rough experience in the House of Commons must have been sufficient to accomplish this result. At any rate, the British public seems more exactly to comprehend the situation than ever before. The press and the orators of Ireland have for scores of years found a staple of denunciation in the injustice of compelling the adherents of the Roman Church to contribute to the support of a system of education in which Protestant doctrines were taught. Yet, now when a bill is offered which is to do entirely away with the obnoxious religious teaching, and even to appropriate to the projected unsectarian University the funds which have long been enjoyed by the rich Protestant Trinity College, the same malcontents unite against it and secure its defeat. Archbishop Manning is reported to have explained the reason of this opposition in a single sentence, by saying that what Mr. Gladstone proposed was dangerous because it was the completion of a godless system of education. If we do not mistake the present temper of the British mind, as it finds expression in the public prints, the Irish hierarchy is not likely soon to receive a second offer as favorable as that which it rejected on the 12th of March last. In the words of a very influential London journal, the *Economist*, the feeling of the mass of intelligent men is that "there is no use in mourning over the failure to satisfy the Irish Catholics in the matter of education, for the simple reason that they cannot be satisfied. To enow a Catholic University, which is what the bishops ask for, would be to set the State to teaching their religion, just after it has decided in the case of the English Universities that it will not teach its own religion, so that there is no

chance even of a compromise." And another journal, the *London Christian World*, observes: "The wheel-about which the Roman Catholic Liberal members made, as a body, on the Irish University Education Bill, at the bidding of Cardinal Cullen, has opened the eyes of not a few in this country, who at one time would have scouted the idea that Ultramontaniam could exert a power in our country which it is acknowledged she has been wielding in Continental States. Writers in the German and French press are expressing their surprise at what has occurred with us. The former are rather gratified on account of the defeat of Mr. Gladstone, whom they represent as vainly striving to please the Ultramontanes by useless compromises. That defeat will, they think, serve the purpose of letting all our public men better understand the difficulties which Prince Bismarck has to encounter in his conflict with the uncompromising foe."

SOUTH AMERICA AS A MISSIONARY FIELD.—The interesting letters, of which we insert some extracts in our "Missionary Intelligence" from missionaries of the Southern Presbyterian Church now stationed in South America, show that while liberal ideas respecting religious toleration have made no little advance in some parts of that vast continent, elsewhere, and especially in the interior, a deplorable ignorance prevails, in conjunction with an almost complete subjection to priestly authority. It is not creditable to our Protestant Christianity that so insignificant efforts are put forth to evangelize our neighboring republics. Rev. H. B. Platt is the solitary missionary of the Southern Presbyterian Church in Colombia. Let the example of the success of our missions in Mexico encourage us to extend and multiply our efforts.

RELIGIOUS LIBERTY IN GUATEMALA.—On the 15th of March, 1873, Señor Barrios, Lieutenant-General of the Army, and provisionally at the head of the government, signed a decree proclaiming the liberty of religious worship in the Republic of Guatemala. It will be remembered that although only ranking third in territorial extent, this State is by far the most populous and important of the Central American Republics. Within limits slightly inferior to those of the State of New York, it has about 1,180,000 inhabitants. Such has been the power of the Roman Catholic church that while in obedience to the spirit of the age the liberty of conscientious belief was ostensibly conceded, no manifestation of that belief in the way of worship was tolerated. The established and only church was the Romish. The Jesuits, banished elsewhere in Spanish America, here were not only welcomed but entrusted with the direction of popular instruction. But here, too, the craft and greed of power of the monks and priests worked the overthrow of that power. The present government has determined to

throw Guatemala open to Christians of every name. It is true that Señor Barrios and his supporters seem to be moved to this course not a little by the material advantages that will accrue to their country from the freer immigration which religious liberty will invite. But we cannot doubt that the other motives which the decree enumerates had equal if not superior influence in leading to a decision which the whole civilized world will applaud. The following is a translation of the text of the decree for which we are indebted to our friend the Rev. H. C. Riley, D. D. :—

Considering that one of man's most precious liberties is that of being able to worship God according to the dictates of his conscience; that liberty of conscience is nugatory and illusory if it be not accompanied with the perfect right to render homage to God in harmony with one's belief; that this right, to which humanity has had to fight its way through centuries of strife and wars which have caused the shedding of torrents of blood, has been recognized and sanctioned by all the civilized people of the world; that the sanctioning of this right in the Republic of Guatemala will bring to it among other beneficent results the removal of one of the principal obstacles that have hitherto obstructed the immigration of foreigners to Guatemala, as foreigners greatly object to immigrating into countries where liberty of worship is not guaranteed to them; that the interests of the Republic of Guatemala require that its Government should sanction and guarantee freedom of worship; that to grant liberty of worship is not to attack the Roman Catholic Church, seeing that the Roman Catholic Church can also enjoy all the privileges of liberty of worship; that the Roman Catholic Church is purer in countries where there is liberty of worship and it finds itself surrounded by other churches.

Therefore, wishing to promote the most vital interests of the Republic, and in the exercise of the powers conferred upon me, I decree liberty of worship throughout the Republic of Guatemala.

Guatemala, March 15, 1873.

J. RUFINO BARRIOS.

THE BISHOP OF PERNAMBUCO AND THE FREE MASONS.—The young Bishop of Pernambuco, Brazil, has for some months been engaged in a conflict with the Free Masons in his diocese. He attempted to enforce the Papal Bull excommunicating the order—a Bull which has never received the sanction of the Emperor necessary for its being executed in Brazil, and which no other prelate has dared to attempt to observe. The consequence has been a serious commotion. We cannot at present take the space to give the particulars as we find them in the *Imprensa Evangelica*, and elsewhere. The excitement has gone so far as to induce the Free Masons of the city to petition for the expulsion of the Jesuits from the Empire.

SOLDIERS' MEETING AT ROME.—The graphic account Mr. Day gives of the meeting of Italian soldiers for the purpose of studying the Bible, brings forcibly to our attention the contrast between the present reli-

gious liberty and the past intolerance of the Italian capital. Twenty-two years ago the American Chapel supported by the American and Foreign Christian Union on the *Piazza del Popolo*, in the same building with the residence of the American diplomatic envoy, and under protection of the American flag, was, in a religious point of view, almost the only bright spot *within* the walls of Rome. But even there an *Italian* found it difficult and perilous to try to hear the Gospel. Not only was the service in a language unintelligible to the masses, but it is a well ascertained fact that spies were posted in the neighborhood to denounce any native who should have the temerity to enter the doors. To have attempted to reach the Italian *soldiers* of the Pope would have been to insure for the American chaplain a domiciliary visit, and, probably, a summary expulsion from the Roman territories. Yet the chaplain did what he could. The *French* army of occupation was still retained for the Pope's defence against his own justly enraged citizens, and it came to the knowledge of the chaplain that some of these French soldiers were accessible to the truth. He, therefore, instituted a meeting in his own apartments, and invited such as he could communicate with to spend an hour on the afternoon of each Lord's day in the reading of the Bible and in prayer. It was a profitable gathering, kept up for several months, but with the utmost secrecy. The soldiers dropped in one by one, and at considerable intervals of time, in order to avoid drawing the public notice. The landlord and his family, who were republicans at heart, and sincerely hated Roman Catholicism, could be depended upon not to betray the meeting to the police. We can say from having been present at many, if not all these meetings, that the soldiers exhibited the marks of a true *thirst* for divine truth, which it was delightful to be able to satisfy. Contrasted with these secret meetings the present opportunities of usefulness are truly wonderful. They ought to be improved to the utmost. Italy must not be allowed to drift from Roman Catholicism into infidelity.

SLANDERS RESPECTING THE ITALIAN WORK.—It will be noticed that the letter of Mr. Day does not confirm the statements of Italian correspondents of Romish journals in this country. One of these, writing from Rome to the *Catholic Review*, lately asserted that the "Evangelicals" "are very active distributing Bibles and pamphlets to the soldiers, but the men only *make cigarettes* of the leaves;" adding, with mock regret, "It is absolutely painful to see the pages of the sacred volume thus treated. But no Catholic can read Diolati's Bible, as a matter of course, as it is full of gross errors; so it is no wonder that they throw the copies they receive away." This assertion appears to be as gratuitous as a previous repetition of the stale slander that the "Evangelicals" bribed unprincipled Italians to feign themselves

converts. Notice what the writer imagines to be sufficient proof of so improbable a charge: "Fancy, the other day a young man told a person too highly placed and known to dupe, or be duped, that he was actually paid thirty francs to take bread and wine at an Evangelical church on Easter Sunday." Here is a charming simplicity. No wonder that Evangelical missions cost money, if, as asserts so veracious a writer, one who is so scrupulous about his facts, and so exact in giving his authority, they can afford to pay thirty francs—six dollars—to a young man of such easy conscience that he not only will allow himself to play the hypocrite for the sake of money, but has no reluctance to boast of his shame!

DEDICATION OF IRELAND TO THE "SACRED HEART."—A somewhat remarkable celebration has recently been held in the city of Dublin, with no less an object than that of dedicating Ireland to the "Sacred Heart of Jesus." A *triduum*, begun on Thursday, was concluded on Sunday with a grand Pontifical Mass, celebrated in the Pro-Cathedral. The Cardinal Archbishop presided, and the Roman Catholic Bishop of Bombay, Dr. Whelan, was the celebrant. An immense concourse of people came to witness the imposing ceremony, and to hear the discourse of Father Burke, now returned from his American trip and engaged in his accustomed oratorical pursuits. On such an occasion, ostensibly to consecrate an entire country to the "Sacred Heart" of the blessed Redeemer of mankind, it might reasonably have been anticipated that the main theme of the lively and eloquent monk in a discourse an hour in length, would be the wonders of that condescending love which casts into the shade all other conceivable affection. Instead of this, we find, in the very full report of the address, little more than a panegyric first of the Church and afterwards of the Irish Nation. The text included the words of Jesus, according to the Douay version, "Which of you shall convince me of sin?" But the preacher nimbly passed from their original application to the two subjects which he wished to exalt. It was the *Church* that "could say to the world to-day, as her Divine Saviour said 1,800 years ago, 'Can you convince me of sin?'" And through this Church alone could the Saviour be reached. "The more near any man or nation approached to Christ and entered into the spirit of the Divine Saviour, the more perfect, the more noble, the more God-like that individual or nation became. How was a man and consequently a nation to approach to Jesus Christ? There was only one way in which either a man or a nation could approach the Saviour. The approach to Christ lay *only through the Holy, One, Catholic and Apostolic Church* which Christ himself founded! Therefore any individual or any nation that wished to approach the Lord Jesus Christ should do so through the Church."

We have here in a few sentences the whole spirit of the attitude which the degenerate Church of Rome assumes in relation to the anxious sinner and to the sinful nations. It is not content to point in the simplest and most unostentatious manner to the holy Sufferer who, in anticipation of the access which his Death was about to open to the Father and to the eternal blessedness of heaven, declared himself to be the way, and said "No man cometh unto the Father but by Me." But it must needs point to itself: there must be a *way* to THE WAY. To the guilty soul groping for light it offers another road than that which the Word of God invites him to enter. In name it is a road that is introductory to it; in effect it is another road. Man undertakes to dispense the pardon which God proffers, and by insisting on his exclusive right to do so effectually bewilders the mind both as to the gratuitous nature of the offer and to the consequent gratitude which it demands for so unspeakable a gift.

Of the glorification of Ireland we need say little or nothing. Mr. Burke has accustomed us tolerably well to that sort of thing. A few sentences will suffice as a sample of the whole.

"To-day Ireland was making a grand Act of Faith, Hope, and Love in the Sacred Heart of Jesus Christ. She would not be worthy of that high and glorious honor if she was not able to say to the nations—"Can you convince me of sin?" Let them see whether this nation—this old Irish nation—was worthy of being presented to that Sacred Heart. Let them look back upon her history; was it not a history of faith?—of divine knowledge, illustrated by her armies of saints in the first fresh vigorous days of her Christianity, and afterwards defended by an army of martyrs in the days of persecution. Could she not proudly ask, had she in that long history of fifteen hundred years ever sinned against the Light—had she ever by one act of apostacy, betrayed the cause of God and proved faithless to her faith? . . . The Irish people, the supporters of the traditions of a nation of martyrs, called upon the Virgin, the Mother of Sorrows, to raise up the heart of the nation and place it side by side with that of her Divine Son. Ireland stood that day the grand reparatory nation among the nations. Worthy of the consecration which was bestowed upon her, she made that day her solemn act of faith, hope and love, and thereby ensured for herself a future as glorious, and perhaps more glorious, than her past; so that she, this dear old island of ours—ancient, yet new; aged, yet young—should be in future times, as she had been in the past, the glory of the Church of God, the wonder of the world, and the fruitful mother of saints and scholars."

THE ITALIAN PEOPLE AND PILGRIMAGES.—In Italy, as in France, the Roman Catholic clergy, in its desperation at the rapid waning of its power over the common people, has been setting on foot measures to create a semblance of reaction. A favorite device in both countries has been the institution of pilgrimages; but in Italy, at least, a familiarity with the inevitable abuses attaching to this form of popular de-

votion has excited the indignant opposition of whole districts of country. The truth is that, while professedly religious in its character, an Italian pilgrimage as now practised is only a political engine for the overthrow of the constitutional monarchy of Victor Emmanuel, and the restoration of clerical supremacy. This was the ground openly taken by some of the municipalities in the vicinity of Assisi, in central Italy, about midway between Rome and Ravenna. A great pilgrimage had been projected to visit the famous shrine of St. Francis, and crowds were expected from foreign countries, as well as from Italy itself. But the towns, according to the *London Christian World*, of May 2d. 1873, declared that, in case the government declined to interfere, they would themselves oppose the pilgrimage by force. Similar opposition, both popular and municipal, was developed on the north-eastern frontier of Italy to a contemplated pilgrimage to the Virgin of Cividale. The King's cabinet has shown no hesitation in coping with the difficulties of the situation, and by a decree of the 22d of April, has altogether prohibited pilgrimages, on the ground "that, though ostensibly religious, these demonstrations were of a decided political character." The anger of the Papal court may be imagined; but thus far the ecclesiastical authorities have not ventured to act upon the suggestions of some who recommended a forcible resistance to the decree.

THE PROSPECTS OF PROTESTANTISM IN FRANCE are involved in fresh uncertainty. The resignation of M. Thiers, precipitated by a vote of the National Assembly, implying a want of confidence, has brought into power a new President of the Republic, Marshal MacMahon. The situation is the more complicated because of the circumstance that, although the Assembly which placed the latter in the presidential chair is reactionary by a small, though decided, majority, the country, as recent elections have shown, is sincerely republican. It is interesting to those who watch the progress of the Gospel in France to notice that the recent crisis was brought on by the displacement of *M. Goulard* by the late president. M. Goulard, as Minister of the Interior, some months since enjoined upon his subordinates the rigid application of the law respecting the distribution of books and other printed matter without license previously obtained; and it was in consequence of this injunction that M. Dardier was arrested, condemned and fined for circulating a simple and unexceptionable tract against intemperance, as related by M. Dardier himself in the *CHRISTIAN WORLD* for May. We do not know how far M. Goulard's attitude towards the Protestant evangelistic work in France was approved by his colleagues; the immediate cause of his withdrawal from the cabinet was a radical difference between his views and those of M. Jules Simon, late Minister of Public Instruction, respecting the length of residence to be required of voters. While we look not with-

out solicitude for the ultimate results of the change of administration upon the welfare of God's kingdom in France, we rejoice that it was effected without riot or bloodshed.



Romanism the Parent of Superstition.

No candid man, we think, need long be in doubt whether the system of faith and practice inculcated by the Roman Catholic priesthood, both here or abroad, is calculated to foster intelligence or to promote a narrow and superstitious spirit. The utterances of the clergy themselves will enable him to form a pretty clear and decided opinion on the subject. It is true that they do not at all times declare their sentiments with equal distinctness. In lands predominantly Protestant, such as our own, they maintain generally a certain reticence. Yet the superstitious tendency is so characteristic and ineffaceable a feature, so much a part of the genius of their type of religion, that even there it must sooner or later betray its existence.

In their "pastorals" the Roman Catholic Bishops are supposed to speak with authority to their flocks. It is in a recent circular letter of this kind, written by the Bishop of Natchez, that we find a somewhat full exposition of the Romish view respecting the utility of such external appliances as holy water, scapularies, etc. The letter which the *Catholic Review* (of May 24th) regards as "not the least noteworthy" among those of the American prelates, contains an invitation to the people to unite their prayers to God for protection against storm, pestilence, conflagration, etc. The Bishop's avowed object is to call their attention to some of the "special means" of protection which God has furnished us, in addition to the "general means," which he makes to be the improving of one's life and the increasing of one's fervor in prayer, alms-deeds, and all good works. "But," he adds, "the special means I wish to recommend to you at present, is to make use often and with lively faith, of those outward signs and material objects which the Church encourages among her children; such as the SIGN OF THE CROSS, HOLY WATER, BLESSED CANDLES AND PALMS, CROSSES, AGNUS DEI, RELICS OF SAINTS, MEDALS, HOLY IMAGES, ETC."

It might be supposed that where so many external objects are recommended as means of grace some caution would be deemed necessary in order that the ignorant and injudicious might not fall into the mistake of attaching improper importance to them and neglecting the far more momentous concerns of the heart. Not so thinks the Bishop of Natchez. To use the *Catholic Review's* summary of his language:—"It is not necessary," adds the Bishop, "to exhort his flock against any abusive application of these things or against superstitious ideas about them. It would be an abuse to apply them to unlawful or irreverent purposes, or to use them in any

way not sanctioned by the Church. It would be superstitious to believe they have any virtue but such as God is pleased to give them or to exercise by occasion of them. It is superstitious to expect any supernatural virtue from objects which have no special reference to God or His Saints ; for instance, to make use of spells and charms, to visit fortune tellers, to have any dealings with spiritism, etc."

How then is the layman to distinguish between those things from which he is to abstain scrupulously, and those in which he can indulge without giving himself any solicitude as to whether he may be ascribing undue merit to them? There is a very simple rule: "*Those that the Church approves are sacred: those that she rejects are superstitious.*" In other words, the private Christian not only is freed from the obligation of investigating for himself into the nature and tendencies of the observances which his priest enjoins upon him, but it is his imperative duty to adopt them upon his authority. He is to believe the Church.

The reason the Bishop assigns for these external practices and signs is worthy of note. It is because, according to him, they are of the nature of *prayer*. And this being granted, we understand him to mean that as prayers they can scarcely be too numerous or too constantly resorted to. Here is what he says on this point:—

"The most common of these supernatural aids is Prayer:—and the use of the devotional objects which I am recommending, is an act of prayer. For prayer is any lifting up of our hearts to God; and outward prayer is expressed not only by words, but by actions, gestures and even looks. To kneel, to stretch out the hands, to raise the eyes, may be outward prayers. And so likewise, to sprinkle Holy Water, to light a Blessed Candle, to kiss a medal—by way of expressing that we call on God or His Saints; these and similar acts are outward prayers and means given by God to obtain His help in time of need.

"The reasons why I call your attention to them now, are several:—Some Catholics, if not reminded of these things, are liable to have their faith in them obscured by the fogs of unbelief around them: and some may even grow ashamed of using these devotions freely, because they appear childish, and expose them to the smile of their neighbors. But to be like little children in our faith is exactly what Our Lord demands of us. *And it is shameful cowardice, if the fear of a neighbor's smile can frighten us from asking our Father's help.* Consequently they who neglect to use these devotions, which He gives for our defence, cannot expect that special protection which He is ready to extend to His more simple-hearted children."

We cannot admit the Bishop's theory. It runs counter to human nature and to human experience. The use of the external helps to devotion which he wishes to retain and even to bring into greater vogue has in past ages proved, as it now proves, a detriment to spiritual piety. It is in the very nature of things that the sign is magnified at the expense of the thing signified. That which was meant to be an aid to, becomes a substitute for, the devotion of the heart. The Reformers of the 16th century wisely judged of this tendency by the light of their

own experience, and repudiated with most intense disgust what they had found to serve rather to alienate them from God than to bring them nigh unto Him. So did the pious king of Judah break in pieces as worse than useless the brazen serpent which had once been God's chosen vehicle of communicating healing power, when that serpent had degenerated into the object of a blind and idolatrous reverence.

How far will reliance upon external objects as means of grace practically lead the worshiper, who, under the instructions of his spiritual guides, has persuaded himself that the flock need no caution against "any abusive application of these things or against superstitious ideas about them"? The only rational reply must be that, unchecked, it will end in a feticism but little less degrading, because little more intelligent, than that practiced by the most brutal idolaters of Africa. The Bishop alludes approvingly, as we have seen, to the employment of *relics*. But where shall the devout pupil of the Church stop in this fruitful field of superstition? Will he be inclined even to confine his feeling of awe simply to the very bones of saints and martyrs, or will he not proceed, in a course which has no logical limit, to pay equal respect to any particle of brute matter, however insignificant in itself, which ever came into the most trivial relations with them? And will he not be countenanced in this by the example of the Pope himself, who lately, when the supposed bodies of St. James the Less and St. Philip were discovered, caused the wooden *lids* of the coffins in which the bodies had lain to be placed in a wooden shrine, ready with the rest of the relics for the worship of the faithful?

Again we invite the thoughtful reader to consider for himself the tendency of the recommendations of the Roman Catholic prelate, and to form his own deliberate judgment. And in connection with the extracts already given, let him read the following minute and specific directions contained in the same pastoral :—

"Show your faith, and give glory to God by frequent use of these acts of confidence. Let the Sign of the Cross begin and end your principal actions, let it be your quick defence when danger comes, and your first act of thanksgiving when it is passed. Keep the Holy Water always in your room, not closed up, but where it can be used conveniently at any moment. Sprinkle your bed with it before you lie down to rest, and bless yourself with it when you rise. In storms, and sickness and other dangers, use both the Holy Water and the Blessed Candle. Your Scapular, Medals, Agnus Dei and Beads, always carry upon your person. And especially when death is near, let the flame of the Blessed Candle, giving light, and pointing to heaven and inflaming every thing within its reach, be to your departing spirit an emblem of our divine Saviour, the light of the World, the way to eternal peace, the furnace of divine love. And when your eyes grow dimmed to its sacred light, may they speedily open in that City which hath no need of sun nor moon; for the brightness of God is its light, and the lamp thereof is the Lamb'. (Apocalypse, c. xxi., v. 23)."

How the Pope Regarded the Jesuits in 1773.

THE present month contains the centenary of one of the most important occurrences in the eventful history of the so-called Society of Jesus. Protestant and Roman Catholic governments have one after the other had occasion to banish its members from their dominions as dangerous to the public safety ; and yet the order has continued not only to exist but even to flourish. But that the Roman Pontiff should have proscribed an institution whose cardinal principle was obedience, implicit and unquestioning, to his authority—the very institution, in fact, to whose support his tottering throne owed its complete restoration and apparent firmness—is an anomaly in history. This anomaly was seen on the 21st of July, 1773.

Ever since Ignatius Loyola carried into execution the plan he devised when he lay wounded after the battle of Pampeluna, and received the sanction of Pope Paul III for his new society (September 27th, 1540), the Jesuits had proved a source of discord and commotion. The older monastic orders, whose immemorial privileges were infringed upon, looked with little favor upon the new religious establishment which permitted its members to avoid the cloister, to mingle freely with the world and exert an influence upon its affairs quite unprecedented in ecclesiastical annals. The bishops were jealous of the intrusion into their dioceses of persons whom a higher authority had rendered independent of their jurisdiction. Priests and laymen soon learned to dread the growing power and to detest the lax principles of the Society of Jesus. Rome was almost as hostile to the Jesuits as were the nations that had embraced the doctrines of the glorious Reformation of the 16th century.—Even the Popes themselves became weary of the dissensions the Society was continually engendering, and, if the truth were known, were probably weary of the obligations which they owed these self-appointed champions of the Pontifical See—obligations which the Popes were never suffered to forget.

That the order, in spite of these untoward influences, grew and proved a marvelous success, has been generally ascribed to the secrecy it maintained, and the intrigues it freely resorted to. A recent writer, however, has with more apparent truth recognized in this secrecy and craft rather elements of weakness and ultimate decay than of strength. If these qualities first assisted the Jesuits in maturing and accomplishing their plans, they ultimately wrought more damage than good. They sowed distrust. They brought the order into ill repute. If by their means the Jesuits escaped the punishment of some of their misdeeds, the princes and people were by them led to credit the Society with not a few schemes and deeds of which it is now probable that we ought to acquit them. It was known that they scrupled at no means for accomplishing their de-

signs ; it was natural, if not altogether safe, to hold them guilty on insufficient proofs of the most atrocious schemes. The true secret of their success is, consequently, to be found rather in their perfect organization, in the admirable tact they exhibited in selecting, educating and employing their new recruits, in the completeness and harmony with which the Society, like some nicely adjusted machine, performed the duty assigned to it, with little noise and less friction, but with mechanical accuracy, force and celerity. Thus it was that the Society of Jesus increased so wonderfully that, in the words of Rev. R. Demaus,* “at the celebration of the first century of its institution it numbered upwards of thirteen thousand members, distributed into thirty-two provinces ; and at the date of its suppression, after a career of two hundred and thirty years, the members amounted to nearly twenty-three thousand, with nearly seven hundred colleges, and two hundred and seventy-five mission stations in infidel countries or amongst the Protestant States of Europe.”

It would be unnecessary here to enumerate the causes which led to the downfall of the order in each individual State. In Venice, for example, the occasion was the disloyal preference the members had shown for the Papal authority when brought in collision with that of the Republic. In Portugal it was the intention they betrayed of employing their missions in Paraguay as the means of founding an independent State of their own in South America. In France their detection in discreditable commercial transactions precipitated the catastrophe by bringing to light the “constitutions” of the order hitherto carefully withheld from the eyes of the world. At length the commotion reached such a height that the three Bourbon kings of France, Spain and Naples and the king of Portugal made an urgent demand upon Clement XIII to put an end to the obnoxious association. This Pope, whose warm affection for the order had recently been manifested in a Bull, wherein he declared on his “certain knowledge” that the Jesuits “exhibited in the highest degree the spirit of sanctity and piety,” might perhaps have undertaken to stem the tide. But he died within a few days after receiving the demand of the kings, and his successor, Clement XIV, was more pliant. It has indeed been asserted that he owed his elevation to the Pontifical See to the fact that he had pledged himself to destroy the order. Yet even this Pope hesitated to strike the blow that would deprive him of the support of his most trusty adherents. For three years he delayed on the pretext of procuring satisfactory evidence, and fulfilled his promise at length with great reluctance. “Clement survived the promulgation of the Bull,” says Demaus, “rather more than a year, but he never recovered from it. He

* The Jesuits : A Historical Sketch. With the Bull of Clement XIV. for the suppression of the Order. London : Religious Tract Society.

knew that he was signing his own death-warrant when he affixed his signature to the Bull: 'this suppression,' he exclaimed, 'will be the death of me;' and this one great act of his administration seemed perpetually to occupy his thoughts. He is said to have died of slow poison, administered in the Italian fashion, so as to produce a terrible and lingering illness; and the crime of poisoning him was very generally ascribed to the Jesuits: but the symptoms seem rather to indicate extreme remorse that almost unbinged his reason. In the midst of his sleep he sometimes started up, exclaiming in agony, 'God forgive me! I could not help it, I was forced to do it.'"

The Bull of Clement XIV. known according to usage by its first words *Dominus ac Redemptor*, is not only a formal and solemn document, but one that is upon its face intended as a *permanent* and *irrevocable* decree. It bears the heading, "*Suppressio et extinctio Societatis Jesu: ad perpetuam rei memoriam.*" (Suppression and extinction of the Society of Jesus: for the perpetual remembrance of the transaction.) And the final article, which seems to have been constructed with the greatest care, has for its object to prevent its validity from being called into question in consequence of any possible omission of such formalities as might be supposed to be essential to its being in force. "We forbid," says Clement, "that this Bull shall be *censured, impugned, invalidated, retracted, (retractari)* . . . and we forbid that there be obtained against it any act restoring matters to their original position, any re-trial, any bringing of the case into the courts of law, or any other remedy of law, of fact, of favor, or of justice; and if any such remedy should by any means whatever be conceded or obtained, we forbid any one to use it, or to avail himself of it, either in a court of justice or out of it. But we ordain that this present Bull shall always and perpetually be, and continue to be, valid, firm and effective, and shall have and obtain its full and complete results, and shall be inviolably observed by all and every one whom it affects or will in any way affect in future."

Clement begins the serious work in which he is engaged in this Bull by declaring that the Popes, as "vicars of Christ and supreme rulers of the Christian commonwealth," have the authority, when it seems good to them, to abolish any religious order which has outlived its usefulness, and to do this by virtue of their plenary power, without being compelled to place the members of the order on trial or to give them an opportunity to be heard in self-defence. And he fortifies his position by instancing at great length the arbitrary suppression, by five of his predecessors, of the Templars, Barnabites, Ambrosii, and others. Next after rehearsing the great privileges conferred upon the Order of Jesus by many successive pontiffs, Clement proceeds to say that from the very tenor and terms of the bulls confirming or extending their privileges, it was plainly seen "that in this same Society, almost from its very commence-

ment, there sprang up various seeds of discord and strife, not only amongst the members of the Society themselves, but between them and the other regular orders, the secular clergy, the academies, universities, public seats of learning, as well as the kings into whose dominions the Society had been admitted." Many had been the subjects of these contentions and many the consequent complaints made to the Roman See. The Popes had taken steps to cure the evil, but "so far were all these measures from restraining the clamors and complaints against the Society, that on the contrary almost the whole world was filled more than ever with most annoying debates concerning the teaching of the Society, which very many accused of being opposed to the orthodox faith and to good morals." Accusations were now brought, Clement tells us, more frequently than ever against the Society "for its extreme eagerness to obtain worldly property." The remedies applied had had "almost no virtue or efficacy in removing and dissipating these numerous and great disturbances, accusations and complaints." Urban VIII, Clement IX, X, XI and XII, etc., had been unsuccessful, though they "endeavored to restore much-needed peace to the Church, by the publication of many wholesome constitutions, both about abstaining from secular business, whether beyond their sacred missions or connected with them, and also about their serious dissensions and quarrels . . . also concerning their teaching, and their universal employment, in some places, of *heathen rites*, omitting those which the Universal Church has duly sanctioned, or concerning their use and interpretation of certain maxims which the Apostolic See has deservedly condemned as scandalous and manifestly prejudicial to good morals." "Neither comfort to the Apostolic See," adds Clement XIV, "nor help to the Society, nor good to the Christian commonwealth came afterwards from the most recent apostolic letters, which (to use a term employed by our predecessor Gregory X in the Œcumenical Council of Lyons) were rather *extorted*, than obtained, from our immediate predecessor Clement XIII of happy memory, by which the institution of the Society of Jesus is highly commended and once more approved."

At length, the Pontiff informs us, so dangerous a crisis was reached that "these very rulers whose ancestral piety and liberality to the Society, transmitted as it were of right from their ancestors, is praised supremely by the tongues of almost all—namely, our very dear sons in Christ, the kings of France, Spain, Portugal and the Two Sicilies—were forced to dismiss and expel the members [of the Society,] from their kingdoms," etc. And these same rulers, assured that this expulsion would prove of no avail, subsequently applied to the Roman See for the complete suppression of the order. To this request the Pope had determined to accede, after long and careful reflection, and when he "perceived that the aforesaid Society of Jesus could no longer produce those

very rich fruits and advantages for which it had been founded . . . but that, on the contrary, *it was almost, if not quite impossible for any true and lasting peace to be restored to the Church so long as it [the Society] continued to exist* imo fieri aut vix, aut nullo modo posse, ut ea incolume manente vera pax ac diuturna Ecclesiæ restitatur.”

The Papal sentence was pronounced in these words: “After mature counsel, with certain knowledge, and by the plenitude of the apostolic power, *we extinguish and suppress the oft-mentioned Society* (sæpeditam Societatem extinguimus et supprimimus).” Of the long and detailed provisions that follow we need say nothing but that they attest the sincerity of the Pope’s determination to give a final blow to the existence of the Jesuits.

We have not room here to discuss at length the subsequent fortunes of the Jesuits. The infidel king of Prussia, Frederick the Great, saved a portion of the order by refusing to allow the Bull for their suppression to be published in his dominions; and the Orthodox Greek, Catharine II, did them the same service in Russia. But it took nearly a generation for the Roman Court to recede from its position. At first the Papal recognition was clandestine, and confined to Northern Europe. The first open step was taken in 1801, when Pius VII by a Bull reinstated the Order in Russia, and other measures followed from time to time, until the Jesuits were restored to the full sanction which they had previously enjoyed.

Not only so: the proscribed order entered upon a new course of prosperity. In Rome, above all, it gradually realized its aspirations of making itself the power behind the Papal throne—a power none the less real because it issued its decrees by the mouth of the head of the Roman Catholic Church. So certain did it become of its position, that to the influence of the Jesuits was it chiefly owing that the dogma of the Infallibility of the Pope was forced upon the acceptance of the reluctant Council of the Vatican.

Such are the contents and the history of a decree which must be accorded a place in the long list of “perpetual” ordinances that have been practically violated almost before the ink wherewith they were written was fairly dry. That there have been many such ordinances is not surprising in view of man’s limited comprehension and his utter ignorance of the future and its requirements. But that a solemn and deliberate Bull of a Pontiff, who, we are told, is incapable of error when pronouncing *ex cathedra* on points of doctrine, should so soon be disobeyed and practically reversed, is a circumstance which, if it does not militate with Papal infallibility, must at least shake confidence in Papal wisdom.

Evangelical Mission to the Working Classes of Paris.

[The following letter from Rev. James Davis, Secretary of the British Branch of the Evangelical Alliance, published in the London *Evangelical Christendom*, is worthy of an attentive perusal. It shows what can be done, with God's blessing, by faithful and prayerful labor.—Edit. *Christian World*.]

In passing through Paris lately, I took the occasion to make myself acquainted with a Christian work among the working men in several quarters of that city, of which I had received a most favorable account at Geneva from one of the French pastors, during the Conference of the Evangelical Alliance held there last autumn. This Christian effort is so unique in its kind, so catholic in its mode of operation, so well-timed, and so greatly blessed, that it appears to me to deserve being widely known. I feel sure, therefore, that your numerous readers, and especially the members of the Alliance, will gladly receive some particulars of the mission, and find for it a place in their sympathy and prayers.

In the autumn of 1871 a Christian minister and his wife, from one of the English counties, visited the French capital for the first time; no thought of ever residing there had crossed their minds, but the providence of God showed them that in the darkest districts, among a people cherishing the bitterest hatred to all forms of religion with which they had been acquainted, there was a Christian work to be done, and that those whose infidelity was proverbial, who had made Communism a dreaded word, were, notwithstanding, accessible to the power of kindness, and were willing to hear Gospel truths presented to them by the *bons Anglais*. Lord Bacon has remarked, "Great weights hang upon slender wires." An incident which occurred one evening at Belleville was the slender wire: a courteous reception of a few tracts and some words spoken by a rough but intelligent operative, to this effect: "We number tens of thousands in this district, and we have all, to a man, done with the priests; but if any one would come and teach us religion of another kind—a religion of freedom and reality—we are ready for it"—were slight things, but on them hung the weight of much after-service. A wide field opened out to the view of the English minister and his wife. Better still, it appeared to them white unto the harvest. Mr. and Mrs. M'All there and then resolved that, God helping them, they would be the reapers, and at once enter with true missionary zeal upon the work that was before them.

A few months of anxious consideration and correspondence, with much prayer, succeeded. The French language was diligently studied, and with the beginning of 1872, a shop in the main thoroughfare was rented, its trade fittings removed, and replaced with chairs, forms, etc., and its bare walls were decorated with pictorial illustrations of Holy Scripture. The first mission-room was then opened, to which workmen and their

families were invited to come. The fact that those whom it was sought to instruct and win for Christ were unused to attend religious services of any kind, suggested the idea of meetings in which there should be no lengthened speaking, but a number of short, pointed readings or addresses, varied by the singing of hymns, and, should the people seem prepared for it, the offering of prayer. The reading of the Bible might, it was hoped, form an interesting feature, the book having, for multitudes, sad to say, the charm of absolute novelty. Illustrated magazines, such as *l'Ouvrier Français*, and other periodicals of a religious tone and tendency, were provided, so that all who entered the room would have the opportunity of reading what was likely to interest, instruct, and influence them for good. The commencement of the mission was a time of anxiety, but it was undertaken in faith, and hope, and love, and this itself was the presage of success. True, bitter opposition was at one time attempted on the part of a few atheists, and the newspaper press was brought into requisition against the work ; even the Commissary of Police, though cordially approving the object, expressed his fears that, in consequence of the prevailing disposition to mock at religion, the services might be interrupted ; but fears melted into thanksgiving as the work proceeded. At first a few, then many persons attended, and at each service expressed their thanks for the interest shown in their welfare by those who had spoken to them the truth in love, and presented it to them without money and without price.

The mission-station at Belleville was succeeded by the opening of another at Montmartre ; then by another at Menilmontant ; by another at the Faubourg St. Antoine ; and recently a fifth has been opened in the Rue Mange by the Jardin des Plantes.

A few Sundays ago, I had the privilege of attending services at three different stations. The first was at the Faubourg St. Antoine, a thickly-populated district, almost entirely inhabited by the working classes. I soon distinguished the room by its having over what had been the shop door a large calico sign indicating that special services were being held for working people there. Bills were being distributed outside, stating the object and hours of service, with this addition : "Some English friends are desirous of speaking to you about the love of Jesus Christ. You are all welcome." On entering, I found a number of children under instruction, various friends having kindly given their services to Mr. and Mrs. McAll in aid of this work. During the time of the Sunday-school, persons having received bills of invitation dropped in, and, on being shown to their seats, were offered a New Testament or some religious periodicals, with which they were evidently interested. When the time for commencing religious service had arrived, a hymn tune was played on the harmonium, the sound of which attracted many from the outside, so that by the time it was finished the room had become full.

The attention of those present was then respectfully but affectionately solicited, and the service opened with singing a hymn ; a small selection of well-chosen Evangelical hymns had been placed in the hands of each visitor. The cheerful tunes and good voices of those who led evidently pleased the congregation, many of whom heartily joined ; this was followed by the reading of a few verses of Holy Scripture well-chosen and well-read, succeeded by the reading of an anecdote illustrative of the power of divine truth, taken from some record of Christian experience. This was listened to very attentively, as was also, after singing another hymn, the address or sermon, which did not take more than six or eight minutes to deliver. These addresses and readings and hymns filled up the hour of service, variety and brevity being strictly observed. Occasionally some person would leave, and others would come in, but quiet and decorum were preserved throughout ; and it was gratifying, at the close of the meeting, to hear from the people themselves expressions of satisfaction and interest, as well as thankfulness for the opportunity that had been given them of hearing truths to which for the most part they were utter strangers. I accompanied Mr. and Mrs. McAll to similar services held the same afternoon and evening at Menilmontant and at Belleville, which were well attended and evidently acceptable to the people. These services on the Lord's-day are followed by various meetings on the week-days, all with the direct aim of bringing these working people to the knowledge of Christ and the love of what is true and pure and conducive to their eternal interests. A valuable testimony was lately given by a French gentleman who knows the working classes well, to the value and importance of the mission. "I congratulate you," he said to Mr. and Mrs. McAll, "on your good work for our working class." He went on to express his belief that, could similar efforts be multiplied, an important influence would be exercised for the amelioration of morals and the elevation of the people. He added earnestly, that the working class had been long and disastrously neglected, but he was of opinion that even yet they could be made alive to the realities of morals and religion. As a Roman Catholic, he admired the unsectarianism of the proceedings.

The following is a brief summary of the mission work carried on during one year :—

French meetings held during the year.. .. .	456
Of which, for children.....	89
Aggregate attendance computed at.....	37,957
Bibles and other books issued from French lending libraries..	701
Tracts, Scripture portions, magazines, etc.....	49,766

I returned to my hotel much gratified and not a little impressed with what I had seen and heard. I feel persuaded that, whatever good work of other kinds is being carried on in Paris and throughout France (and

there is much that is good, and many faithful Christians are doing it), this work is not the least deserving of Christian sympathy and support. It appears to solve a difficult problem, and to show that those whose number is the largest in our city population, whose class distinction and habits and prejudices often present the most formidable barriers to Gospel impressions, may be reached and rescued from their religious antipathy by the adoption of methods novel in their character and strange to our ecclesiastical and denominational modes of operation, but wise, and suitable, and blessed, notwithstanding. It shows also that the range of divine grace knows no limit, and that the same Gospel is ever and everywhere mighty, through God, to the pulling down of strongholds, and the turning of the hearts of the disobedient to the wisdom of the just.

In conclusion, I shall be happy to receive any amounts contributed for the support and extension of this mission, and will acknowledge them in future numbers of this Magazine. The services rendered by this excellent minister and his wife are entirely gratuitous.

SIGNIFICANT ITEMS.

Changes in Europe.—Europe, says a Berlin journal, had 56 States before the Italian war, while now it has only 18, with a total superficial area of 179,362 square miles, and a population of 300,900,000. Of these the German Empire comprises 9,888 square miles, and a population of 40,106,900, (according to the census of 1871.) The principal States in Europe, with a population of more than 25,000,000, are: Russia, 71; Germany, 40; France, 36½; Austro-Hungary, 36; Great Britain, 32; and Italy, 26½; their total population is, therefore, four-fifths of that of the whole of Europe. A century ago, before the partition of Poland, the Great Powers only possessed one-half of the then population of Europe, thus—Russia, 18 millions; Austria, 17; Prussia, 5; England, 12; and France, 26; total 80 millions. The number of Roman Catholics in Europe, generally, is now 148 millions—35½ in France, 28 in Austria, 26 in Italy, 16 in Spain, and 14½ in Germany; of Greek Catholics, 70 millions—54 in Russia, 5 in Turkey, 4 in Roumania, and 3 in Austria; of Protestants, 73 millions—25 in Germany, 24 in England, 5½ in Sweden and Norway, 4 in Russia, and 3½ in Austria; of Jews, 4,800,000—1,700,000 in Russia, 822,000 in Austria, 1,300,000 in Hungary, 500,000 in Germany. Dividing Europe into nationalities, there are 82,200,000 of the Slavonic race, 97,000,000 of the Latin races, and 93,500,000 of the Germanic race.—*Presbyterian*.

Romanists often say that they are permitted to read the Bible, and often become indignant when told that Bible-reading is discouraged by the priesthood. Read what Professor Schultz, of Prague, said at the meeting of Old Catholics: "Neither in the elementary school nor in the gymnasium (college) have I ever--and I lived five years in a gymnasium where the teachers were all priests, and three years longer in another where there were very eminent religious instructors—but I have never seen the Holy Scriptures in the original in the hands of a teacher in the gymnasium, and we never read the Holy Scriptures. The word of God is a closed book for Catholics; it certainly figures in magnificent editions here and there on tables, but where are the Holy Scriptures read by Catholics?"—*Moravian*.

MISSIONARY INTELLIGENCE.

*France.*THE BENEVOLENT CONTRIBUTIONS OF THE
AMERICAN CHAPEL IN PARIS.

Extract of a letter from the Pastor,
Rev. E. W. Hitchcock:—

“Last Sabbath we took up our Annual Collection for the Société Evangélique de France, the Home Missionary Society of the ‘Free Church.’ The day was fair and the church was full. A short sermon was preached from the text, ‘Thy prayers and thine alms are come up as a memorial before God,’ in which the work of the Society was heartily commended. Pastor Fisch, so well known both in Europe and America, followed in an earnest address, in which the work of the Society was described, and its claims upon the sympathy and coöperation of American Christians were urged. The result of the united appeals was a collection of 1821 francs, one of the largest collections ever taken up in the chapel for the work of Christian benevolence. This too, it should be understood, is in addition to all the money that has been collected and disbursed by the Missionary Association of the Chapel since its organization last November. The sum total of money raised and donated to the cause of Christian Evangelization in France, in a little more than a year, amounts to 5011 francs. No formal reports of these donations have been previously made to the A. & F. C. Union; and it seems to us that as the American Chapel is the child of your Society and has often in its times of need been aided by it, the independent work it is able to do in its maturer years, should in some way be acknowledged in your Reports.

“The current expenses of the Chapel, including those for repairs, taxes, in-

surance, choir, sexton and pastor’s salary, test the generosity of the congregation; but some of us have accepted and are working on the theory, that the surest way to become a thoroughly self-supporting church is to devote ourselves earnestly to missionary and benevolent work.

“Of opportunities for such work in Paris and in France there is no end; and among many hindrances and discouragements there is much of promise.

*Spain.*THE GOSPEL IN THE CITY OF THE IN-
QUISITION.

To have predicted, fifteen years ago, that the generation then alive would behold the free proclamation of the Gospel throughout Spain, the formation of a number of Evangelical Churches in that land of superstition, and the convening of a General Assembly of Spanish Protestants in the city of *Seville*—pre eminently the home of the Inquisition of Torquemada and of Philip the Second would have appeared to the majority of intelligent men a prophecy scarcely within the range of possibility. Yet all these things have come to pass within a brief space of time. And the work is still going on, not always with equal rapidity, but steadily and hopefully.

The same city of *Seville* where the “Spanish Christian Church” held its General Assembly, and framed its “Code of Discipline” in April, 1871, has during the present year witnessed the public and enthusiastic observance of the “week of prayer.” Mr. Duncan of the “Spanish Evangelization Society,” writing to the *Edinburgh Times of Refreshing in Spain*, under date of *Seville*,

February 21st, 1873, thus describes the celebration :

"Here, in Seville, we had a meeting every night during the week of prayer. These meetings were all well attended. That on the first Sabbath evening, I am told, [Mr. Duncan was in Cadiz at the time. Ed.] was very well attended, and that on Monday still more so. The Wednesday afternoon was very wet, and so only eighty came to the meeting, but this was the smallest of them all. These meetings *seemed really to be appreciated by the people and enjoyed*. The last meetings of the week took the form of preparatory services for the communion, which made a very fitting conclusion to the week of prayer. The members who partook of the Sacrament on the Sabbath numbered *about one hundred and twenty*, I am told, but the adherents and spectators behind filled the church to the street door." Rev. Mr. Cabrera officiated, and, although there were probably not less than eight hundred persons present, remarkable order, respect and solemnity pervaded the assemblage.

DECLINE OF THE PRIESTLY INFLUENCE.

Rev. Mr. Bain, a young Congregationalist minister, writes to the same number of the "Times of Refreshing in Spain" (April, 1873) an account of his labors in the city of *Huelva*, situated on the south-western coast of the peninsula and about equidistant from Seville and Cadiz. In his letter occurs a passage which strikingly illustrates the waning influence of the Romish clergy. "I went to the market the other morning," says Mr. Bain, "to sell 'La Natividad,' sent me from Madrid. I sold all I had, and the same afternoon sold upwards of forty to a number of workmen. I went to the market the next morning, but the priests had sent men to keep the people from buying; but in spite of all, I sold above fifty, and

went into the houses on my way home where I sold a number more. I sold upwards of forty that afternoon on the other side of the river."

WORK OF THE EDINBURGH SPANISH EVANGELIZATION SOCIETY.

This Society, one of the foreign Protestant organizations working in the peninsula, has thus far confined its operations to the four stations of Seville, Granada, Cadiz and Huelva—all in *Andalucia*, the southernmost province of the republic. Now, however, it contemplates an "itinerant mission," the time having arrived when something more in the way of aggressive development of work should take place, and when, by a system of influences bearing directly upon the masses, the various churches may receive a greater ingathering of saved souls than hitherto."

Hungary and Transylvania.

A LETTER just received from *Rev. Pastor R. Koenig*, under whose kind and careful superintendence the mission-work of the American and Foreign Christian Union in Hungary and Transylvania has for some years been prosecuted, contains a high estimate of the importance of the operations of the Society, and an expression of sorrow at its withdrawal from this part of the field. Writing under date of Pest, April 30th, 1873, he says :

"I very greatly regret that your "Union," by which the weapons of our warfare have for so many years been wielded powerfully and successfully, is now compelled to retreat from so interesting a field and work. However, God *has* done His set work through your Society; and although the names of his laborers may change and one after another passes away from the stage, yet His kingdom, which is not of this world,

is being built, and blessed are those who for a season are permitted to join the ranks and to carry the banner of the Cross.

"I have had the privilege of laboring as Missionary first for twenty years in Constantinople (from 1843,) and during the past ten years, since 1863, in Hungary; but I feel as youthful and happy in my work as at first. Much, very much of my experience, I must admit, I have gathered from long and intimate intercourse with the *American* brethren in Turkey, and I rejoice that even here in Pest, I am frequently permitted to see and renew acquaintance with them."

Mr. Koenig incloses the quarterly report of Mr. *Hermann Riedel*, lately supported by us in Transylvania as a Bible and tract colporteur. From the statistical portion of this report we learn that out of 166 Bibles and Testaments sold by him during the months of January, February and March, 90 were in the German language, 68 in the Magyar or Hungarian, 4 in Roumanian, 3 in Italian, and 1 in Bohemian. The sales of other religious publications exhibit in the same striking manner the mixture of races with which the colporteur comes in contact in his work. German and Hungarian publications figure in about equal proportions—1188 and 1116 respectively—and the Roumanian to a much smaller extent—only 44.

ACCESS TO ROMAN CATHOLICS.

"During the month of January I labored exclusively among Hungarians in *Haromseck*. It was a refreshing and profitable season. In those villages, where there is a mixed population of Protestants and Roman Catholics, the sale of Bibles is cheering, and it is worthy of note, that the *most eager and willing purchasers were Roman Catholics*. The tracts are wonderfully sought after. The schools are diligently attended, and I found much of the fear of

God among these honest people, whose poverty seems a blessing, as also their being so far removed from the corruptions and infidelity of city life. I refer to the city of Kronstadt, where I grieve to say, I found a darker picture.

INFIDELITY AND CHRISTIANITY.

"The stream of rationalism, indifference and infidelity in *Kronstadt* seems so powerful as to bear all else before it. The little flock of believers, who seek to rally around the standard of Jesus are too feeble to work aggressively, and stand much in need of Christian sympathy. Happening one day to be in the house of a worldly man, Mr. K., I heard him remark in a sneering manner to a friend, that there was a new arrival of singing 'Methodists,' and he feared they would form a sect in the place. Eagerly inquiring for the name of the leader of this new sect, I hastened on my way, and found in Mr. B. a brother in the Lord. On inquiry I learned with deep thankfulness that Mr. B. had succeeded in gathering an interesting Sunday school around him (it was started by Mr. O. Morse, of New York, last summer), and despite obstacles and the active enmity of the neighborhood, he pursued his quiet, steady and benevolent labors, feeling that these were already owned of his Master in heaven. I saw the room fitted up modestly but suitably with forms, a reading desk, and (oh, refreshing sight in the desert!) a book-shelf on the wall, well filled with Bibles and hymn books. It was as a stream of water in a dry and thirsty land to find myself in the dwelling of one who feared the Lord, and who was a light in a dark place. I thanked my God and took courage. After spending two hours of full enjoyment with this 'dangerous' Methodist, I left, praying the great Head of the Church to cause the seed sown to spring up, bearing fruit even an hundred fold.

UNFAITHFUL PASTORS.

"The work, which I have been enabled to accomplish during the past month in the market places and villages adjoining Kronstadt, is very cheering. My journal and account of sales show an increase in the sales of thirty-five copies of the Scriptures beyond the preceding month. May there be an abundant blessing resting upon a more liberal scattering of the imperishable Word! In the *German* villages I have found more desire for the Word than when I colported there last year. The flock hunger for the bread of life, and are willing to be led to the good pastures, but *the shepherds of the flock are the bane of this fine country*. They feed not the flock, they withhold pure doctrine, godly example and faithful exhortation. Wherever I went, I was met by the same sad complaints against the pastors, and their cold indifference to vital religion among their people. But the time is certainly drawing near when the Lord of the vineyard will reckon with these faithless stewards.

HUNGERING FOR THE WORD OF GOD.

"At *Wiedenbach* I had frequent occasion to speak with the simple, honest people on the subject of personal religion. I entered one house, where a young mother lay on a bed of sickness. The aged grandmother purchased a Bible, and laying it on her daughter's bed, said with deep emotion: 'And now, my child, the Lord has mercifully heard your prayer, and has sent you His blessed Gospel—yea, this man with the holy books has been sent into our house.'—And mother and daughter rejoiced together in the possession of the pearl of great price. I had Mr. Koenig's periodical with me, 'The Herald of Faith.' The opening article was headed, 'Jesus has healed me.' The joy of the sufferer in reading these words was touching.—She lifted up her tearful eyes, as if ad-

ressing her heavenly Friend, and slowly repeated, 'Yes, Jesus has healed me!' The refreshment of this visit was such as to efface all the discomforts and sorrows of my toilsome journey.

IN THE MOUNTAINS.

"Proceeding to the South, among the *Hungarian* communities, I found willing purchasers for tracts and Bibles. As a general fact, I may remark that among these rough mountaineers one is agreeably surprised to find the fear of God and reverence for his Word to a large extent. In the greater number of their houses the Word of God has its place of honor on the window-board, so that we can tell even from outside what families are provided with the Book of Books. There is a considerable Roman Catholic population here, among whom I sold largely both Bibles and tracts. The *Roumanians* in these parts are wealthy and partially educated, but extremely indifferent in religious matters, and manifested no interest in the Scriptures being disseminated in their own language and brought to their very door."

Of his labors, beginning at Reps and ending with the region about Kronstadt, Mr. Riedel says:—

"I labored among a mixed population of Germans, Hungarians, and Roumanians, and I found them divided into three classes, the educated, the half educated, and the fanatics. The greatest difficulties to be overcome were among the half educated, to which class, I regret to say, the teachers belong. It is two years since the Bible has been more and more banished from the schools, and in many a school there is only a partial use of the New Testament.

HOSTILITY TO THE BIBLE.

"Of the prevailing ignorance and enmity I shall give a startling example.—Proceeding one morning to a school in the village of *Marienbourg*, I endeavored to persuade the teacher to purchase a

supply of tracts and a Bible. His answer in roughest accents was: 'Go away, and that quickly, with your Bibles and antiquated stories. Don't you know, that if we read stuff like that, we shall turn Roman Catholics?' When men of such a spirit are leaders and teachers of the young, what wonder if the people in general are estranged from God and enemies of the cross of Christ! Seeing I could do nothing among the teachers, I turned to the dear children at the time of recess, and met, as I fully expected, with a cordial reception.—With a cheerful heart I disposed of a considerable number of tracts among the flock of young people. After this encouraging incident, I met with a well disposed engineer. He bought several copies of the Scriptures to give away in gifts, and complained of his having been *three years* in Transylvania without having met with a single spiritually minded man.

THE BIBLE *versus* SCIENCE.

"In the village of *Nusbach* I went from house to house. The encouragement was small. Every where I was met by the reply, 'We have no need of Bibles. Science and enlightenment have taken the place of the ancient Scriptures.' Notwithstanding, my visit to *Nusbach* was not in vain. I found some simple-minded peasants, to whom my books and tracts were welcome. I visited the schools here, and found the standard of education deplorably low. A number of people, however, expressed to me their dissatisfaction at the expulsion of the Scriptures from the schools and their sincere desire for a thorough reform. They encouraged me to persevere in the distribution of the Word of God, feeling assured that only by this means could the darkness and gross ignorance among their people be dispelled."

Italy.

A NIGHT AT ROME.

UNDER this title, Henry Day, Esq., in a letter to the *New York Observer*, of May 15th, describes a very interesting scene which he witnessed not far from the spot where tradition represents the "hired house" to have stood, in which St. Paul "dwelt two whole years and received all that came in unto him," and where the very pillar is pointed out to which the aged Apostle, they say, was chained. It was natural from such a scene to turn to a neighboring spot where evidence is given that the "Word of God is not bound" now, as St. Paul gloried that it was not at the time of his own imprisonment. We give some extracts from Mr. Day's letter:—

"Not far from this very house is a short, narrow street, called *Via Gallinacia*. I went there one evening to attend a meeting of soldiers. Rev. Mr. Waite accompanied me. We mounted a dark, dirty, winding stone stairway for three stories, and rang a bell. A soldier opened the door. We were ushered into a dimly-lighted, brick-paved room, about twenty feet square, filled with soldiers, all in clean uniforms of grey pantaloons, and blue coats with brass buttons. Some were corporals and sergeants, with small side-arms. There were present about forty strong, good, honest, intelligent looking young men, all under twenty five years of age. Some were obliged to stand, others were seated on rude chairs. There was one pine table at one end, and in front stood the colporteur. Each soldier had a Bible, and all were studying the lesson together, which was the first two of the Ten Commandments. The missionary first read the Ten Commandments, and then read from the New Testament our Saviour's summary of them. In the course of the lesson he

had occasion to mention the images of the saints and Virgin Mary, so much venerated by the Catholics, and he gave them the views of Protestants on that subject. After the lesson prayer was offered, and then came a free conversation with the soldiers. They were encouraged to ask questions about the Bible, and the Protestants' views of it.

"One of the soldiers opened his Bible to 16th of Matthew and 18th verse, and asked how Protestants explained the saying of Christ, 'Thou art Peter, and on this rock,' &c. The missionary was quite ready with his answer to this question, which involves the great fundamental truth or error of Romanism. He told the soldier to read in the 16th verse of the same chapter the declaration of Peter, 'Thou art the Christ, the Son of the living God.' Then, said he, when Christ is speaking in the 18th verse of a rock, he refers not to Peter, but to Peter's confession in the 16th verse. This confession, that Christ is the Son of God, said he, is the rock on which the church is built, and to which Christ referred. This was evidently a new idea to the young soldier.

"Through an interpreter I was able to address them, and tell them the interest Americans had in Italy, and in their having and reading the Bible. That we did not care what they called themselves if they would read the Bible and obey its precepts. There was a card on the wall on which was printed the verse, 'Believe on the Lord Jesus Christ and thou shalt be saved.' This I told them was the sum of our whole belief. They showed the most cordial approval of all that was said, and when I told them that I should endeavor to see that they had a larger room to meet in, their hearty thanks were most touching. As they went out each one came up and saluted me, and shook my hand heartily.

A ROMAN CATHOLIC PRIEST ATTENDS.

"At another of these meetings on Sabbath day I saw a Catholic priest, in his black robe and wide brimmed hat, come in and take his seat in the back part of the room. My interpreter, who was an Italian, seemed greatly disturbed and said he was a spy, and ought to be sent away, and before I could prevent it he told him he was not allowed there. The priests left and went into the hall. When I found what had been done I requested that he might be invited in, saying we had nothing to be ashamed or afraid of. He came and stayed through the service. After service I spoke to him, and asked if he had any objection to such a study of the Bible. He said to me: "I am a Catholic priest; I have this morning officiated at the mass; but I have no objection to such a service as this.

"I am not in full sympathy with the Catholic Church; but I cannot leave it; I have no other means of support. I asked him if he would be willing to leave the Church and engage in teaching and missionary work, if he could find means of support. He said he was almost prepared even for this step. I asked him his name and address. He gave me a name, but said he preferred to be addressed through the post-office, and would like to hear from me. I take it for granted that he gave me an assumed name, and that he was unwilling at present to have his address known. But his case is only one of thousands of priests in the Catholic Church who would be glad to be out of it.

"This service for the soldiers has been organized by Rev. Mr. Waite of the American Union Chapel. He procured a young man by the name of Luigi Cappellini, who had once been a soldier and a Catholic, to conduct the enterprise. Cappellini has had a fair education, and some theological train-

ing. He opened his school about October 1, 1872. He goes during the day to the barracks of the soldiers and talks with them and gives them tracts, and invites them to his class, which meets every evening. He found easy access to these young men, and, after two months, he had daily at his rooms from fifty to eighty, and when I was there his rooms were overcrowded. Larger rooms have been procured, and now he says he will have 250 studying the Bible. These soldiers come from every part of Italy, and are generally from the better classes of the peasantry. The new state of things in Italy has opened their minds to new ideas, and they are anxious to learn. After staying in Rome for three years they are stationed in different parts of the kingdom or return to their homes, and they will carry with them their Bibles and all their new opinions.

"I found many of these soldiers learning to read, that

THEY MIGHT BE ABLE TO READ THE
BIBLE FOR THEMSELVES.

"This simple agency must do great good, for every one of these soldiers will not only carry with him and diffuse the knowledge he has gained, but he will awaken the desire for knowledge, and accustom the people to the ideas of a free Bible and a free press. Such classes might be multiplied through the aid of the churches at Rome to any extent. The cost of supporting one such colporteur and Bible class would be, including rent, lights, and salary of the colporteur, from \$700 to \$800 per annum. Any liberal Christian who could sustain one such agency would do a vast deal of good for Italy. There are a large number of young Italians now being educated who would gladly engage in this work, and I feel confident that a great many young Catholic priests, who are sincere Christians, would be willing to leave the Mother

Church if they could be encouraged, brought out and set to work."

Colombia.

THE PRIESTHOOD OF AN INTERIOR TOWN.

Rev. Henry B. Platt is a missionary of the Southern Presbyterian Church stationed at Barranquilla, on the northern coast of South America, a little east of Cartagena, and at the mouth of the Rio Magdalena, the most considerable river that flows into the Caribbean Sea. Not long since, Mr. Platt made a visit into the interior of the republic of Colombia, and preached at Socorro, a town between 300 and 400 miles from Barranquilla. On his return, he stopped at *San Gil*, a town which he describes in a letter published in the *Missionary*, and republished in the Old School Presbyterian, of May 16th, 1873, as "the neatest and most attractive looking town I have seen in Colombia." "The leading classes," he adds, "are aristocratic and rather exclusive in their social habits, and possess considerable wealth; the place besides is fanatically Roman Catholic."

Mr. Platt deemed it his duty, as he intended to do what he could for the enlightenment of this benighted population, to call upon the priest previously to commencing his labors, "that nobody might say that he was trying to circulate his books in an underhanded way." He found the priest at home. He and his two assistants had evidently arranged themselves much in the form of a court of inquiry. No friendly hand was extended to the Protestant missionary, and when he had explained his object and laid before the Romish ecclesiastics copies of the Spanish New Testament in the Roman Catholic version of Scio, the answer was rudely made by the priest that he knew the books and they were corrupted and falsified. Mr. Platt demanded proof of

this assertion which he stigmatized as slanderous, and said that he would listen to nothing until the priest had afforded it. But no proof was or could be brought forward, and the Roman Catholic champions were glad to turn the discussion into another channel. They naturally brought up the question of

THE REAL PRESENCE.

Mr. Platt relates the scene thus:—

"A young man, said to be as loose in his morals as he was bigoted in his religion, asked why we deny the mystery of transubstantiation, when Christ said so plainly, 'This is my body,' etc. I told him if I showed him a likeness of my old father, and he should ask who it was, while I replied it was my father, I would not hold myself bound to charge him not to believe that my father was a bit of pasteboard. The priest then made a thundering charge on me with the statement that I had come there to mock at and insult their religion, having that morning contemned in the public plaza, the most holy sacrament which he was bearing in procession, by refusing even to take off my hat. I demanded silence, and expressed my deep regret that there was no way of avoiding the alleged affront, as the procession came out of the church unexpectedly to me; while I could not in conscience take off my hat, as that was understood to be an act of religious homage which I could not render to it. The priest made some contemptuous remark about pretending to offer the fear of God as a pretext for dishonoring God. I again claimed silence, and opening his own Bible, read the second commandment of the Decalogue which they suppress, and remarked that by God's express command, though we had the most perfect representation of Christ in His glory, (whom we adore in spirit and truth), we were forbidden to bow down or worship it. The afore-

said young man exclaimed that the host was not the image or representation of Christ, but Christ Himself. 'To you it may be,' I said. 'And to you?' said he. 'To us it is *bread*,' I replied. Upon this, I thought they would eat me alive, heaping upon me vile epithets and abuse. The priest, in loud and angry tones, fairly drove the crowd out of the room with repeated threats of excommunication, if they touched my books or even listened to my talk. It gave me (who, throughout, had the great advantage of keeping perfectly cool and quiet, and treating them with marked respect), a better and more vivid idea than ever I had of what priests could be, and of what they were in the days of their glory; and of what superhuman fortitude filled the hearts of the brave men who redeemed the world from priestly thralldom, and bore an honest and fearless testimony to the truth before proud priests, servile princes, and abject people. I saluted the crowd pleasantly as I passed out, which was partially, but not cheerfully responded to."

This incident well exemplifies the state of many parts of South America, especially those that are distant from the sea-coast and where the people have little contact with the progressive ideas. Out of a population variously estimated at from six to ten thousand souls, all but a handful—a dozen or so—are said to frequent the confessional at least once a year. Even those who are liberals in politics and skeptics in religion dare not refuse this hypocritical tribute to the prevailing fanaticism. Yet Mr. Platt is not without hope of future success: "If I go back to Socorro, I shall be obliged to pass through San Gil, and I hope some day to preach there with as much liberty as elsewhere; as in the decree of religious worship San Gil is not excepted."

Brazil.

The new mission of the Southern Presbyterian Church to *Pernambuco* promises well. The Rev. J. Rockwell Smith reached that important city on the 15th of January, and the Rev. J. T. Boyle was expected soon to join him. Pernambuco, it will be remembered, is a place of some 85,000 inhabitants, situated on the eastern coast of South America, about 1200 miles north-east of Rio di Janeiro, and inferior in size to no other city in Brazil excepting the capital and Bahia. Of the moral situation, Mr. Smith wrote, on the 31st of January :

"This city knows but little about evangelical Christianity, notwithstanding its many churches. The same old tale that you have often heard of Brazilian priests and Brazilian society, is true of this place. The priests lead openly scandalous lives, and the people hold them in undisguised contempt. The Catholic religion has no hold upon the people, except so far as their ancestral pride is concerned. They are Catholics because their fathers were. They revile their priests, but take off their hats (some of them) while passing the churches where such priests perform their idolatrous rites. The women are more under the influence of the priests. The men do not care; not bigoted, but totally indifferent. They disbelieve whatever of Rome's dogmas they please, but decline the name of Protestant. They have no conception of true religion.

"A gentleman, a Scotch Presbyterian, who has resided here some years, and seems to have studied the signs of the times, expressed to me the opinion that a few earnest, energetic missionaries might change the character of this country, by God's blessing. He says there is an evident dissatisfaction in the Brazilian mind, and a craving after

something better. He approved the plan of Dr. A. Duff, in introducing schools into the missions of India. He thinks that the great need of this country. The first who came may have to sow the seed, and others enter into their labors. He pronounced Pernambuco a good place for a mission. There is work here. He says the Brazilians hate the British, he knows it, though they deny it; but they like the Americans. May there not be some appeal in this preference, to some of our young men, to hasten with the gospel to this land?"

When Mr. Rockwell Smith wrote these lines he was unaware that the foundations for evangelical work had already been laid. In a subsequent letter, of February 28th, he thus described a pleasing discovery which he had made. Our readers will be the more interested in this account because of the mention of *Dr. Kalley*, so wonderfully blessed in converting to the Gospel many hundreds of the natives of Madeira who were afterwards forced to flee to this country and, through the agency of *The American Protestant Society* (the forerunner of the *American and Foreign Christian Union*), found a welcome home in Illinois. Mr. Smith says:—

FRUITS OF THE SPIRIT ALREADY REALIZED.

"Since my former letter, I have become acquainted with a very interesting fact. The work has already been begun here. A letter from brother Lane, a few weeks since, informed me of a colporteur of the British Bible Society in this city. I had, however, been told of him shortly before that time by a gentleman who met him on the street, and who was then on the look-out for him to learn his address for me. He was searched for and soon found out. He is an elderly man; his name is Manoel Joze da Silva Vianna. He is a

Portuguese, who has lived in Rio for nearly twenty years, and is a deacon of Dr. Kalley's church there. Dr. Kalley is independent of any church organization. He has visited this city three times. The first time was in 1869, when he spent six months and accomplished nothing. His second visit was for nine months, at which time he collected from ten to twenty persons around him. He has now returned the third time, reaching here in November last, and has brought his family with him, expecting to stay. He has gathered a little company of about thirty, I think, consisting of Brazilians, mulattoes, half-blood Indians, and negroes; men, women, and children. He has a promise of a visit from Dr. Kalley in May. Says he is sure that six or seven will be baptized, and thinks fifteen or sixteen may be.

"He has services twice on Sunday, and on Wednesday night, together with a singing meeting on Monday night. I have attended several of his meetings. The first Sunday morning that I was present his exercises were as follows: a hymn, a prayer, reading the Scriptures, the epistle of James entire, hymn, prayer, 1 Peter, 1st and 2d chapters, commenting as he read, with the 3d chapter, adding remarks at the close, a hymn, and a prayer. This occupied about two hours, the time he proposes. The little audience, with their open Bibles, are well behaved, attentive and seemingly devout. I am afraid this little assembly might rebuke in the point of time many of the churches at home. It seems strange to meet with this little motley gathering, and attempt to sing the songs of Zion in a tongue I but half understand. Some of the airs they sing sound almost familiar. One that I have recognized is the one to which we sing.

"In the Christian's home in glory."
This little company with its represen-

tatives of several nations, calls to mind that other assembly, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and crying with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb. We trust that some of these will be members of that host."

Chili.

PROSPECTS OF RELIGIOUS LIBERTY.

ON Sunday, the 6th of April, elections took place throughout the Republic of Chili for members of both branches of Congress. In the city of Valparaiso Señor Arlegui was candidate, having previously declared himself in favor of liberty of conscience, of civil marriage, and of secular education. According to the *Record*, of April 15th, he polled a larger vote than any other candidate, running a thousand votes ahead of his competitors.

The same paper, in discussing the prospects of religious liberty in connection with the new Congress, regards its maintenance as, humanly speaking, dependent upon the single will of the Administration. Neither the Liberal party proper nor the Clerical party can muster more than a minority of votes; while the President's personal friends, with those Liberals who will be certain to give his measures their support, hold the decided majority. Will the President renounce his vacillating policy and adopt a resolute course in consonance with his own earlier antecedents, and with what are believed to be his convictions at the present time? This is a question for the solution of which we shall be compelled to wait.

CIVIL MARRIAGE.

The question of the marriage of converts from the Romish faith is still giving trouble. Last year a curate of San Felipe, after consultation of his superiors, married a Chilean woman, now a Protestant, to a German Protestant; but lately the Roman Catholic ecclesiastics have refused to perform the ceremony in at least two similar cases. The government has been appealed to, we are told, but without success.

From COPIAPO the *Record* gives the following intelligence: "Rev. Mr. *Christen* has recently opened a Sunday School with 38 children in attendance. Many are of English parentage. The number of pupils in his day school is 36. The priests seem to feel that the evangelical propaganda is making headway in their midst, and have recently circulated many copies of a handbill containing denunciations against Protestant principles."

Rev. A. M. *Merwin* writes in the *Record* respecting

THE IMPORTANCE OF CHURCH EDIFICES.

"Wherever the Gospel is faithfully preached there will be hearers from among the Lord's people, and in answer to fervent prayer the number of believers will be increased. But in order that a wider and more effective range may be given to the Gospel, *we do need suitable places of worship in central localities*. The Lord's money must be employed for this purpose as well as the Spirit of the Lord invoked. This is true especially in the case of Protestant missions in Roman Catholic countries. The fine chapel in Santiago for the use of Chilean Protestants has not been erected in vain. In COPIAPO a new place of worship is in process of erection, and we hope the day may not be far distant when both in Valparaiso and Talca the native congregations may worship in edifices which, if not grand and

costly, may be inviting in appearance and situation."

STORY OF A RECENT CONVERT.

The following account of his conversion, given by a young Chilean who, a few Sabbaths since, made a profession of his faith in the church of which Mr. Merwin is pastor, will be read with interest:

"For several years past I paid no attention to spiritual things and lived in sin. My elder brother had a copy of the Bible, and though he was unwilling to let me read it, I frequently entered his room while he was absent and found pleasure in reading certain passages in the New Testament. The truth made some impression on me at the time, but in the society of thoughtless companions I became careless and thought no more about the Word of God. About a year ago a copy of *La Piedra* fell into my hands; my interest was awakened, and I was led to consider attentively the claims of the Gospel. Soon after this a friend lent me a book (*Evenings with Romanists*), which convinced me of the errors of Romanism. Then I was invited to attend these meetings. On entering this place of worship for the first time I felt that God was here. Never before had I been so impressed with a sense of His presence. My interest in the study of divine truth continued and I found pleasure in coming to these services; still I did not renounce my sins.

"At last a sermon preached in this room was the means of showing me my danger and of leading me to Christ for pardon and salvation. My faith has been strengthened by prayer, by the perusal of the Word of God, and by witnessing the power of the Gospel in sustaining our brother Manuel Gardon in his sickness and death. I desire now to confess Christ before men by uniting with this church, considering it a privilege and a duty to do so."

LITERARY NOTICES.

The Reformation. By George P. Fisher, D.D., Professor of Ecclesiastical History in Yale College. New York : Scribner, Armstrong & Co. 1873. 8vo, 620 pages. Price \$3.00.

We wish that this handsome volume could be read by every intelligent Protestant in our land. It is the fashion to depreciate the importance of an acquaintance with the theological issues of the past, as if those issues were dead and buried with the bodies of those who so strenuously maintained their views in the field of controversy. Even if such a theory were correct, which we do not at all believe, it would be the part of wisdom to learn from the experience of those who have gone before us, so as, if possible, to avoid falling into similar mistakes to those which they committed. But of all past ages, with the single exception of that which witnessed the Incarnation, the age of the Reformation comes to us invested with the highest and most direct interest. A single volume was needed, embracing a clear, succinct and readable account of this critical period. This Prof. Fisher has given us. Less diffuse than Merle d'Aubigné's charming works, his book covers the ground much more completely. It is a scholarly production, being founded upon a personal examination and comparison of a great part of the most recent authorities. At the same time the lively style and skilful treatment of the subject adapt it well for popular reading. To make it suitable for purposes of class instruction there is a chronological table near the close of the volume. Another feature of no slight importance to scholars is an appendix of some twenty-five pages, containing a list of works both on the Reformation in general and on its history in each individual country of Europe. We must be permitted to add that the admirable table of contents, constructed on the same plan as those in Prescott's histories, adds greatly to the practical value

of Prof. Fisher's work. We may have occasion hereafter to give some extracts bearing on important topics.

Questions of the Day. By the Rev. John Hail, D.D., Pastor of the Fifth Avenue Presbyterian Church, New York, Author of "Papers for Home Reading," etc. New York : Dodd & Mead, 762 Broadway. 12mo, 343 pp. \$1.75.

Soon after Dr. Hall's entrance upon his present pastorate, he commenced a weekly Bible class for the ladies of his congregation, which he has since conducted with singular felicity and success. Having for five years instructed this class in the facts and doctrines of Scripture, he thought it wise to consider the bearing of the principles thus inculcated upon some of the leading and popular questions of the day, which course has been pursued during the past winter. Dr. Hall assures us that the preparations for his Bible class have usually been made with as much care as for his pulpit ministrations, though not in the same way ; and that the chapters of the volume before us consist for the most part of these preparations.

The book abounds in fresh and instructive thought, and will afford delightful occasional readings, especially for quiet Sabbaths in the country, during a Summer vacation.

Ling Bank Collage : A Tale for Young Women. New York : American Tract Society. 18mo, 304 pages. Price 75c. Postage 10c.

The subject of this book is taken from the lower walks of English life, and the author illustrates thereby the happy influence of vital piety in ennobling and refining the character, as well as in rendering home more happy and attractive.

The Year. By D. C. Colesworthy. Boston : Lee & Shepard. 12mo, 114 pp.

A collection of short poems on the successive months and the seasons. A cursory reading gives the impression

that, although not characterized by special vigor of thought or freshness of expression, they are easy, graceful and healthy in tone.

Little Grandfather. By Sophie May. Illustrated. Boston: Lee & Shepard. 1873. 18mo, 221 pages.

When we have announced that this is one of "Prudy's Flyaway Series," we

have said enough to designate the story as one that will interest children of all ages. Miss May is a facile writer, and her books are full of adventures told in a very happy way. "Little Grandfather" will prove as popular as any of its predecessors. With another volume, now in preparation, the title of which is not yet announced, the series will be complete.

R E C E I P T S

In behalf of the American and Foreign Christian Union, for the Month ending 31st May, 1873.

MASSACHUSETTS.

— A friend in Massachusetts.....	\$50 00
Bridgewater. Lewis S. Hopkins, for Mexico	10 00
	60 00

CONNECTICUT.

Middletown. Miss L. C. Birdsey, in part of L.M. for Mr. A. B. Colegrove....	20 00
Kent. Church of Kent, per Rev. H. Crosby, D.D.....	27 00
	47 00

NEW YORK.

Meridian. Rev. T. R. Townsend	5 00
N. Y. City. Mrs. Stephen Griggs' semi-annual donation	35 00
" H. I.	150 00
Glen's Falls. John J. Miller \$2 donation \$1 C. W.	3 00
	193 00

NEW JERSEY.

Trenton. From a Friend, for Cent. Mex.	50 00
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PENNSYLVANIA.

New Castle. Mrs. M. A. McMullen.....	10 00
Philadelphia. J. S., annuity for 1873.....	5 00
	15 00

MARYLAND.

Baltimore. Ladies' Aid Soc'y, per Miss G. S. Vickers, Treas., for the Bible Cause in Rome, Italy.....	90 00
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KENTUCKY.

Louisville. Messrs. Harlan and Vernon, \$5 ea.	10 00
Newport. W. H. McClure.....	2 00
	12 00

ILLINOIS.

Danville. Rents from Griffith property..	86 95
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OHIO.

Chillicothe. Memorial Pres. Ch., add....	9 50
Piqua. St. James Prot. Epis. Sab. Sch'l..	7 66
Franklin. 1st Pres. Ch., balance.....	2 50
Cincinnati. Christian Chapel, by the pastor.....	1 00
	20 66

IOWA.

Des Moines. Christian Church, Miss L. Skinner \$2; C. E. Fuller, M. T. Russell, J. S. Gilchrist, Jos. Ankeny, J. L. Giston, Geo. A. Jewett, E. J. Fairall, S. Vancleve, Clara Atkinson, Mrs. Moran, Mrs. W. C. Burton, Bella Dunlap, F. V. Yeomans, Susan F. Bancroft, \$1 ea.; Rilla G. Hay, May, Goodrell, W. H. McCoy, Alice Dimmick, Mrs. J. Gaston, Curtis Wells, Maggie Gilcrest, Julia Gilcrest, Ella Skinner, G. W. Lefler, 50c. ea.; others \$6, in part, to constitute Rev. J. C. Hay a L. Member....	27 00
Grinnell. Meth. Epis. Ch.	27 50
" Various sources.....	20 00
Western. United Brethren Ch., in part..	10 25
Swisher. M. E. Church, for C. W., \$5; donations \$9.75	14 75
North Liberty. M. E. Church, J. H. Ault, J. A. Ault, Mrs. Mooreland, \$1 ea.; David Miller, Samuel Miller, W. Greene, A. L. Mooreland, Mrs. Puterbaugh, Mrs. Rawlings, W. P. Wilson, Mrs. J. Ault, Sarah Rawlings, 50c. ea.; others \$2.50	10 00
Kellogg. Cong. Ch., balance.....	8 20
	117 70

Received for the CHRISTIAN WORLD, in addition to items specified above:

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THE CHRISTIAN WORLD.

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No. 8.

EDITORIAL NOTES.

A FEW WORDS WITH OUR FRIENDS.—We announced to our readers some months since that on the 31st March, 1873, all the collecting agencies of the American and Foreign Christian Union would be discontinued. Accordingly, from that date, the Society has thrown itself upon the interest of its old friends and of all well-wishers of the department of labor in which it is engaged, trusting that their own sense of the duty and the privilege of toiling for the conversion of Roman Catholics will be a sufficient incentive to lead them to supply the necessary funds. We refer to this subject merely that we may recall to their minds the demands of the work and the fact that, as no agent will personally present it to their notice, their unsolicited benefactions will be gladly received at the central office of the Society. Besides sustaining our former missionary laborers—Rev. Mr. Dwight, in the neighborhood of Boston, Mrs. Sadd, at Louisville, Kentucky, and the Misses Purler and Schiller, in Cincinnati, Ohio,—the Board has authorized a considerable development of the work in other portions of the West. Under the direction of Rev. H. H. Fairall, our missionary superintendent, Rev. Mr. Peisch has already been set at work amongst the large German population of Davenport, Iowa, and Professor Francis Kun, a learned and influential Bohemian clergyman, among the Bohemians in and about Iowa City. If there are, as reported, many thousands of Bohemians in the United States, most of whom are drifting from Roman Catholicism into avowed infidelity, there is a grand field of labor open to us in this direction. With few evangelical churches, and with no religious papers, the Bohemians present a picture of spiritual destitution which should move the Christians of our country to prompt and decisive action in their behalf. We hope speedily to place well qualified laborers at other important points. We need scarcely add that the CHRISTIAN WORLD is still regarded as an effective instrumentality for promoting the cause by disseminating information respecting the progress of truth at home and abroad, and enlightening the public mind in re-

ference to the past history and the present designs of the Romish Church. In the very nature of the case, the CHRISTIAN WORLD being missionary in character, cannot for the present be expected to be self-sustaining. In fact it would, as we have more than once said, be highly desirable that we should have the means of giving it a large gratuitous circulation in quarters where its perusal would be likely, under God's blessing, to be productive of much good. We hope that our friends will remember these different means of Christian labor in their prayers and in their liberal contributions. The liberality and promptness of their responses will, in a great measure, decide us in our plans for the enlargement of our domestic work.

DR. KALOPOTHAKES AND THE GREEK MISSION.—Rev. M. D. Kalopothakes, M. D., our late efficient missionary at Athens, has recently returned to this country, and will probably remain here some months longer. With the discontinuance of our appropriations to the Foreign Field, the connection of the Greek Mission with the American and Foreign Christian Union necessarily terminated. Since the 1st of July, therefore, Dr. Kalopothakes works independently of our Society, while carrying with him into his new relations our most hearty prayers for his success in a difficult, but at the same time a most important and glorious undertaking. The Greek Mission will not be abandoned. When Dr. K's. plans for the future have been more fully matured, we shall take pleasure in announcing them to our readers. Meantime, we trust that his work of evangelization, both by word of mouth and by the press, will not be forgotten either in the prayers or in the contributions of God's people ; and it will afford us great gratification to be the medium of transmitting to him all sums which may be sent us with this specific designation.

THE NEED OF PROTESTANT EDIFICES IN ITALY.—We are gratified to learn from the correspondence of the *Evangelical Christendom*, that the Rev. John R. McDougall has at length been able to secure for the Free Italian Church in Florence a suitable edifice. For £2,000 a suppressed Roman Catholic church and monastery, situated very advantageously for Protestant purposes, have been purchased, and an additional sum of £1,000 (of which Mr. McDougall has already obtained a part on the spot, and hopes to collect the rest this summer in Scotland) will adapt them for their new destination. The church will be used for public worship ; the conventual buildings will be transformed into a school-house for the use of the Evangelical Schools of Santa Croce. We do not doubt that this acquisition will have an important bearing upon the growth of Protestantism in Florence. Our brethren in Italy have labored under some very great disadvantages. Among the chief of

these has been the difficulty, often amounting to an impossibility, of obtaining suitable church accommodations. We have several times, within the past year, called attention to the annoyance caused by the refusal of landlords, at the instigation of the priests, to let their rooms for religious purposes. Nor will it be deemed remarkable that such refusals should be of frequent occurrence, when it is remembered that so large a proportion of the real estate of the kingdom is in mortmain.—The correspondent of the Evangelical Christendom alludes to another and very great benefit to the cause of Protestantism which may accrue from the possession of church edifices, apart from the element of permanence. He says: "I fully believe, if church edifices of any pretensions whatever were placed at the disposal of the Protestant churches of Italy, we should see not only the lower or laboring classes, which we now so gladly welcome, but the middle and upper classes of the population, in our congregations. *Their social position and pride* naturally detains them from the obscure, inconvenient, and limited rooms in which the majority of Protestant churches hold their meetings."

THE BILL ABOLISHING THE RELIGIOUS CORPORATIONS has finally passed both branches of the Italian Parliament, and becomes a law on receiving the King's signature. In the Senate it received, June 17th, 68 votes in favor of it, to 20 against it. We have not seen the text of the bill as adopted, but we are told that the Royal ministry struggled in vain to exempt the city of Rome from its operation. The majority in the Chambers determined to abolish even the great conventual establishments of the Eternal City in which the generals of the fifty-two religious orders were domiciled, and this determination was so clearly the reflection of the public sentiment of the nation that the conservative ministry yielded the point. The generals of the orders—always with the exception of the head of the order of Jesus—are to be allowed to remain in their former houses, occupying so much of the edifices as is absolutely necessary, until death removes them. According to all human probabilities the government will not have to wait long, as the heads of orders are wont to be men well advanced in years. The rest of the property of the establishments is to be sold and the avails secularized, an annual sum of about \$80,000 being reserved to defray the expenses of the government of the orders in countries where they continue to exist.

THE ELECTION OF A BISHOP BY THE OLD CATHOLICS.—This event has for some time past been expected, and will surprise no one. It was fully understood that the Old Catholic party would retain the Episcopal form of church government, and that the hearty accord in which the Jansenists of Holland stand with the present movement would insure the nominee of the Congress at Cologne the necessary participation

of the Archbishop of Utrecht in his consecration. Prof. Reinkens is described by those who know him well as a man eminently fitted for the position to which he has been elected. Certain it is that, humanly speaking, much of the success of the movement will depend upon the thoroughness of his views of reform and the vigor and courage of his administration.

THE QUESTION OF DISESTABLISHMENT IN ENGLAND continues to occupy a place second to no other in the minds of thoughtful men. It is true that Mr. Miall's renewed motion in favor of the separation of Church and State was rejected in the House of Commons by a more decided majority than that which the same proposition encountered last year.— This may have been owing in part to the more pronounced opposition of Mr. Gladstone, in part also to the accidental absence of some of Mr. Miall's friends, who had they been present would, it is said, have demonstrated the fact that disestablishment, if it has gained no friends in the House, has lost none. But neither the successful party, nor that which has just received another of those temporary reverses to which it has by this time become quite accustomed, regards the decision as a final one. We need not say that many most devoted and loyal members of the Church of England view the severing of the tie that binds it to the State as a sure and dreadful calamity. We doubt not that the Archbishop of Canterbury spoke in all sincerity when he said the other day to the deputation that came to present a protest from 60,000 laymen against the toleration of Romish teachings and practices in the Church of England, that "the Nonconformists thought they would gain greatly if the Church was disestablished, but he thought the only Church which would gain by it was the Church of Rome." Yet what do facts prove but that the alliance between the Church and the State in England has been most disastrous to the best interests of Protestantism? True, the unnatural bond has had the effect of keeping a very considerable part of the population of the kingdom in an external union with the Protestant Church. It may be that the Church has gained *in mere numbers* more than it has lost, and that the dissenters whom it has alienated are less numerous than the Romanizing members whom it has continued to retain. But so far as real strength is concerned, has not the gain been only an apparent one? To the inroads of Popery the union of Church and State has afforded as favorable a condition of circumstances as the most sanguine advocate of that system could desire. The union has enabled the enemy to trace out its lines and make its approaches with surprising openness, and with scarcely an attempt at resistance; until now it has almost become a question whether friends or foes are more numerous within its enclosure. What is to be gained by perpetuating so unnatural a state of things we are unable to see. And we feel little

doubt that the public mind in England will soon be forced to the conclusion that in the complete separation of Church and State lies the only hope of the regeneration of the now established Protestant Church, as well as the only logical solution of the embarrassing problem which the present generation of Englishmen must weigh and decide. The comprehensive character of the Established Church has long been and now is the great boast of the "Broad Church" party; but the inexorable logic of events is beginning to prove to the satisfaction of all candid men that the Church of England is either not broad enough or a world too broad. If established and supported by the State, it must, to be consistent, be *national*, and be loose enough in its creeds to embrace every shade of belief, thus forfeiting, in point of fact, all claim to the character of a Church, or at least of a *Christian* Church. Certainly a national Church which scarcely pretends to embrace a moiety of the population, and whose adherents present every shade of belief from a thorough Protestant faith to the most undisguised Romanism, and a scarcely less distinctly avowed rejection of all revealed religion, is a monstrosity which cannot long continue to exist.

CARDINAL CULLEN ON THE WITNESS-STAND.—The latest phase of the prolonged contest between Father O'Keeffe, of Callan, and the Romish Primate of Ireland, was presented by the suit which the former instituted in the civil courts against the Cardinal, his ecclesiastical superior, for libel. Into the merits of the case we do not intend here to enter. The alleged libel consisted in injurious expressions contained in the prelate's published letter suspending Mr. O'Keeffe from his office of parish priest, and in the interdict laid upon the parishioners who upheld him in his course of resistance. We have not seen the documents in question, and are unable therefore to say how far Cardinal Cullen, in pronouncing the censures of his church upon the refractory priest, kept within the proper limits of his office, and exercised a right which the civil authorities are bound to respect. But the spectacle of a Romish prelate at the bar of a court of justice, and this too in Ireland, is an interesting one. Cardinal Cullen, though he received some of his early education in a Quaker school, is an advanced Ultramontane. In fact no man living has probably done more than he has to promote the views he represents in Ireland. Thirty years spent in the city of Rome, (a number of them at the head of the "Propaganda") have made him a vigorous opponent of liberal sentiments. Many believed that he would refuse to obey the summons of the civil magistrate, and that the suit would be allowed to go by default. It was wise, however, in the Cardinal to overcome his own reluctance and to decline following the suggestions of his friends; for the fact that a verdict had been obtained against him through his unwillingness to testify or defend him-

self before a civil court would have had substantially the same moral effect as a defeat in a contested case. It is probable that in his decision to appear he was greatly influenced by instructions received during a recent hurried visit to Rome. Before a mixed jury, and one which according to the view of at least one eye-witness seemed to understand little about the issues of the case or the arguments of the counsel, it was not to be expected that the Cardinal would fare very badly. It is a relief therefore that they at least established by their verdict the principle that the Roman Catholic Bishops are amenable to the law of the land in the exercise of their functions, so far as their censures affect the life, property or reputation of a British subject, and that no order of the Pope, or any other foreign authority, can be pleaded in defence or extenuation of a breach of the laws of the realm. At the same time the nominal damages given to Mr. O'Keeffe—one farthing—indicate that the jury believed that the Cardinal had not actually gone sensibly beyond his legal prerogatives, or if he had, that the jury were unable, on account of discordant views, to decide the extent to which he had transgressed. The result has been accepted on both sides as a virtual success. Cardinal Cullen's friends regard the smallness of the damages as equivalent to an acquittal. The liberal press hail it as dissipating the uncertainty which seemed to invest the question where the supremacy, social and legal, in the United Kingdom rested—"whether in the head of the State or in the head of a Church—whether in the Queen, Lords, and Commons, or in the Pope, without Lords and Commons." Cardinal Cullen in his examination as a witness left no room for doubt respecting the view which he himself entertained of the unlimited authority of the Roman pontiff. For when asked whether the Pope has a right to interpose directly in the government of the Church in all countries, he is reported to have answered: "From the day that Jesus Christ said to Peter, 'Thou art Peter, and on this rock I will build my Church,' till the last Vatican Council, the Pope has always had the right to rule directly and personally every part of the Catholic Church."

ROMANISM IN THE CHURCH OF ENGLAND.—That 483 "priests" of the Church of England should have ventured on presenting a petition to Convocation, asking for the restoration of the Confessional, is not a startling occurrence in the eyes of those who have watched the progress of events in Great Britain. It was, indeed, a bold step, and some of the petitioners seem to have been frightened at the sound of their own voices, if we may judge from the haste they have manifested in coming out with declarations that they either did not authorize the affixing of their signatures to the petition, or that they were misinformed as to the nature of the paper they were signing. We suspect, however, that there were far more clergymen of the Established Church who were deterred

by their timidity than implicated by their unfortunate mistake. If the number 483 represented all the Romanists and Romanizing clergymen in the Established Church, it would be well for the prospects of vital religion. And, inasmuch as an open enemy is preferable to a lukewarm or treacherous friend, we think that the Evangelical party would have great reason for congratulating itself if all who hold to the State Church for mercenary reasons alone, while they inwardly reject its creed and abominate its Protestant features, would declare themselves openly and secede from the ranks of its pretended adherents. What shall we say of the state of the English *Protestant* Church, when in a London journal we read such statements respecting one of its clergymen in regular standing as this :—"The Rev. E. Stuart, of St. Mary Magdalen's, Munster-Square, London, not only had a procession last Sunday in the church, with ceremonies of the most approved Romish character, but after the midday service it was adjourned to the adjoining streets, headed by a brass band."

A JUDICIOUS ALTERATION in the Apostles' Creed, as repeated in the Moravian Churches, was adopted by the Provincial Synod which assembled at Litiz, Pa., on the 4th of June last. It consisted in substituting for "He descended into hell" the more exact rendering "He went to the place of departed spirits," and for "the holy Catholic Church" the words "the holy Christian Church." There are comparatively few persons, save the well educated, who understand the true sense of the adjective "Catholic," and the great majority, in spite of frequent corrections, confound the "Catholic" with the "Roman Catholic Church."—As words are *things*, and an erroneous idea may obscure truths of the greatest moment, the United Brethren have done well to remove the sources of prevalent misapprehension. At the same time, they would have done better, in our opinion, had they accepted the suggestion of their own committee on the Hymn-book and Liturgy, which proposed to make no change in the sense, but to employ for "Catholic" the exact equivalent "Universal."

PROTESTANT CHILDREN IN ROMAN CATHOLIC SCHOOLS.—For a Protestant parent to send a child to a Romish school is as much a blunder as it is an act of reckless folly. The sole pretext for exposing the child to the dangerous religious teaching which it is sure to meet with there, is the alleged superiority of the educational advantages which the school affords. And yet it is an indisputable fact that in all essential particulars Roman Catholic seminaries of learning in this country are much below the average of our Protestant institutions. Probably the only branch of a collegiate education which constitutes an apparent exception to this statement is the Latin language. In some, perhaps in most

of the Roman Catholic "colleges" so called, the pupils are trained to speak and write the Latin language with a fluency attained in few of our Protestant institutions. Yet even here the superiority is more apparent than real. The Latin is not a living language, and therefore of importance as a medium of conversation. It is not even, at the present time, what it was a century or two ago, the exclusive or at least the ordinary language of science, and so a vehicle for learned communication. It is studied in the vast majority of cases merely as a means of mental culture, the experience of many centuries having demonstrated the great utility of its study in developing the perceptive faculties and strengthening the judgment. In this aspect, the careful and thorough study of its forms and syntax, as pursued in all our respectable colleges and universities, is of far greater importance than the mere familiarity with its vocabulary, which will enable the pupil to converse glibly, though not over accurately, in Latin. In female education the only departments in which the convents and other Romish schools appear to have the advantage are the lighter accomplishments, and music in particular. Over against these there is the long list of the more solid branches of the education of either sex, in which we do not believe that any candid person who has examined both systems will hesitate to admit that the Protestant training is in the majority of cases immeasurably superior. Mathematics and the physical sciences are no where better taught than in our Protestant institutions. History is treated in a liberal manner as it cannot be where the teacher is afraid that its unmistakable lessons may convict his Church of error or expose its hierarchy to merited indignation. Above all the study of ethics, the highest of studies, since it deals with the most important questions for man as a responsible agent to answer for himself, loses half its beauty and the greatest part of its utility, in the hands of teachers who abandon the Scriptures as the sole basis of their system, and substitute the teachings of fallible men for the immutable commandments of God.

We repeat it, therefore, that for a Protestant parent to send his son or his daughter to a Roman Catholic school, especially when it is done not from necessity (as where there are no other schools within reach) but from choice, is as foolish in a purely educational point of view as it is culpable in its religious aspects. Yet what thoughtful parent can contemplate the latter without the deepest solicitude? It is not without an object that Romanism, especially in the West, offers such bids for the education of the young. It is not for a trifling advantage that it seeks to tempt the children of Protestants to its schools by promising to give them in effect the very kind of education which it repudiates in the case of its own children as being *godless*. If ever the educated classes of our country prove recreant to their ancestral faith and suc-

cumb to the wiles of Roman priestcraft, it will, we are convinced, be owing in great part to the blindness of those who, instead of training their children in the truth of the Gospel, wantonly exposed them in their tenderest age to the most dangerous of instruction.

We are glad to see that many of our journals are awake to this peril. The *Milwaukee Christian Statesman*, a paper that deserves well of American Protestants, has been battling bravely for the truth. That its blows have told, is proved by the commotion they have produced among the enemies of our American common school system. Its exposures of the true character of the Romish schools were not made one day too soon, if it be true, as that journal states in an editorial article, June 12th, 1873, that "*three-fifths of the scholars in the Milwaukee Nunnery are non-Catholics*," and that "in nearly every school of theirs [the Romanists] we find Protestants."

ONE METHOD OF MAKING PROSELYTES.—Ever since Pascal held up to merited reprobation the immoral maxims which had been propounded by the leading Jesuit authorities, it has been the fashion to deny that any branch of the Roman Catholic Church maintains the doctrine that the end of an action if it be praiseworthy justifies all the means requisite for its attainment. Yet every now and then some fresh incident occurs to convince the world that, if not a tenet of that Church, and however sincerely repudiated by honest men both in the laity and in the clergy, it is the practical rule of conduct of great numbers; and this to so great an extent that it must be regarded as a logical inference from the whole system taught in the Church's standards. Of this character is an occurrence recently brought to light in Albany, in respect to which the *Jewish Times* utters a note of justifiable indignation. Some five years ago a servant girl induced a young Jewish boy of ten to have clandestine interviews with a Romish priest, and so plausibly did the latter represent to him the claims of his Church that the boy consented to be baptized and become a secret member of the communion in which alone, he was told, salvation could be obtained. But how could he hope to be allowed to maintain these religious views? Clearly nothing would answer but dissimulation and direct lying. To these he was consequently encouraged by his confessor. He became "a perfect master of hypocrisy." He attended upon the Jewish synagogue and the Romish church—the former openly, the latter by stealth—and received priestly absolution for the worship which he feigned in order to deceive his parents. The affair finally culminated when his parents wished him to be confirmed as a Jew. When the time arrived he pretended to be ill, in order to avoid so public an act of adhesion to the faith of his fathers. But suspicion had been aroused, the boy was watched and his deceit discovered. When pressed hard he finally made a full confession res-

pecting his past conduct. Here is a brief extract from the *Jewish Times*:—

“The following conversation of the writer with the boy will give an idea of the child’s mind :—‘Do you mean to be religious?’ ‘Yes.’ ‘Is it religious to lie?’ ‘No.’ ‘Is it religious to deceive?’ ‘No.’ ‘Is it religious to dissimulate?’ ‘No.’ ‘Did you lie to your parents?’ ‘Sometimes.’ ‘Did you deceive your parents?’ ‘Sometimes.’ ‘Did you dissimulate?’ ‘Sometimes.’ ‘And you mean to be religious?’ ‘I went to confession, told all to the priest, and was absolved and forgiven.’ ‘Did you tell the priest that your parents knew nothing about your conversion, that you had to deceive them?’ ‘Yes.’”

THE SPEECH OF PROFESSOR ROSSEEUW DE ST. HILAIRE before the British Branch of the Evangelical Alliance, at its conference at Brighton, April 24th, 1873, in several respects deserves more than a passing notice. The learned historian, himself a convert from Romanism, was formally called upon to explain (what he declared to be a dangerous question), “Why Protestantism has prevailed in the North and Roman Catholicism in the South.” After enunciating the great principle that true Christianity has no special earthly home, that it is a plant capable of growing everywhere, and that it needs to be received by the civilized to sanctify and purify him as much as by the savage in order to civilize him, M. de St. Hilaire dwelt upon some striking exceptions to the general statement that the Reformation has found a reception only among the inhabitants of northern Europe. “In his own country—France, poor France!—where had Protestantism taken deepest root? It was in the South, in those mountains which they knew by name and honored in their memories. The Protestants in the South were those who held fast in their arms the great king, *le Grand Roi*!” The same was true of the Spanish peninsula. “In the sixteenth century, the precious seed of the Christian truth was sown in the south of Spain—in Andalusia—and though smothered then by torture and flames, it was not destroyed; and three centuries afterwards—in 1859—it sprang up in a remarkable manner. Like the grains of corn in the tombs of the Pharaohs, it was destined to yield a glorious harvest after having slept so long a period.” Admitting, however, the general truth of the present geographical distribution of the two religious systems, M. de St. Hilaire endeavored briefly to account for it. The South, he said, was more sensual; it more readily welcomed a material religion, a religion that appealed to the external. On the other hand Protestantism was a plant of northern growth, “because the people of the North had more reflective powers, were less impressionable to the outward senses, and were more open to the inward speaking of the Lord to the soul.” This the Professor believed to be the general explanation; but that he does not regard these characteristic differences as constituting any insuperable bar to the conversion of the so-called Latin races appears from his very able article on

this subject, which we published in the *CHRISTIAN WORLD* for April last.

Passing to a more extended view of the relations of Romanism, M. de St. Hilaire ranged himself with those who have no expectation of the rapid fall of that iniquitous system. It can not die ; sin is at the bottom, the very bottom of man's nature, and no human religion knows how to accommodate itself to sin as Romanism has done. But he was equally well convinced of another point, and that was the "irreformability" of the Romish Church, which he set forth as positively, if not with such oratorical power as Signor Gavazzi was wont to exhibit in impressing it a year ago upon his enthusiastic American audiences. In explaining the reasons of this conviction, M. de St. Hilaire took occasion to refer to his own personal experience which, as some of our readers well know, is one of great interest. He was now, he said, seventy years old, and his entire life had been devoted to this important question. At the age of twenty-eight having religious wants that could not be satisfied, he had tried honestly and sincerely to become a stanch and faithful Roman Catholic. But the endeavor was futile ; he found no satisfaction of his wants, for in his weakness and error he did not seek it in the Gospel. So he forsook the Romish Church, and for seventeen years he lived without any religion. "He was ashamed to speak of this ; but it was the story not of himself alone, but of millions of his countrymen who when, like him, they were going to Jesus, were stopped on their way by Romanism. Oh ! could his hearers but know the pangs he felt at that time ! To feel that the Lord was before him, but that the priest, or the Pope, or the Virgin, or a whole legion of saints was placed between him and Jesus, so that he could not reach Him." "But," he added, "pity not me, for I have found the truth ; pity my countrymen."

THE FRENCH PROTESTANT HISTORICAL SOCIETY.—We give a considerable amount of space in this number to an admirable sketch of the Establishment of the Reformation in Hungary, which has been translated from the French expressly for the *CHRISTIAN WORLD*. This paper, written by M. E. Sayous, (brother of the late eminent Protestant *Littérateur* of that name,) was read at the annual meeting of the French Protestant Historical Society, on the 29th of April last, and was published in the "Bulletin" of that Society for May 15th. It will amply reward a careful perusal.

The French Protestant Historical Society, we may here remark, is one of the most meritorious of those learned bodies which have busied themselves with the study of the past. With very limited means, because appealing to a very small constituency, it has accomplished grand results. Its monthly publication, or Bulletin, now in its 22nd year,

is a rich storehouse of information respecting the old Huguenots of France. No work can surpass it in varied and graphic illustration of the sufferings and moral triumphs of that devoted people—couched partly in the form of connected narratives, partly of detached incidents, or newly discovered and inedited documents. As this publication can be obtained by mail at the price of fifteen francs, or less than four dollars in currency, it is within the reach of any descendant or admirer of the Huguenots in this country who can read the French language, and who desires to contribute to the success of a truly laudable literary undertaking.



[Translated for The Christian World.]

The Establishment of the Reformation in Hungary.

BY E. SAYOUS.

HUNGARY is the most Protestant of Roman Catholic countries. Of the thirteen millions of inhabitants that Hungary proper and Transylvania at present count, we have not less than three million and two hundred thousand adherents of our religion,* or the fourth part of the population; and this numerical importance is still further surpassed by the great role which the Reformed and Lutherans have played in literature and in the different political parties. The city of Debreczin has often been called the *Magyar Genera*. Its greatest pastor is commonly surnamed the *Magyar Calvin*. He was a correspondent of Theodore Beza. By the side of a Lutheran church, remarkable from all points of view, but less numerous by half, he founded a second great Church, framed on the model of the Reformed Church of France. We may perhaps be permitted to leave, at least in appearance, the accustomed field of our studies, and to re-establish between two Protestant minorities which have suffered for the sake of the Gospel and of liberty, a connection which has been interrupted for three centuries. We have a second excuse which we must offer the Society, but without uneasiness. The German Reformation, as it came first, cannot be passed by in silence, and we are far from regretting it. If the Lutheran Church is not the usual object of our labors, we nevertheless seize with pleasure the opportunity to cast a fraternal glance on a portion of its history which is but little known.

INTELLECTUAL DECADENCE OF THE CLERGY.

At the beginning of the 16th century, the clergy of all countries had

* The census of 1870 gives 1,113,508 members of the Lutheran communion, 2,031,243 of the Reformed, 54,822 Unitarians, etc. There are scarcely any Protestants in the annexed provinces, Croatia, etc.

fallen into a decline which no one denies ; the temporal engrossments of the higher clergy and the ignorance of the lower clergy were universal. As far back as in 1515, *Gosztonyi*, a Hungarian bishop who might be compared to his contemporary, Briçonnet, Bishop of Meaux, had become deeply solicitous with respect to this religious decay, and, in the hope of discovering a remedy for it, had entered into correspondence with a doctor of the University of Paris, Josse Clichtov. "Very few priests," he wrote him, "understand accurately and completely what they read and sing." The French theologian showed himself equally terrified by "this fearful malady which already extends to great distances and has almost taken possession of Christendom ; for if the meaning of the words that are addressed to God are not understood, the spirit of him who prays remains idle, and he makes no effort to rise towards the Lord." Clichtov, therefore, drew up an explanation of the hymns of the Church to send to *Gosztonyi* ; but there is no evidence that the efforts of the reforming bishop led to any serious results. The celebrated king, Matthias Corvinus, was no longer living to offer resistance to those ambitious prelates who had become omnipotent during the minority of Louis II, and the indulgences lavished by the Archbishop of Gran, primate of the kingdom, excited no opposition. The forerunners of the Reformation had had little success : the Hussites had been met and routed in all directions.

FAVORABLE CIRCUMSTANCES.

Yet a feeling of uneasiness and of expectation manifested itself when the theses of Luther reached Hungary. Even before the complete rupture of the Saxon monk with the Court of Rome, the fires of persecution arose in a number of cities for the punishment of the "new Hussites." Yet these fires were impotent to arrest the conversion of the numerous Germans settled in the country, as, for instance, the great Saxon colony of Hermanstadt, or those who in their frequent journeyings brought into the land of the Magyar the doctrines of Wittemberg. Entire villages forsook the Romish Church. The miners of Transylvania followed the example of the miners of the Hartz Mountains ; and the professors of the University of Buda were exiled for their opinions. Soon king Louis II and the higher clergy obtained from two successive diets the condemnation of the heretics to the stake and to confiscation of their property. There were three causes which prevented a real panic from falling upon the Lutheran populations. These were, first, the battle of Mohacz (1526), which cost the young king his life, and Hungary, nearly conquered by the Turks, her independence ; second, the rivalry of the nobles and the bishops, and third, the determined character of queen Mary.

QUEEN MARY OF HUNGARY.

This sister of the Emperor Charles V offers many points of resem-

blance to the amiable Queen Margaret of Angoulême, sister of Francis I. Both entertained sympathy for the nascent Reformation ; both endeavored to protect it against the anger of their brothers, and at times were successful. Mary of Hungary, both in the lifetime of Louis II and during the first years of a widowhood which she nobly endured, did not conceal her attachment for the cause of the pure Gospel. Extremely fond of the chase, and as a huntress celebrated among all the princesses of Europe, she used to carry with her even into the depths of the forests a New Testament, whose margin she covered with her notes and reflections. Her confessor, John Henckel, having become a Lutheran, preached before her at Augsburg, during the sessions of the famous diet from which the new confession of faith issued. Luther used to send her translations of the psalms, and congratulated her on her zeal.*

THE RIVAL KINGS.

Meanwhile Hungary, besides being periodically ravaged by the Turks, experienced the rival pretensions of two kings, Ferdinand of Austria and John Zápolya, who at first disputed with each other the possession of the country and afterwards divided it between them. This wretched situation, full of misery and confusion, did not arrest the progress of the Reformation. The two rivals began to persecute it, in order to create for themselves partisans among the Roman Catholic clergy ; but both discovered that they were creating a still greater number of enemies among the nobility and the commons. They consequently extinguished the fires, and ceased filling the prisons.

THE TURKS.

The Turks despised the Reformed as heartily as they did the Roman Catholics. They burned large Protestant colleges, and placed in rigorous confinement the Perenyis and the Magocsis, powerful nobles devoted to the new church. They entered the places of worship during the time of preaching, and carried off the pastors as prisoners. But the Ottoman policy was careful not to let the scales turn in favor of either the one or the other communion ; so that there resulted a comparative toleration in the regions occupied by the lieutenants of Solyman the Magnificent.

MATTHIAS DEVAY, THE FIRST MAGYAR REFORMER.

In the midst of these circumstances, at once tragical and favorable there appeared in 1531 the first Lutheran reformer who was not of German origin. *Matthias Devay* was a student at Wittenberg and a personal friend of Luther ; but he was a Magyar in race and in language, and the new doctrine assumed with him for the first time a national char-

* After 1530, Queen Mary, having become regent of the Netherlands, no longer showed externally any sympathy for the Reformation.

acter. His eloquence appears to have been attractive and imaginative. "Without faith," he said, "man can no more make progress than the plant can grow green without the sun." Devay's success at first made him an object of persecution at the hands of both the kings. John Zapolya cast him into a dungeon in the fortress of Buda, where was also confined the blacksmith of the royal stables, suspected by the capricious tyrant of having badly shod his favorite horse. Devay converted so effectually this fellow prisoner, that the latter when restored to liberty refused to leave in captivity the man to whom he owed the peace of his soul. Touched by this devotion, Zapolya threw open to both of them the doors of the fortress.

DEVAY AND THE EPISTLES OF ST. PAUL.

A little later, Devay, while preaching in northern Hungary, was brought before Ferdinand of Austria, shut up in the prisons of Vienna, and subjected to an examination by the bishop. When about to be executed, he was indebted for his liberty to the prudent policy of Ferdinand, and returned to the country governed by his first persecutor, Zapolya, who, overborne by the progress of the Reformation in Transylvania, had renounced the contest altogether. It was then that Devay translated into the Hungarian language the Epistles of St. Paul. In all lands St. Paul, that inspired interpreter of the work of Christ, has been the liberator of consciences. On the ruins of justification by works and of the magical powers of the priestly office, he has caused the sun of grace to arise, which is also the sun of liberty. Drawn out from the shadow of the sanctuary and placed within reach of religious populations, he has restored these populations to themselves. He was in the sixteenth century, as he was during his lifetime, the Apostle of the nations.

THE PROTESTANT SCHOOLS.

These partial or complete translations of the Holy Scriptures, every day becoming more numerous, diffused intelligence here as every where else ; for the reading of the Bible was henceforth the first duty of the believer. Soon the elementary instruction which was indispensable for this pious task no longer satisfied the zeal for learning that inflamed all minds. The great Protestant families began to establish schools on their estates, the Nadasy family following the example of the Perenyi. Under this powerful protection, printing could with the utmost liberty spread abroad, with the Bible and with books on controversial points, both in Latin and in Hungarian. For in spite of the care which the propagators of the Reformation took to impart instruction in the ancient languages, the national tongue, which was now employed in public worship, began to grow in importance and assume a literary character. Meanwhile, communication with the Lutheran doctors was still frequent. Meklenthon in particular watched the progress of the Reformation in

Hungary with great attention, and corresponded with its principal representatives. When a young Magyar, looking forward to the Gospel ministry, wished to complete his studies, he betook himself to Wittenberg.*

THE BISHOPS AND PUBLIC CONTROVERSY.

Devay and his disciples had therefore started a great and important movement. It may be asked, how it happened that the Roman Catholic clergy offered so little resistance to it. The truth is, that the bishops and monks, surprised and, as it were, stunned by this rapid progress of the new creed, contented themselves with demanding mostly without success the execution of the laws against heretics, and, in the few public controversies that took place, showed themselves inferior to the Protestants. This was particularly noticeable in a discussion that took place in 1537. The Evangelical minister Szantai, a prisoner for his faith, stood his ground triumphantly against several ecclesiastics on the subject of the Lord's Supper. When a bishop demanded of Ferdinand the condemnation of a man who preached in favor of the communion under both kinds, the King, who on this point held the Lutheran doctrine, sent secretly for Szantai, and after having heard him declare himself faithful to the instructions of the prophets and apostles of our Lord, conducted him to a place of safety. At a later date Ferdinand, who, like many other princes of this period, hesitated all his life long, renewed his persecuting edicts. It was too late; royal menaces succeeded only in provoking the gathering of several religious assemblies in which the new Christian faith was proclaimed and the new Church was organized. The chief convocations of this kind took place in 1545, 1548, 1550, 1552 and 1558; and from them emanated several confessions of faith almost identical with one another and with the confession of Augsburg. About 1560, Melancthon as he approached the end of life beheld his doctrines adopted by a great part of the Hungarians, and could watch without jealousy the first advances of the Reformatory movement which had originated in France and Geneva.

LUTHERANISM MAKES WAY FOR CALVINISM.

And in fact, from the middle of the century the ideas of Zwingle began to gain at once upon Roman Catholicism and upon pure Lutheranism; while these ideas in turn soon made room for Calvinism. We cannot here relate the long controversies which led to the establishment of the little Unitarian Church of Transylvania, which is still flourishing at the present time, and the termination of which as between Calvinists

* According to M. Balogh, the number of Hungarian students at Wittenberg varied from 14 to 18 during almost the whole of the 16th century. In 1592, the exclusive Lutheranism of the Elector of Saxony put an end to the little colony composed in great part of Calvinists. The largest Lutheran schools were those of Temesvar and Eödenburg.

and Lutherans, at a later date, permitted these two great Churches to exist side by side, drawn together more and more by fraternal relations that have long been unalterable. Our aim is only to show how the Reformed communion, properly so called, was organized, and to throw light upon the almost unknown figure of the Magyar Calvin, *Peter Juhász de Horváth*.

AFFINITIES OF RACE FURNISH NO EXPLANATION OF THIS PHENOMENON.

If the German Reformation penetrated especially into those districts where there were flourishing German colonies, if for a long time it was preached by the Germans alone, and if consequently its progress can be explained by affinities of race and of language, no explanation of this kind is possible in the case of the rapid and victorious advance of the French Reformation in Hungary. Scarcely known in a few cities in 1555, it became ten years later the faith of those purely Magyar communities that inhabit the great plain watered by the Theiss. Here then is a people which does not even belong to the great Indo-European race, and which nevertheless adopts that Protestant doctrine said to be peculiar to the Germanic family; still further it adopts it in its rigorous spirituality, such as the Latins of the West have enunciated it. The proverb began to circulate, "The faith of Calvin is the Hungarian faith." On many occasions, during the three centuries that separate us from that epoch, the cause of the Reformed has merged with that of Hungarian nationality itself.

THE REFORMER MELIUS.—AN ACTIVE MINISTRY.

Peter Juhász de Horváth, who translated his name into that of *Mélius*, was not the first nor the only,* but certainly the principal organizer of this great Church: in studying his life and his work we shall study the very foundation of this religious structure. Nothing can be more legitimate than to compare Melius to Calvin. He, too, had a profound acquaintance with the Scriptures, with ancient literature and with the Church Fathers. He, too, had resolutely rejected the incrustation of ages, to lay hold in its purity upon the primitive and incorruptible rock of the Gospel. He, too,—for the whole truth must be told,—forgot the claims of love in his relations with his opponents. He called the Untransians "Servetians," a designation about which there was nothing very reassuring. But he, too, wore out his life with the cares of the new Church, and he died at the age of thirty-six, much younger than the Geneva Reformer, consumed by the threefold ardor of science, conflict, and faith.

But this short existence was well filled. When scarcely twenty-five years old, he dedicated to the Council of the city of Debreczin a series of discourses recently delivered on that incomparable monument of Christian metaphysics, the epistle to the Colossians. To the merchants

* Kolmanosch, his predecessor, had already rendered great services. The ministry of Melius at Debreczin lasted from 1568 to 1572, the year of his death. *Állam*, in Hungarian, means a shepherd; *szarvas*, in Greek, means a sheep.

of his country he dedicated some sermons on the mediation of Christ. We detect here an additional resemblance to the great Reformer. The pastor of Debreczin desired to make of that city a Magyar Geneva ; he desired to infuse the Reformed doctrines into the counsels of the city and the morals of the merchant burgesses. But he took good care not to neglect the great families which devoted themselves to the same cause—the Töröcks, the Magoesis, the Massais. Without any servility towards them, on the contrary, with a lofty and proper familiarity, he celebrated the return of Gaspard Magoesi, on his deliverance from his Turkish prison, offering him a collection of discourses based upon the apostles, the prophets, and the fathers of the Church, especially Origen and Chrysostom, saint Jerome and saint Augustin. He always translated from the original text, whether Latin, Greek or Hebrew.—Soon after, he published in Hungarian a complete translation of the books of Samuel, Kings and Job.

USE OF THE VULGAR TONGUE.

Melius was a great advocate of the vulgar tongue and its employment in all the services of public worship. He saw therein a powerful stimulus to intellectual labor and a means of fortifying piety. Faithful to St. Paul's injunction, he exhorted the preachers and all the faithful to combat ceaselessly with the weapons of the Gospel ; and, paraphrasing the celebrated and magnificent words of the Apostle respecting this spiritual contest, he exclaimed : " If thou wilt fight against sin, against the devil, against the flesh, against the curses of the law, clothe thyself in the merits of Christ, take the sword of Christ, ride on the charger of Christ, and let the Holy Ghost be thy captain !"

PRINTING AND EDUCATION.

These were not futile words. The art of printing, until then unknown in the Hungarian plain, gradually came into existence, so to speak, in consequence of the religious labors of Melius. However, when the desire was felt to disseminate some work in different countries, recourse was had to those numerous booksellers and printers of Geneva who employed thousands of workmen in the service of European Protestantism. It was to Geneva, also, that came with tolerable frequency the young candidates for the ministry ; at least when they did not go to Heidelberg or Utrecht. Some forty Magyar names figure in the *Livre du Recteur* (or register of the Genevese academy), the first under date of 1568. They could moreover finish their education in the great schools of Debreczin or Varad (in German called Gross-Wardein), the latter protected by Nicholas Telegdi, a correspondent of Theodore Beza.—Finally, it was the Catechism of Geneva which the Hungarian pastors placed in the hands of the children.

CHURCH CONFESSIONS.

The influence of the French Reformation was still more strongly

marked in the great convocations in which the young Reformed Church of Hungary declared its faith. In 1563, the Confession known as that of Theodore Beza was adopted—that Confession which the Reformed Church of France had drawn up in the midst of bloody persecutions, and had just presented to young Charles IX. All the clergymen gathered at the Synod of Thorda affixed their signatures to this document. Four years later the National Synod of Debreczin was presided over by Melius. The synodal organization which was adopted reminds us of that of our fathers. The Protestant land was divided up into seventeen districts, which sent delegates to the supreme assembly. The convocation was due to the dangers of the times which were being traversed.—The deliberations of this memorable synod resulted in the Confession of Debreczin, or the “Canonical Book” in 74 articles “drawn,” as was stated, “from the Word of God and from natural law, in order to maintain order in the Church and to give shape to Christian life in needful matters.”

The importance which the Hungarians have always attached and still attach to the decisions of the Synod of Debreczin is evidenced by the Celebration of February 24th, 1867, held just three centuries later.—“This Confession,” said Professor Toth, who was commissioned to deliver the address, “is the seal and pledge of the Magyar Reformation, the faithful mirror of religious teaching at that epoch. It is still adapted to the present, and we ought to hold it in honor and engrave it upon our memories.” The 74 articles deserve this eulogy in consequence of a peculiarity rarely met with in the theological declarations of the sixteenth century; they leave open a door for progress, they do not regard themselves as absolutely fixed. The preface declares that, in ceremonies as well as in the exposition of doctrine, the Churches of Christ have always used liberty, and that those ought to be praised who know how to make improvement in the teaching of God’s Word. Doubtless, it adds, liberty consists in improving *with* Christ and not *without* him, and we must remain firm on the principal branches of the faith; but “we do not blush to be continually studying and continually coming to a better understanding. We recognize the feebleness of our intellect and the necessity of constant progress.”

THE FORMS OF WORSHIP.

In the midst of these great ecclesiastical occupations, Melius forgot neither the family, nor the country, nor edification. He wrote a liturgy in which he busied himself not only with the public worship, but with the visitation of the sick, with children, who in his eyes were “king’s sons,” with the household whose head was bound “to bring up in the fear and knowledge of God his wife and children, the people of his house of whom he is the natural preacher.” Never has the Protestant family, the first nucleus of the Church, been better understood. But the whole country ought to form one great Christian family. In the eyes of Melius, God was the only true sovereign of all lands, and a nation that has not the

love and fear of God is a nation condemned and lost. Let us not, however, imagine that he regarded with grim despair the misfortunes of Hungary. He placed at the beginning of a collection of sermons on St. John, delivered during a terrible invasion, a trustful and truly Biblical invocation addressed to God by "the poor and unworthy shepherd of the sheep of Debreczin." "Thou carriest us," he said, "like a tender mother; thou defendest us as the apple of thine eye, thou sufferest not a drop of our tears to be lost, thou numberest our hairs and our bones, thou wilt not suffer one to be lost."

MANIFOLD LABORS AND DEATH OF MELIUS.

We are far from having given a complete idea of this life, so short and so gloriously filled. Melius still found time to compose sacred songs, to make a large herbarium with an attempt at the classification of plants, and to take an active part in all discussions. His most important polemical activity was directed against the Unitarians, and this it was which brought him into relations with Theodore Beza. Calvin's successor twice wrote to him from Geneva, encouraging him to be ever more and more "a beautiful example" for his fellow believers, and congratulating him on having written works of very great utility for the Church. Some months later, he prayed God "to bless more and more the efforts of Melius to secure the triumph of Christ over all his blasphemers." And when the pastor of Debreczin died from premature exhaustion after so many labors, Theodore Beza styled him in a letter to Telegdi "a vigorous athlete, worthy of everlasting remembrance," and called this untimely death "a great wound to all the Churches." The Council of Debreczin, with an austere simplicity, noted on its records the decease of Melius, "a great *savant* worthy of respect," and all the citizens testified the greatest regard for his widow and his two daughters.

SUBSEQUENT FORTUNES OF THE HUNGARIAN CHURCHES.

Happily the Calvinist and Lutheran Churches were too firmly established to have anything to fear from the death of their founders. Even their discussions did not enfeeble them. It is not diversity which is to be dreaded; it is the deceitful unity of a hierarchical scheme, an illusion of more than one Church, even of the Protestants, in the seventeenth century. The Churches of Hungary had comprehended that the danger was not in a living and free faith, but in human authority putting itself in the place of the dignity of the conscience and of the action of God on the soul. They remained living and at the same time regularly and wisely administered. Their organization, solid and yet without petty narrowness, successfully passed through ages of persecutions. The seventeenth century was for them, as it was for our fathers, a period of continual trial; and the Protestant galley-slaves of Leopold rowed on the Mediterranean at the same time with the Protestant galley-slaves of Louis XIV. For those Churches, as for our fathers, the eighteenth cen-

ture had alternations of toleration and persecution, and the era of liberty was the same for both countries : only our brethren of Hungary found themselves at the close much more numerous than we were, and they are so still. May this conformity of fate establish between them and us a bond of sympathy and mutual interest.

The Religious Condition of Bohemia.

[The Rev. EDWIN A. ADAMS, one of the newly appointed missionaries of the American Board attached to the Austrian Mission, has written, to a friend in this country, a valuable letter from Prague, respecting the religious condition and prospects of Bohemia. We take the following extract from the *Congregationalist*, of June 26th, in which it first appeared.—Edit. CHRISTIAN WORLD.]

THINGS look more and more as if we were to have enough to do when we get ready to do it. Unless I fail to understand appearances, there is throughout the country a preparation for the work which we hope to do. And in some directions developments are making faster than we had expected, and perhaps faster than to our view would seem to be best. The Protestant church here in Bohemia, with the exception of a few really Evangelical pastors and of course a few members, is coming out very decidedly and very bitterly against foreign influence. The animus of the movement is, of course,

DREAD OR HATE OF EVANGELICAL RELIGION.

For though the churches have still orthodox *creeds*, living faith is, to a sad extent, unknown. And then here in Bohemia there is a very earnest movement towards Bohemian nationality. Under the pretence, and perhaps in some cases belief, of following Huss and the Bohemian Brothers, the effort is to make Bohemia independent, its language the official language, and its people free. But those engaged in the movement recognize nothing but the *national* idea in Huss and the devoted Christians of his day ; they have no perception of the faith in Christ which impelled them to act as they did. Huss is regarded as a martyr to liberty of belief, and the liberty of belief which many of his followers desire is only license to do as they please.

The pastor of the Reformed Church (Bohemian) of Prague is reputed to be an avowed infidel. I know not that he ought to be called so, but it is probably safe to say that he is far from being an Evangelical man.

He publishes a paper ostensibly in the interest of the church, but which is certainly not in the interest of religion, in which he very often takes occasion to attack those who would do something for the religious improvement of the nation, and to attack also as non-patriots those believing pastors who desire missionary work to be done here, and who are really in sympathy with all that is good.

A few weeks ago an article came out in his paper of more than ordinary bitterness, in which these believing pastors were accused of seeking to introduce religious ideas which would tend to subvert Bohemian nationality, and of having called in the help of various societies and nations to carry out their plans. He said something like the following : They called in first the Moravian Brethren, and finding that this did not accomplish their object, they brought in the Scotch (designating the Scotch brethren by an opprobrious epithet which I do not recall), and now that these had failed there had come three vagabonds (or fortune-seekers) from America to see what they can accomplish.

And this feeling does not seem to be confined to one man, but it extends throughout the whole Bohemian Protestant church, of course with exceptions. I am perfectly satisfied that at the bottom of it all is a hatred of pure Christianity and a clinging to forms that have no life in them.

PROGRESS OF THE TRUTH.

I do not think it strange that they are alarmed. For the Scotch have already made considerable progress in the direction of evangelization.—Already there are young pastors in the churches in Bohemia who have spent a year in Scotland and who are true earnest men, I believe, ready for any good work. Others are now in Scotland studying, and though the whole will scarcely make a beginning of supplying the great need, yet it is so much done, and done also in the right way, I trust. How long men who thus study away from the seminary at Vienna will be allowed to be ordained by the consistory which manages those things, we are unable to say. Certain facts seem to indicate that this is to be stopped also.

The strange anomaly of a Catholic state really managing Protestant churches, and settling and unsettling pastors, etc., renders it impossible to predict with much confidence what will take place.

Yet there are many real Christians in these Protestant churches who bid us God-speed and who rejoice in our coming. I am not however at all surprised that the Protestant Church as a whole does not welcome us. But I am surprised at the position which very many Catholics seem to occupy. I have very little hope that much good will result directly from the old Catholic movement. But I have now not the least doubt that intelligent Catholics here (and I believe it to be the case all over Europe) look with contempt upon the pretensions of the Pope, and whatever they may say they believe, do not, in fact, believe *anything* good of the Catholic Church.

Not only is the dogma of Infallibility scouted, but the priests are generally despised and religious services in the churches are to a surprising extent neglected. Men say that no reasonable person can admit what the church claims, and no young man who really respects himself can bring himself to become a priest. The lives of the priests are notoriously wicked, and the *people* here understand it so and talk of it. And I feel very

confident that *many* Catholics do not attend church at all, or at least only on important holidays.

INDIFFERENCE OF ROMAN CATHOLICS.

It seems to me that the great majority of the Catholics look upon our coming with almost complete indifference, except they are naturally *curious* to know what we propose to do. I do not anticipate any opposition from them, though no one can tell what influences the Jesuits may bring to bear to awaken the hostility of the people. It seems to me that there can not be in the depths of heathenism a people who live more completely regardless of all spiritual and eternal things than do the mass of the people of this city, and it is a great and very busy city. I think people in America have no idea of this peculiarity of the Catholics here. They judge them by what they see of Catholics there, especially perhaps the Irish, and they are not all like these, at least so far as devotion to the outward forms of religion are concerned. But this carelessness, while it may prevent our being directly hindered, will be I apprehend one of our greatest obstacles. The people *will not think*, they have lost faith in the Roman Catholic Church, and this is to them the same as losing faith in Christianity—and I suppose blank unbelief is the condition of very many. Indeed some say, “If we should stop and think we should turn Protestants,” and young men say that to become priests requires them to assent to what they and the bishops also know to be false—and yet with all this indifference, I think we have good reason to believe that many hearts are dissatisfied, and hear of salvation through Christ with the most eager interest. For they know nothing comparatively of the Bible here. It is an unknown book, or has been till quite recently. A good many copies have been circulated during the past few years, but the people do not *approach* to being supplied. And families of rank are to be found, and I have no doubt they are very numerous, who have never read the Bible.

I cannot help thinking of our American churches when I think of these reformed churches with their orthodox creeds and their very loose practices. I see here the result of an almost complete loss of faith in God.—It shows itself in false doctrine, *very* impure living, oppression of the poor, and a rotten state of society generally—and I cannot but think that our churches at home with all their apparent activity, their Christian conventions and Sabbath-school work, and even their revivals of religion, need more than any thing else a constant and abiding faith in God that will lead to *self-denial* instead of self-indulgence, that will cause them to ask what God wants rather than what will give them prosperity. I cannot but look at what seems clearly to me to be the growing separation between the wealthy and the poor in our Congregational churches (as well as in other churches), the devotion to wealth and dress and fashion even by those who preach against it, as a sign that faith in God is wanting.

MISSIONARY INTELLIGENCE.

HOME WORK.

Davenport, Iowa.—Rev. C. Peisch.

THE Rev. C. Peisch, recently appointed our German City Missionary for Davenport, Iowa, and vicinity, sends the following report for the month ending June 30th:—

“Davenport has a population of between twenty and twenty-five thousand inhabitants, and a majority of these are Germans. Most of them are intelligent and industrious, but hostile to religion. Many of them were once Romanists, but, having lost confidence in that system, they are now Rationalists. Their creed is *self-gratification*, and they discard all the restraints of religion. On the Sabbath they have their theatres, dances, shooting matches, pic-nics, etc. Even their places of business are open on the Lord’s day, and the saloons are also in operation. The fearful prevalence of Sabbath desecration is alarming our best citizens, but it is difficult to remedy it by political action, since this dangerous element is in the ascendancy. Numerical strength, wealth, and social influence, make it powerful.

“The attention of your Society, ‘the American and Foreign Christian Union,’ was directed to this city by your Superintendent of Home Missions, Rev. Dr. Fairall, and at the request of many of our prominent citizens, he inaugurated a mission among the German people, and appointed me your missionary. The field is very difficult, but I have entered it, trusting in the Lord to bless my efforts. During the month I have visited 387 families, in many of which I have prayed. I have sold four Bibles and four other religious books, and distributed 3884 pages of tracts. In nearly every family I was kindly received. I hope to organize a mission school soon. May

your Society do a great work among our German people in this country!”

Cincinnati.—Miss Purlier and Miss Schiller.

Miss *Lavinia Purlier* writes the following account of her labors in the city of Cincinnati during the month of June:

“Although the weather has been very warm, the Industrial School has been kept up during the month, at the earnest request of some of the children’s friends, and no complaint can be made of the industry of the scholars, or of their attention to instruction. A large number profess to love the Saviour.—The Sabbath-school class retains its interest. The Jail and Hospital have been visited frequently, and not without encouragement. In the latter a very rigid Papist, who was nigh to death and had been anointed and prepared by the priest, listened with deep interest while I told her of the way of salvation through faith in Christ.

“Calls to visit the poor, the sick and friendless are numerous, and would engross all my time if I did not remember the general work assigned me. In all places books, tracts, or religious papers are distributed. Among the poor they are often eagerly sought for, and can be distributed with profit among the outside crowd at the *street* preaching.—With these, and small cards with printed portions of Scripture and hymns, groups of idle children can not only be drawn to out-door worship, but induced to enter the sanctuary, and repeat their visits. A supply of papers, tracts, and cards is kept constantly on hand; the former are mostly donated, but the latter are found indispensable in my work. I have kept no account of the number of families visited during this month, nor of the number of individuals with whom I have conversed. Conversations

have been sometimes earnestly sought for. A man and woman whom I visited at their home during their last sickness have both crossed the river of death with full assurance of happiness and immortality. In nearly every place the silent messenger can be left, and if not appreciated, a word of sympathy, a loaf of bread, or a trifling charity, often warms the heart, and preaches the Gospel of love. So pass my days among scenes of sadness, as I witness every form of wretchedness induced by sin, and endeavor to tell by words and works the story of God's great love. I know no sect or creed, but I do know that the world is dying for want of love, that the human mind is shrouded in the darkness of bigotry and sin, and that the Gospel is the power of God unto salvation."

Miss *A. B. Schiller*, writing under date of June 5th, says:

"During the past month I made about one hundred visits to families, and these with the usual results. In most I held religious conversations. The word of God was read and prayer was offered in the homes of the afflicted, and some good and suitable reading matter was given away. The Cincinnati Hospital has been visited with the accustomed success. Many persons have been called upon to obtain funds to defray the expenses for a Sewing School festival which came off on the 31st of May. O, how I wished that you and all the friends of the work could have been with us to see the handiwork, and hear the beautiful recitations, and enjoy the good behaviour of the pupils. I am happy that I am able to inform you that the mother of the little girl of whose death I spoke in a previous report (a Roman Catholic, whose child, brought under the influence of Evangelical teaching, subsequently died with some sweet hymns of

praise to Jesus upon her lips) now attends our Church, and has taken quite an interest in the school. She lately gave me two dollars in memory of her only daughter, begging me to use it for missionary purposes as I thought best."

—
Louisville, Ky.—*Mrs. J. M. Sadd.*

In her recent reports *Mrs. Sadd* mentions some incidents that attest the permanence of the work which is being done among the poor of Louisville. One poor young man, to whom when in good health the glad tidings of salvation were preached, was visited by our missionary, and found to be so violently ill from inflammation of the brain, that she was strongly dissuaded from approaching him. "He recognizes no one," she was told, "and strikes at every body." But when *Mrs. Sadd* came to him, and said, "Mr. H., do you remember that I told you how Jesus loved you and died for you? Once you said that you loved him"—the wandering senses returned for a moment, and after the sick man had looked at his visitor, he exclaimed: "Yes, Mrs. S., I do love Jesus."

The efforts of priests seem as powerless as the assaults of bodily infirmity to overthrow the faith of the converts. A Roman Catholic priest, who was once a Protestant missionary, not long since came to Louisville, and it was feared that his influence upon the new believers might be deleterious. "But thus far," says our missionary, "I find no one returning to Rome." In one case a Romish priest took advantage of the illness of a woman converted from Roman Catholicism to try to shake her constancy, telling her that, if she did not get her children away from the Protestants, "he would send them both to hell." The threat seemed to bring her out of her semi-unconsciousness, and, in her indignation, "she talked to him as only an Irish woman could." Other in-

teresting incidents cannot be reported here, since the publication might subject to persecution converts who stand in need rather of prayer and instruction.

During the month of June, Mrs. Sadd made nearly 150 visits, and found particular delight in ministering to the patients in the Hospital and the prisoners in the City Jail. In both the visits of her husband, the late Rev. Mr. Sadd, had paved the way for her kind reception. Indeed his memory is fragrant among all classes of the population.

**Missions of the Wesleyan Methodist
Missionary Society among the
Roman Catholics.**

The *London Wesleyan Missionary Notices*, for June and July, 1873, contain an account of the recent anniversary of the great Wesleyan Methodist Missionary Society in Exeter Hall, and the report of the Society's operations. From the latter we extract the following general view of its "Missions to nominally Christian countries":—

"Ireland, the stronghold of that Ultramontane Popery which is little less than a conspiracy against the civil and religious liberties of the human race, is our earliest Mission, having been commenced as early as A. D. 1747. The Protestantism of the island is much indebted to the labors of our Missionaries. Here we employ thirty-five ministers, who have under their care thirty-five day-schools, with one thousand nine hundred and eighty scholars. At no time was a zealous Evangelical ministry more necessary in Ireland than at the present, or the prospect of considerable success more cheering. The French Missions, under the care of the French Conference, have not yet recovered from the trials and losses arising out of the late war, 1870; but the spirit of the members of our churches is excellent, and their efforts to meet the claims upon

them are most praiseworthy. In addition to the sum of £2,500 which was reported last year, the further sum of above £1,400 has been raised by a special effort in England towards the relief of their circuits and chapels. Italy has, in addition to our two English ministers, seventeen of its own sons engaged in preaching the pure Gospel of Christ, besides Catechists and others. At Rome we are already in possession of suitable buildings for preaching and educational purposes, and at Naples the new chapel and schools are advancing towards completion, while our educational establishment at Padua is in efficient operation. The press is largely employed by our various agents in this country, and its importance in furthering the objects of our Society cannot be too highly appreciated. Who of us a few years ago ever expected to hear of a public discussion in Rome as to the reality of the primacy of Peter, or to live to see the seat of the Papacy blessed with full religious liberty? In Spain, besides our military station and Spanish school at Gibraltar, we have stations at Barcelona and Port Mahon, (in the island of Minorca,) and in Portugal, at Oporto. Amid much opposition, and notwithstanding the distracting tendency of the political excitement of the present crisis in Spain, our agents pursue their labors, sowing good seed, and hoping in due time to reap as they have sown. But we must guard against the supposition that we are so sanguine as to expect at once a large amount of success. In Spain and Italy, especially, superstition on the one hand, and a rampant, undisguised infidelity, are alike bitterly opposed to the Gospel. Neither do we rely upon any direct beneficial influence from political changes: while in these revolutionary contests '*Satan is casting out Satan.*' we gladly avail ourselves of the openings given to us in which to

enter and preach Christ, hoping and praying that while God's judgments are abroad, the nations may be willing to learn righteousness. The Mission in Germany has had a prosperous year.—In our opinion, the Rationalism of the sceptical school, and Ultra-Sacramentarianism of the Ultra-Lutheran clergy, can best be neutralized by the exhibition of genuine experimental religion. Our work in Southern Germany now extends from the borders of France, through Wurtemberg and Bavaria, as far as Vienna, in Austria. The German ministers are peculiarly adapted to their work, are identified with the mass of the people, and have great reason to rejoice in the success of their labors.—In this class of Missions to nominally Christian countries, we have 101 ministers employed, and the returns report 7,126 members, and 6,778 scholars in the schools.”

Brazil.

THE REV. E. Lane, of the Southern Presbyterian Church, writes from Campinas, Brazil, March 20th, 1873, a letter to the *Missionary*, which we find in the *St. Louis Old School Presbyterian*, of June 27th. We quote the following, entitled—

“AN INTERESTING INCIDENT.

“The following incident came to my knowledge lately, and may serve to show how faithful the Lord is in verifying His promise that His word shall not return to Him void. In the month of March, 1870, in company with Rev. M. McKee, of Sao Paulo, I made my first missionary tour, an account of which was published in the *Missionary*. During the course of the journey, we happened to stop at a small venda (store) by the roadside to rest and procure some refreshments. The proprietor, on learning that we were ministers,

became very angry and insulted us grossly. There were three or four persons in the store who did not seem to approve of this conduct, and among them an old man, who, when we rode away, followed and invited us to his house and treated us very hospitably. As he manifested some interest in having the Scriptures explained, we read and prayed with him, and when leaving gave him a copy of the Gospel of Matthew. Neither of us ever saw him again, but I hoped then, as well as many times since, that some day he would, through the mercy of the Lord, attain to the knowledge of salvation. In December last, while the Rev. Messrs. Chamberlain and Morton were returning from a preaching tour, they stopped for a few days at Soracabo, and while walking one morning on the outskirts of the town, they were told that there was a very sick man in a house which was near by. They entered and began to converse with the man, and to point him to Jesus, as the Saviour of sinners. He proved to be the same person who had treated Mr. McKee and myself so kindly. He had come to Soracabo for medical treatment, and was staying in the house of his brother. Previous to leaving, brothers Morton and Chamberlain promised to return again after breakfast; they did so, but the spirit of the old man had already passed away from the earth. Before his death, however, he expressed his satisfaction with the instruction he had received by this touching and beautiful expression, ‘the words of those men marry themselves to my heart.’ This is but one of the many examples which reveal the power of the Gospel to heal, to comfort, and to save, and it ought to stimulate us to put the word of life not only in every family within the broad limits of Brazil, but within the reach of every soul in the world, and in the

hope that it may quicken the faith and zeal of many within our own branch of the Church."

Chili.

FROM the Valparaíso *Record*, of May 16th, 1878, we learn that intolerance "dies hard" in Chili. The field is ready as never before for Christian effort; but the enemies of the truth are watchful, and wherever the Gospel seems likely to find an entrance, they are prompt to interpose obstacles.

THE BIBLE ON A CHILIAN MAN-OF-WAR.

A colporteur of the Valparaíso Bible Society has long been in the habit of boarding vessels in that port in order to dispose of copies of the Sacred Scriptures. For twenty-five years, we are informed, this liberty has been enjoyed. Not that intolerant captains or superstitious crews have always welcomed the distributor; but, at least the civil authorities have not attempted to hinder him. The following incident, told by the *Record*, will explain sufficiently why at this late hour the practice has been interdicted on the most frivolous grounds:

"The Colporteur of the Valparaíso Bible Society in his recent visits to the ships in this port, has met with great encouragement on one of the Chilian men-of-war. As the Colporteur's boat neared the vessel, he hailed a seaman on board, who had already become interested in the study of the Scriptures, and the latter went below to request permission for the Colporteur to offer his books to the crew. The captain objected at first, but finally consented, after hearing the remark of another officer that it was 'better for the men to spend their money in the purchase of good books than to waste it at the dram shops.'

"A ready sale was soon found for the Spanish publications which the Colpor-

teur had brought with him. The captain purchased a valuable copy of the Bible, and officers and men bought copies of the New Testament, History of the Reformation, Evenings with the Romanists, etc. Many expressed surprise that books so handsomely printed and so nicely bound could be sold at such a low price.

"One of the men lately observed to a friend on shore that the officers might frequently be seen now in the evening around the table in their mess room, engaged with apparent interest in the perusal of evangelical works, and in reading the Holy Scriptures.

"During the last week the Colporteur has been *forbidden to sell any books* in the bay whether on foreign or national vessels. This is the order of the Superintendent of the Custom House, on the ground, we believe, that such business affords opportunity for smuggling."

THE SPANISH PROTESTANT CHURCH AT VALPARAISO.

We are happy to learn from a note written by Rev. A. M. Merwin to the same journal, that the Spanish services under his care are well attended. "At one time ninety persons were present on Sabbath evening, and the room usually occupied for the weekly lecture and prayer meeting has been found too small to accommodate those who come. The Sabbath-school has now an average attendance of thirty, including the teachers, and three individuals are hoping to unite with the Church at the next communion season."

FROM a census recently taken in Paris, it appears that there is in the city 1,732,529 Catholics, 30,421 Israelites, 17,281 Calvinists, 14,940 Lutherans, 9,842 Aglicans, Methodists and Quakers; 422 Mahomedans, Buddhists and Brahmins; 2,500 persons who declared that they belonged to no religious sect, and two only who had the courage to confess that they were free-thinkers.—*Watch. and Patriot.*

LITERARY NOTICES.

The Biblical Museum: A collection of Notes, Explanatory, Homiletic and Illustrative, forming a Complete Commentary on the Holy Scriptures, especially designed for the Use of Ministers, Bible Students, and Sunday-School Teachers. By James Comper Gray, Author of "Topics for Teachers," "The Class and the Desk," etc. Vol. II. Containing the Gospels according to St. Luke and St. John. New York: Anson D. F. Randolph & Co. 1873. 384 pp. 12mo. Price \$1.50.

We noticed, at its publication, the first volume of this work, containing the first two Gospels. A friend who has carefully examined it pronounces it as in his opinion the best manual for Sunday-School teachers in the preparation of their lessons. It is exceedingly compact, yet the explanations are full, and the homiletic notes and the illustrations, chiefly by anecdote, are so suggestive that the book is much more serviceable than many a commentary of far greater dimensions. It is issued in this country by special arrangement with the Author and English publisher. The *first* volume—on Matthew and Mark—is that which teachers will find applicable to the lessons of the International series which commenced with July 1st.

Companion to the Bible. By Rev. E. P. Barrows, D.D. New York: American Tract Society. 668 pp. 12mo.

This volume has been some years before the public, and has everywhere been received by students of the Bible with great favor. This is attested by the fact that it has been republished in England, under a different title, and has, we believe, met with a large sale there. Our attention has been again drawn to it by the recent publication of its companion volume on Biblical Geography and Antiquities, which we were able to commend with such heartiness in a previous number of this Magazine. The four main divisions of this volume are, 1st, a Concise View of the Evidences of Revealed Religion, in the course of which the Genu-

ineness and Authenticity of the several portions of the Bible are examined; 2d, An Introduction to the Old Testament, both in general and of each particular book; 3d, An Introduction to the New Testament, on a similar plan; and 4th, A Discussion of the Principles of Biblical Interpretation.—What we wish specially to call attention to is, that, while Prof. Barrows is never superficial, his treatment of the subject is such that all intelligent laymen (as well as ministers) will find it not only intelligible but interesting. We cannot too strongly urge those Sabbath-School teachers who wish to become well informed, and to do their scholars justice in the study of the Bible, to procure this volume, and by all means to read it systematically through. They will be amply repaid for their expenditure of time and money.

The Song of the New Creation, and other Pieces. By Horatius Bonar, D.D. New York: Robert Carter & Brothers. 1872. 275 pp.

It is a treat to have so admirable a collection of poems presented in so attractive a shape. If the pieces in this volume are not as well known as those that find a place in Bonar's Hymns of Faith and Hope, they are not in the main at all inferior in merit. The longest of the poems—that from which the volume takes its designation—is a gem of beauty and tenderness. We know no modern author who has so thoroughly drunk in the spirit of the grand old compositions of the early Latin writers of hymns, and who has been so successful in infusing into his own sacred lyrics their majestic yet touching sentiment, as Horatius Bonar. This is an art higher even than that of faithful translation.

Our Baby. New York: American Tract Society. 200 pp. 12mo.

As the innocent prattle of childhood and, above all, the winsome ways of infancy touch a chord of tenderness in every breast, we are not at a loss to ac-

count for the great success which has attended this charming collection of near one hundred and fifty pieces relating more or less closely to "our baby." Most of them are gay and sprightly; a few sad—for in how many hearts does not the mention "the baby" awaken sorrow, not because of its possession, but for its loss? The engravings, of which there are many, are in the Tract Society's artists' best style. We are surprised to find that by far the larger number of the poems (and some of them are among the best) are of unknown authorship.

Our Two Lives; or Graham and I. By A. H. K. New York: Anson D. F. Randolph & Co. 1873. 233 pp. 16mo. Price

This is a pleasant account of a truly Christian married life, written as though by the wife. It has its bright colors and its sober tints, but through both beams the warm radiance of a divine love.

Miss Tiller's Vegetable Garden, and the Money she made by it. By Anna Warner, Author of Gardening by Myself. New York: A. D. F. Randolph & Co. 1873. 140 pp. 16mo. Price

Mr. Roe has recently shown how a man with but a trifling amount of land can find not only *play* but *profit* in his garden; and now Miss Warner is ready to show that a woman can do the like without engaging in any unfeminine occupation. The story is interesting, and we have no reason to believe that the plan she advocates is impracticable. At any rate, our readers will thank us for pointing them to anything from Miss Warner's pen, and they may try the experiment for themselves.

Aunt Saidee's Cow. By Sarah J. Prichard. New York: Robert Carter & Brothers. 1873. 357 pages, 12mo.

We had read nothing by this author before taking up the present volume, but the hour we have spent in glancing over its pages has given us a very high appreciation of her powers as a writer for children. The story, the scene of which is laid among the hills of New Hampshire, is natural and well-told, and the eyes of

many readers will moisten as they read how two little girls toiled selling baskets of berries to the travelers on the White Mountain stages, that they might earn money to buy "Aunt Saidee" a cow. We bespeak for the book a cordial reception.

Kitty's Visit to Grandmamma. By Joanna H. Matthews. New York: Robert Carter & Brothers. 1873. 229 pp. 12mo. Price \$1.00.

Every new book that comes from the pen of the Misses Matthews is sure to be read, and our only astonishment is that authors who write so much should write so uniformly well and retain in their latest the freshness and originality of their earlier productions. This "Kitty and Luke" series is printed in large and heavy type, and is intended particularly for children of eight to twelve.

Reviews, Magazines & Papers.

The Bibliotheca Sacra and Theological Eclectic. Edited by E. A. Park and Geo. E. Day. Andover: W. F. Draper. \$4.00 per annum. Contents for July, 1873:—1. Calvin and Calvinism. By Rev. Geo. Granville S. Abbott. 2. The Meaning of Nasa. By Rev. Wm. Henry Cobb. 3. The Nation. By Rev. John Bascom. 4. Paul's Panegyric of Love,—A new Critical Text, Translation, and Digest. By A. W. Tyler, A.M. (No. 2, Text and Digest of Authorities.) 5. On the Authorship of Isaiah XL-LXVI. By Rev. Henry Cowles, D.D. 6. The Structure of a Sermon.—The Text. By Prof. E. A. Park. 7. John Reuchlin, the Father of Hebrew Learning in the Christian Church. By Rev. Selah Merrill. 8. Notices of Recent Publications.

The *Eclectic Magazine*, for July, is on our table, full as usual of diversified reading and as interesting as ever. No one who can afford it should fail to subscribe for this valuable monthly, which aims at giving the most striking articles of the great quarterly reviews, and a goodly selection from the less ponderous periodical

cals of the Eastern hemisphere. It is no small advantage to be spared the trouble of wading through the costly quarterlies; while many of the lighter magazines scarcely find their way over the ocean to American readers. The article on Charles Count de Montalembert is of great historical importance. Prof. Tyndall's account of his visit to Niagara Falls, from Macmillan's Magazine, Prof. Huxley's Paper on Problems of the Deep Sea, from the Contemporary Review, and Max Muller's first lecture on Darwin's Philosophy of Language, from Frazer's Magazine, are all three of striking interest, and there are other minor articles scarcely, if at all, inferior to these. It is creditable to the editor, as well as to the taste of his readers, that although fiction is admitted, it is not allowed to assume the first place and to drive the more substantial literature into the corner.

Papers for Children and for the Family.

We have received from Mr. Charles F. Roper, of No. 2 Bible House, the June numbers of the beautiful little magazines which he is engaged in introducing to the notice of our American public. All four are published by Messrs. Seeley, Jackson and Halliday, of London, and are supplied by Mr. Roper at the wonderfully low price of half a dollar *per annum*. Beginning with that which is suited for the youngest children, we have the *Infant's Magazine*, sixteen small quarto pages, about half of them taken up with charming pictures, the other half with reading matter, (much of it in verse) printed in large type; the whole terminating with a simple piece of music.—In the *Children's Friend*, which is of the same number of pages, and is intended for the boys and girls that can read, the pictures are more elaborate and the stories comport with the advancing intelligence of their readers. The *Family Friend* meets the wants of the older children and furnishes appropriate reading for the family circle; its pages being di-

versified by an occasional illustration on some topic of history or of natural science, accompanied by explanatory text. The *Friendly Visitor* would be of interest to the same class of persons, but is apparently more particularly intended for those who have less time for general reading, and to whom a periodical of a more specially religious character is welcome.

Messrs. S. W. Partridge & Co., of London, besides being joint-publishers of the magazines just named, issue two monthly illustrated sheets, which have a more exclusively English circulation—the *Band of Hope Review* and the *British Workman*, full of sound advice and wholesome instruction. Many of their full-page woodcuts are capital.

In beauty of execution, variety and adaptation to the wants and tastes of the "youngest readers," we are confident that nothing surpasses our old friend, the *Nursery*, (Boston: J. L. Shorey.) The cuts in the present number are among the best the magazine has ever had—for even the *Nursery* has its own variations.

We must not forget to mention here the publications of our own Tract Society, as well as those of the Religious Tract Society of London. The excellences of the *Child's Paper*, the *Morning Light*, and, above all, the *Illustrated Christian Weekly*, have often been referred to. We are much pleased to hear that the latter is rapidly gaining a circulation somewhat approaching that which its merits entitle it to.—The *Cottager and Artisan*, of the English Society, though less general in its scope, is calculated to do much good among the lowly, for whom it is specially designed.

We have received from Messrs. Orange Judd & Co., the well-known publishers of the "American Agriculturist," and "Hearth and Home," two beautiful chromos—"The Strawberry Girl" and "Mischief Brewing," for which they will please accept our thanks. They are sent, we understand, to all subscribers of their excellent papers.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
30th June, 1873.*

NEW HAMPSHIRE.

Winchester. Cong. Ch. and Soc., per
Levi Sabin..... \$4 70

VERMONT.

Newbury. Mrs. C. M. Atkinson, \$5 for
C. M. and \$2 for C. W..... 7 00

MASSACHUSETTS.

Campello. Miss Sarah Packard..... 5 00

RHODE ISLAND.

Providence. Charles st. Church, M. Glad-
ding, Tr..... 10 00

CONNECTICUT.

Hartford. Mrs. Dr. Cooper \$4 and \$1 for
C. W..... 5 00

Canton Centre. Mrs. L. H. Foote \$1 and
\$1 for C. W..... 2 00

Madison. Cong. Ch. and Soc., per F. T.
Jarman..... 10 00

NEW YORK.

Roseville. A friend..... 2 00

Kortright. Benev. Asson. of 1st U. Pres.
Church, W. M. McCracken, Tr..... 5 50

Watertown. Mrs. P. F. Hubbard \$1 and
for C. W. \$1..... 2 00

Syracuse. Harriet A. Dada, for C. M. \$4
and C. W. \$1..... 5 00

— A friend, for C. Mexico..... 4 00

Brooklyn. J. M. Bullwinkle, L. J. Huking,
G. King, \$5 ea., for Cent. Mexico..... 15 00

“ State st. Cong. Ch., for C. Mexico
and to constitute Rev. Isaac C. Me-
serve and Miss Sarah E. Bryzeless
L. M.'s..... 60 00

“ A friend \$3, and for C. W. \$2..... 5 00

Malone. Geo. M. Sabin \$2, and for C. W. \$1. 3 00

Albany. James Christie \$1, and for C. W. \$1. 2 00

PENNSYLVANIA.

Meshopin. Samuel Stevens, for Central
Mexico..... 5 00

Pittsburg. Wm. Wills \$4, and for C. W. \$1. 5 00

Philadelphia. John Lower \$1, and for
C. W. \$1..... 2 00

12 00

ILLINOIS.

Rock Island. M. E. Ch., for Ger. City
Mission, and in part to constitute
Rev. C. C. Knowlton a L. D..... 45 00

Moline. M. E. Ch., in part, for German
Mission..... 10 00

55 00

OHIO.

Cleveland. Bequest of the late Mrs. Eliza-
beth E. Taylor, per J. W. Taylor,
Ex..... 3,000 00

IOWA.

Des Moines. Evan. Luth. Ch., Geo. H.
Maish, C. A. Weaver, \$5 ea.; others
\$5.05..... 15 05

Prairie. Meth. Prot. Ch., Pliny Nicolls,
Ira Nicolls, \$1 ea.; L. Chandler, Peter
Heath, Thos. Birkett, 50c. ea.; others
\$6.50..... 10 00

Downey. Meth. Prot. Ch., Martha Roberts,
D. Goodrich, \$1 ea.; L. O. Mosher,
A. B. Corwall, D. Kinkaid, Marion
Bell, F. F. Elliott, G. Gamble, 50c. ea.;
others \$3.85..... 8 85

Newton. U. Pres. Ch., bal. to constitute
Rev. E. S. McMichael a L. M..... 6 00

Cedar Rapids. Samuel J. Wasson..... 5 00

Solon. U. Brethren Church..... 6 10

51 00

*Received for the CHRISTIAN WORLD, in ad-
dition to items specified above:*

Chas. Lee, Troy, \$5; Mrs. A. E. Miller,
Providence, \$5; Anonymous, Boston,
\$10; W. J. Cook, Albany, \$4; D. C.
Alling, Rochester, \$4; Maria Van
Wyck, Fishkill, \$4; Mrs. W. K.
Rockwell, Brattleboro, \$4; Henry
Taff, Stamford, \$5; Wm. McElroy,
Albany, \$2; Mrs. A. Avery, Albany,
\$2; Ira Pruden, Plainfield, \$2; John
Parker, Meriden, \$2; E. W. Walker,
Providence, \$2; D. M. Stiger, Jersey
City, \$2; O. Robinson, Elmira, \$2;
Jos. Troy, Simsbury, \$2; L. L. Loomer,
Derby, \$3; R. S. Furney, Chicopee
Falls, \$2; Mrs. E. J. Reed, Philadel-
phia, \$2; N. Lane, Brooklyn, \$2; L.
B. Cotes, M.D., Batavia, \$2; F. Mc-
Duffee, Rochester, \$2; Rev. S. Oswald,
York, \$2; Mrs. S. E. Kingsbury,
Francistown, \$2; S. Rising, Lena, \$2;
A. F. Weeks, Tarrytown, \$2; J. K.
Smith, Trenton, \$2; S. R. Hilt, Phila-
delphia, \$2; Mrs. L. Powers, Geneva,
\$2; Miss M. Ortle, Brooklyn, \$2;
W. S. Edmands, Boston, \$3; Mrs. O.
Allen, Ashland, \$3; A. Dewing,
Westminster, \$2; Geo. Wiggan,
Tamaqua, \$2; Jas. McElroy, Albany,
\$2; D. S. Brooks, Hartford, \$3; Rev.
W. B. Williams, Cambridge, \$2; J.
A. Adams, Pawtucket, \$2; Job T.
Grush, Littleton, \$2 50; Dea. D.
Beebee, Guilford, \$2; G. J. Bennett,
M.D., Brooklyn, \$2; D. McKay, Ro-
chester, \$2; Mrs. C. Pulling, Amster-
dam, \$2; and others \$40.74..... 156 24

Sales of Back Numbers and Bound Vols. 10 94

167 18

Total receipts in June.....\$3,432 38

THE CHRISTIAN WORLD.

Vol. 24.

SEPTEMBER, 1873.

No. 9.

EDITORIAL NOTES.

PUBLIC SCHOOLS IN ROMAN CATHOLIC DISTRICTS.—The New-York *Times* of July 25th points out a mode in which the Roman Catholic enemies of the Common Schools are working to effect the overthrow of our unsectarian education. It is a phase of the contest which we think has received but little notice. Nearly two-thirds of the moneys appropriated in the State of New-York to the Public Schools are in the form of an allowance of ten dollars for every scholar reported as having been taught during each successive year, ending on the first of October. According to the statistics given by the journal above mentioned, \$2,167,680 out of a total of \$3,547,488.76 appropriated in 1871, were derived from this source. As the appropriation to each individual school, or school district, is made in the same manner, it is evident that if, by establishing schools of their own in the immediate neighborhood of a Public School, the Roman Catholics can draw away any very considerable part of the children of the school district, they may ultimately be successful in diminishing its resources to such a degree that its doors will have to be closed. Such seems to be the object of the priests in their recent arrangements in some of the lower wards of the city where the *resident* population is almost exclusively Roman Catholic. At the present moment "Father" O'Farrel of St. Peter's Church in Barclay street is erecting a school-house in New-Church street, just around the corner from Public School No. 29, in Greenwich street, with the scarcely disguised purpose of breaking up the latter. The principal of the Public School says that he has not more than twenty-five Protestant children among his pupils, the great bulk of the scholars being Romanists. It is not at all improbable that Mr. O'Farrel will be successful in inducing the majority of the latter to forsake the Public School with its superior instruction for the class-rooms of the "Christian Brothers." Unfortunately there is too little intelligence and independence of priestly authority among the parents to enable them to become competent and impartial judges as to where their children can enjoy the best educational advantages.

SOME REPORTED CONVERSIONS TO ROME.—HOW THEY WERE MADE.—The *Catholic Review*, of July 26th, states—with how much accuracy we do not know—that, including five persons baptized on Monday evening, July 7th, there have been in all, since February last, *sixty-one* converts received in the Roman Catholic Church of St. Jerome, in North New-York. That these reported converts were ever members of, or even regular attendants upon any Protestant Church is no where asserted, though the impression which is given by implication is that they came under the general category of “Protestants.” We shall not controvert this impression, though we confess that the Irish origin of the surnames of some of the few converts mentioned individually—such as Norah Regina Malone and Eva Maria Malone—makes us a little uncertain as to its correctness. But we wish to call attention to the cause which, rightly or wrongly, the *Review’s* correspondent assigns for this unusual accession of converts. “*The majority of the converts already admitted,*” he says, “*were induced to do so by first acquiring a habit of visiting the Church on Sunday evenings,* where discourses on doctrinal subjects were delivered by the pastor. These discourses, as the result has already shown, were clear, precise and logical, and fully convinced many non-Catholic hearers of a truth well known to their more fortunate neighbors who were born in the fold, and that is, that the Church, Catholic and Roman, is the *only Church.*” The works in the first sentence which we have italicized may not be strictly grammatical, but they sufficiently point out the peril to which many thoughtless persons, especially among the young, expose themselves. We venture to say that the “clear, precise and logical” discourses” of the priest were not the attraction that drew the “non-Catholics” to the Romish Church on Sunday evenings, but the beauty of the music which an occasion of the latest baptism is described as of touching sweetness. But once drawn thither, and induced to listen to the arguments of a skillful controversialist on a field where there was no one to make a reply, it is not astonishing that many Protestants, but poorly acquainted with the grounds of the faith they may nominally have held, should have been convinced of the superior claims of the Church of Rome.

THE DEFECTIONS OF MINISTERS OF THE (GERMAN) REFORMED CHURCH to the Romish communion have of late become so frequent as to excite alarm even among those who have hitherto felt little solicitude. The natural tendencies of the Mercersburg theology seem infallibly to lead to Rome. It would appear that it is impossible to make so much of the Church and its paramount authority without constructively underestimating the importance of the personal act of embracing Christ by a lively and appropriating faith. There are many roads of this kind, apparently divergent at first, but they all lead to Rome at last. The most

recent perversion in the (German) Reformed Church is that of the Rev. Edward O. Forney, pastor of the Church of the Assumption in Norristown, Pa. Two of Mr. Forney's predecessors in this particular church had, it is said, become Romanists. The chief journal of the (German) Reformed Church naturally expresses the hope that, should there be any others among her ministry of similar proclivities, they will at once relieve the Church of the annoyance of their presence, and suffer it to enjoy in future, freedom from the distraction which their transitions at successive intervals occasion. But the expression of such desires is not sufficient. Our brethren of the (German) Reformed Church cannot do better than investigate carefully the cause of these repeated defections, and apply with resolution whatever remedy shall seem most calculated to forestall their recurrence.

CAN ROMANISTS CONSISTENTLY BE LOYAL?—The important question which is almost everywhere forcing itself upon the attention of the world and demanding an answer is raised by the *Southwestern Advocate*, of New Orleans, in a recent issue, from which we make the following extract. We merely remark, by way of explanation, that the "Unification movement" to which reference is made is an effort now in progress "to bring the white and black races into harmonious political action"—an effort which is said to have culminated in an immense mass meeting in Exposition Hall, on Tuesday evening, July 15th :

The *Catholic Messenger* of this city, is very bitter in its opposition to the Unification movement, and takes General Beauregard to task for his address in its behalf:—

"So General Beauregard and his new-found associates accept all the accomplished facts which pretend to be constitutional and legal—and *endorses* these facts by *conforming to them*. As a Catholic, General Beauregard cannot do that without denying an article in the Syllabus of Pius the IX. As a Southern gentleman he cannot do that save at the cost of principle. His argument is, when the State says anything is legal and constitutional, the General, in spite of his conscience as a Catholic, and in spite of his legitimate sentiments as a Southern man—and in spite of his principles as a freeman—shouts Amen."

We call special attention to the remark about denying an article in the Syllabus of Pius IX. We suppose the following is the article referred to: "It is the duty of rulers to submit the royal will to that of the Priests of Christ." The Syllabus closes with these words: "They are in damnable error who regard the reconciliation of the Pope with modern civilization as possible or desirable." General Beauregard as a Catholic, then, is in "damnable error" for seeking to promote the unity of the races. Every one posted in teachings of Catholicism knows that loyalty to the Pope and to the United States Government, in one and the same heart, is impossible; but it is seldom that Catholic writers say so.

"THE DECLINE OF PROTESTANTISM."—One of our secular papers lately started the discussion of the question, whether Protestantism is declin-

ing, and undertook to answer it in the affirmative. The subject has attracted much attention and deservedly. Among the replies elicited, that of the *New-York Christian Intelligencer*, of July 31st, covers the ground so fully, and so nearly expresses our own sentiments, that we lay it before our readers in the present number of the *CHRISTIAN WORLD*. On another occasion we may, perhaps, say something on the same theme. Meanwhile we heartily concur in the censure which the able writer in the *Christian Intelligencer* passes upon the recklessness which many of our secular papers display in their discussions of topics having a religious bearing. Crude notions and loose generalizations may by reason of their very strangeness produce the sensation which their authors seem so anxious to create ; but as half-truths are frequently little else than virtual falsehoods, the effects of such ill-advised utterances are far more frequently injurious than beneficial to the cause they are intended to advocate.

AN AVOWAL.—It was long ago predicted that as soon as the Roman Catholics should have succeeded, if they did succeed, in their attempt to expel the Bible from the common schools, they would denounce those schools as atheistic. It now seems that although they have but partially attained their end, they have already begun to find fault with the irreligious character of our public education. In answer to the enquiries of a reporter of the *New-York Times*, Rev. Mr. Maguire, of Brooklyn, said : “ We propose to educate all the Catholic children who may come in the tenets of their faith. *The public schools don't teach any religion ; that is why I am opposed to them. They make infidels ; that's all. I would not say anything if they taught some common doctrine of Christianity or religion—such as Protestants agree in.* We have seven sacraments, and the Protestants have only two—but although Catholics and Protestants agree about some of the sacraments, the children who attend the public schools are not taught anything about any of the sacraments. One reason for opposing the public schools is that they don't teach religion in any form.” It is strange that Mr. Maguire does not perceive that, if he wants to educate the children in the points common to all Christian beliefs, he ought to advocate the use of the Bible as the text-book of instruction.

THE SO-CALLED CATHOLIC REVIVAL IN FRANCE continues to be a wonder to those who do not consider closely the persons who are manipulating the game. That so many pilgrimages, coming from so many different parts of the republic, should be instituted and carried out with much apparent enthusiasm, is certainly an extraordinary circumstance. For many years France has been, as far as the great mass of its male population is concerned, a nation of Free Thinkers, and no intelligent ob-

server can see any reason to believe that it has changed its character of late. But the reverses of the late war with Prussia and the humiliation of Pius IX., which humanly speaking had a close connection with those reverses, furnished the priesthood an opportunity for stimulating an excitement among the portion of the nation that still retained a trace of the ancient devotion which those astute ecclesiastics have not failed to avail themselves of. Besides, it must not be forgotten that political considerations have entered largely into the affair. The Republic, even under Thiers, it is true, never took decidedly anti-Romish ground, and even truckled, although not to the extent to which previous Imperial and Monarchical administrations had done so, in order to curry favor with the hierarchy. This was merely following the traditional theory which has long held sway in France, that no government can be secure which does not "conciliate" the Roman Catholic Church. How fallacious the theory is the Thiers government, like its predecessors, has proved to its cost. On the other hand, the cause of the Bourbons and, in a somewhat less degree, that of the Napoleon dynasty are bound up in the re-establishment of the Romish system in all its vigor. No wonder then that the adherents of Bourbon restoration have largely added to the *éclat* of the recent pilgrimages.

Yet we were scarcely prepared for the pageant—in the eyes of a dispassionate beholder partaking more of the nature of a farce—celebrated on the 29th of June, at *Paray-le-Monial*. At the convent of this little Burgundese town, once lived a nun, Marie Alacoque by name, whose reports of pretended visions of the Blessed Saviour gave rise to that worship of the "Sacred Heart" of Jesus which is just now making such rapid advances in the Roman Catholic world. This was about 1689, or nearly two centuries ago. The new devotion, however, has but recently raised this convent from its previous obscurity. Now bands of pilgrims, numbered not by scores nor by hundreds, but by thousands, come to visit it from all parts of France. On the day above referred to it was an unusual deputation that came. Fifty dignified members of the National Assembly (it is needless to say that they all belonged to the *right*, or monarchical and retrograde section of that body) presented themselves at Paray-le-Monial in the character of pilgrims, as the badge of the bleeding heart upon their coats distinctly indicated. Maintaining their gravity, though in trying circumstances, they openly announced that they came in their own name and that of one hundred and fifty of their colleagues whom the cares of government detained at Versailles, to devote France to the worship of the "Sacred Heart." Here is an account of the serio-comic scene as given by the French correspondent of the *New-York Tribune* :—

"After mass and communion in the convent chapel, in which all the deputies took part, M. de Belcastle (a forward chief in the ranks of the Legitimist Right

at Versailles) rose and uttered 'with visible emotion, but in firm tones,' the following declaration: 'In the name of the Father, and of the Son, and of the Holy Ghost. Amen. Most Sacred Heart of Jesus, we come to consecrate ourselves and our colleagues who are joined in sentiment with us. We ask you to pardon us all the evil that we have done, and to pardon also all those who live estranged from you. For such part as we can take in it, and in the measure that belongs to us, we also consecrate to you by all the strength of our desire, France, our well beloved country, with all its provinces, with its works of faith and charity. We ask you to reign over her by the omnipotence of your grace and your holy love. And we, pilgrims of the Sacred Heart, adorers and co-partakers of your great Sacrament, most faithful disciple of the infallible See of Saint Peter whose fête we are glad to celebrate to-day, we consecrate ourselves to your service, O Lord and Saviour Jesus Christ, humbly asking of you the grace to be entirely yours in this world and in the world to come. Amen. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.'

"From the address of the Bishop of Autun [within whose diocese Paray-le-Monial is situated] responsive to this remarkable declaration, I will quote but briefly: 'Yes, you represent here the National Assembly; our Catholic Deputies are the head and the heart of it, and it so is, despite of all our social apostacies, of all our revolutions, of all our misfortunes, that after all, the truly French Assembly can but be Christian and Catholic. Blessed be ye for thus raising up again the flag of the old faith of our fathers. Many times since you are assembled at Versailles you have asked pardon of God for the crimes of France. Many times you have made *amende honorable* to the Sacred Heart of Jesus for our long ingratitude heaped up above all in the last eighty years. One of my modern predecessors [Talleyrand] in this glorious see [of Autun] had the misfortune to betray the Church and become the man of the Revolution. Divine heart of Jesus, pardon, pardon for that guilty bishop.' It may or may not seem strange to you," adds the correspondent, "that, in accord with the Abbé Rouquette and other reporters of the Paray and other pilgrimages, the returned deputies repel with impatient warmth, with an almost suspiciously peppery heat, the charge sometimes brought by the worldly-minded, that the performances have in them a notable political quality."

THE PROTECTION OF PARISHES AGAINST RITUALISTIC PRACTICES.—Taking it all in all, it can scarcely be denied that affairs in the Church of England are in a very critical situation. The mere presence in a Protestant Church of a Romanizing element is not in itself necessarily a circumstance to induce despair or even despondency. But that lethargy or apathy should overtake the very persons who ought to devise methods for counteracting the schemes of the revolutionary party is alarming. We have already seen how unsatisfactory was the reply of the Archbishops of Canterbury and York to the influential deputation which came to present a memorial signed by 60,200 laymen of the Church of England, and asking the aid of the prelates against the encroachments of that faction which has at last become so bold as to make a formal demand for the re-establishment of the Confessional. The Archbishops

are, we believe, at heart devoted Protestants ; but certainly their feeble utterances, on the present occasion, and the utter absence of any suggestion of adequate measures of defence seem to show that they are strangely unconscious of the perils to which the Church of their fathers is now exposed. And now Mr. Gladstone's reply to Lord Sandon in the House of Commons indicates an equally remarkable indifference on the part of the Ministry. On the evening of July 6th, Viscount Sandon took occasion to interrogate the Premier respecting the Government's intentions in view of the recent Romanizing developments. He alluded to the statement even of the Archbishops that "a considerable minority of the clergy and laity of the Church of England desire to subvert the principles of the Reformation," and their admission that "the very existence" of the British national institutions for the maintenance of religion "is imperiled." And he then requested the Ministry to inform the House "whether they were prepared to introduce a bill at the next session, in accordance with the report of the Royal Commission on Ritual, passed by a large majority of the Commissioners, by which 'a speedy and inexpensive remedy shall be provided for parishioners' against the introduction into their parish churches of certain practices at variance with the usages and principles of the Established Church, and by which also 'the bishop shall be bound to inquire into' the formal complaints of parishioners, and 'to enforce summarily the discontinuance' of all such illegal practices." The reply of Mr. Gladstone is said by the London press to have been in a tone of indecision and lukewarmness. He professed to have no information on the subject other than that which the public were in possession of. And while he admitted as a "very sound principle" that parishes ought to be protected from "innovations of ceremonial which are adopted by the sole will of the clergy," he plainly indicated that the present Ministry had no intention to propose any measure for their defence. He lightly shifted the responsibility to the shoulders of the prelates, whom, curiously enough, he styled "heads of the Church." His indifference found suitable expression in the sentence : "*It is supposed* that questions are pending in the ecclesiastical courts which *are likely* to lead to a settlement of these matters." So easily did the British Premier dismiss what all reflecting minds must consider by far the most important question at present agitating the minds of the people. Lord Sandon, we are happy to add, promptly rose to his feet and amid loud applause gave notice that, in consequence of the unsatisfactory character of the Government's reply, he would himself, at the next session of Parliament, introduce a measure of the character indicated, unless the Minister or some influential member of the House anticipated his action.

PROGRESS OF RELIGIOUS EQUALITY IN BRAZIL.—The ill-advised course of the Bishop of Pernambuco in attempting to enforce against the Free Masons Papal bulls which have never received the Imperial sanction, appears to have already led to a positive gain for the cause of religious equality. According to a cable dispatch from Lisbon, the South American mail steamer which arrived with dates from Rio di Janeiro to the 7th of July brought the intelligence that “a decree had been promulgated at Rio pronouncing Protestant marriages indissoluble unless declared otherwise by competent legal tribunals.”

PRIESTS' SALARIES AND FEES.—A comparison is sometimes drawn between the salaries of Protestant ministers and Roman Catholic priests, and it is often said, in disparagement of the former, that they require several times as much money for their support as do the latter. It will readily be conceded that the presbyter who after Apostolic prescription is “the husband of one wife” and the father of a family, must demand more for the support of himself and those dependent upon him than the ecclesiastic who pretends to practice celibacy need spend if he be but moderately frugal. But the apparent difference between the incomes of the two may be, and no doubt generally is, deceptive. Take, for instance, the state of things on the island of St. Lucia, under British rule, where the two clergymen of the Church of England receive £200 a year each, while the nine Roman Catholic priests have but £100 each. Until the recent introduction of Lord Kimberley's plan of “concurrent endowment” we are told by Mr. Des Vœux, the administrator of the island, that “there has been no complaint or jealousy on the part of the Roman Catholics.” Why? Because, whereas the Anglican clergymen receive no fees of any kind, “the custom of the Catholic Church, by which fees are required for the performance of certain religious rites, is a means of increasing the salary of their clergy to an amount double, treble, and sometimes, I believe, quadruple the amount of their stipends.” We quote Mr. Des Vœux's words from a letter of the London Protestant Alliance on Romish Ecclesiastical Grants (Colonies), dated July 8th, 1873; in which we also find the following tariff of fees paid to the Roman Catholic Church in St. Lucia, as given by Governor Rawson in a dispatch to the British Government:—“A baptism 8s.; a marriage £1.12s.; a burial, first-class, £13.4s.; second-class, £5.8s.; third-class, £2.17s.7d. Of which sums the priest and the Church receive—first-class, £9.4s 10d.; second-class, £3.19s.2d.; third-class, £2.0s. 9d.; high mass for the dead, £2.3s.2d.; an ordinary mass, 4s.: a mass of thanksgiving, £3.4s.”

Brazil and the Bishop of Pernambuco.

THE Bishop of Pernambuco's War against the Free Masons, to which allusion was made in the CHRISTIAN WORLD for July, has assumed a national importance. The "Brotherhood of the Most Holy Sacrament" of the Parish Church of Santo Antonio of the City of Recife, having been excommunicated by the impulsive young prelate on the refusal of its members to expel some of their number who belonged to the Masonic fraternity, appealed for redress to the Emperor of Brazil. In justification of his course the Bishop of Pernambuco brought forward Papal bulls condemning the Order of Free Masons and pronouncing the gravest ecclesiastical censures against them. The entire matter was submitted by the Emperor to the Council of State, pending whose decision the relations of the Church to the Civil Power were discussed by the press and the public of Brazil as they had probably never been discussed before. At length the long expected documents appeared. They consisted, *first*, of the opinion of the section of the Council of State which had been deputed to give the question a closer examination, signed by the Viscount de Bom Retiro, the Marquis de Sapucahy, and the Viscount de Souza Franco on the 23d of May, and ratified by the whole Council and by the Emperor on the 30th of the same month; and, *second*, of a letter, dated the 12th of June, addressed by the Minister of the Affairs of the Empire, João Alfredo Corrêa de Oliveira, to the Bishop of Pernambuco. Both documents lie before us in the original Portuguese in the *Imprensa Evangelica* of Rio di Janeiro, of June 21st, 1873. Their important bearing on the religious future of Brazil will justify a somewhat careful analysis of their contents.

In the former, the Council of State come to the following conclusions: 1st. That, inasmuch as the bulls of excommunication fulminated against Masonic Societies in general cannot be applied to Brazil, because those bulls have never received the Imperial assent, and because without that formality, even were it dispensed with, they could produce no external effects upon the institutions of the Empire, the Bishop of Pernambuco exceeded his jurisdiction in the pastoral letter of interdict, submitted by the appellant as a document in the case, and in the acts which followed it. 2d. That it was beyond the competence of the Bishop to command the Brotherhood to expel any of its members because of their being Free Masons, and that in basing his sentence of interdict upon this refusal, and including the entire corporate body in his censure, he invaded the jurisdiction of the temporal power. 3d. That the prelate exceeded the limits of his authority in condemning in unbecoming terms the principle of the *beneficium* (that is, that all decisions of a foreign power, religious or secular, must, in order to obtain validity in the Empire, receive the Imperial sanction)—a principle consecrated by legislation prior to the

national independence, and since then confirmed by the constitution of the Empire—as well as in attacking, in an official paper of his, on the 20th of February, 1873, the legality of an appeal to the Crown, whereas that appeal was based upon laws existing from the remote times of the Portuguese monarchy, which were always applicable in Brazil and which had been formally re-enacted since the independence. 4th. That, the facts alleged having been fully proven, and being comprehended in the provisions of the 1st and 3rd sections of the 1st article of the decree of March 28th, 1857, the Council of State, under the good pleasure of his Majesty, judge that relief should be granted to the appellants according to the prescriptions of that decree.

The ministerial letter conveying to the Bishop the Emperor's commands based upon the report of the Council of State, sets forth even more distinctly the relations of the Empire to the Papacy. "Decrees of Councils and Apostolic Letters, as well as all other Ecclesiastical constitutions, depend for their execution upon the assent (*benepiacito*) of the Government or the approval of the General Legislative Assembly, if they contain any general disposition." This assent the bulls excommunicating the Masonic Societies have never obtained. These Societies, though secret, are permitted by the civil law, and, having no religious character, and not conspiring against the (Roman) Catholic religion, are not subject to ecclesiastical jurisdiction, nor to condemnation save by process of law. The organization of the Brotherhoods is primarily within the competency of the civil power, and the diocesan's authority over them is limited to purely religious matters. The appellant Brotherhood in particular has transgressed in none of these religious matters, nor is any such transgression alleged. It had no right to expel a member for Free Masonry, and did not subject itself to ecclesiastical punishments by its refusal to comply with a command transcending the ecclesiastical authority. Nor could an entire brotherhood, even did it possess the right to expel Free Masons, be laid under the censure simply because its members refused to assume the responsibility of taking a step which, in view of their engagements, they regarded as violent and illegal. For these reasons the Emperor approves of the decision of the Council of State, and commands the Bishop to carry it into effect within one month from the date of this letter, by annulling his act to the prejudice of the Brotherhood which had appealed. In transmitting this resolution of the Imperial Government, founded upon the constitution and upon the laws until now respected by the Brazilian Bishops, the Minister thinks it his duty to express his just and serious disapprobation of words and acts which oppose the legality of the appeal to the Crown, as well as the requirement of the *benepiacito* which all (Roman) Catholic States are wont to use, and which in Brazil is and ought always to be observed.—The letter concludes with a single very just statement respecting the

importance that there should be maintained the most perfect good understanding and harmony between the spiritual and the secular powers, and an expression of personal respect for the Bishop himself.

What course does the Bishop of Pernambuco intend now to take?—This question we are as yet unable to answer with certainty. At our last advices from Rio di Janeiro, the month accorded him by the Imperial Government had not yet expired. It is, however, notorious that the young prelate is headstrong, and, according to a correspondent of the *New-York Times*, he is reported to have recently said when reminded that his bulls of excommunication had not received the Brazilian Government's approval, "*I recognize no Government but Rome.*" Besides, however reluctant his more prudent colleagues in the Brazilian episcopate may have been to provoke a quarrel with the Government, it can scarcely be imagined that they will now counsel him to withdraw from the contest with an acknowledgment of error and an admission of defeat. Brazil, therefore, is fairly embarked in a war analogous to that which already rages in Prussia, Switzerland and Italy—a needless war, as it seems to us, provoked by Rome's exorbitant pretensions, and sure to end in Rome's final discomfiture. For, according to the *Imprensa* already referred to, the Government will, in its resistance to ultramontane demands, receive the full support of its own party, now constituting the majority of the Legislative bodies ; while the opposite, or liberal, party can scarcely fail in this matter to co-operate with it. True, the leading spokesmen of the latter party in the two chambers express themselves in a contradictory manner ; for while one pronounces in favor of the maintenance of a State religion—a "Roman Catholic National Brazilian Church"—another boldly and ably advocates the absolute separation of Church and State ! Yet even the former professes to desire entire liberty of conscience and worship and the abolition of religious disabilities.

However this may be, one thing seems certain. The Bishop of Pernambuco has conferred an inestimable benefit upon Brazil by awakening the public discussion of the religious question. He has opened the eyes of the people to the true character of the Romanism of today, no vague and indefinite system about whose traits there might be doubts, but with clearly defined claims and designs—claims and designs unmistakably in diametrical opposition to the spirit of the times and the dignity and even the existence of a free government. To get the people of any country, and especially of a country predominantly Roman Catholic in its faith, to understand this, is to have gained a great deal for the cause of truth.

"We have," says the *Imprensa Evangelica*, "in this decision of the Imperial Government the solemn testimony of the full Council of State, of the executive and of the conservative power, that the Roman Church does not suit in Brazil ;—that a part at least of its doctrines and of its

discipline is contrary to the constitutional and legal provisions ; that the spirit of Romanism is hostile to the free institutions which rule the country ; that the commands and determinations of the Supreme and Sovereign power of that Church cannot be executed in the Empire without great peril for social order and prejudice to the very interests of religion ; and, in fine, that the pretensions of Rome, which she never ceases to demand as her lawful rights, are usurpations, and attack the inalienable rights of the citizen. We do not mean to say that all this is categorically stated in the Government's decision, but it is what all can easily deduce from the notification and the conclusions of the opinion."

Our Would-be State Church.

WE cannot say that we are astonished at any piece of cool assumption in which the clergy of the Roman Catholic Church sees fit to indulge. We look for something of the kind every few weeks, and are rarely disappointed. The Romish system in fact is so permeated with the spirit of impudent assertion that were it not periodically to find vent in some direction or other, it would be hazardous to insure its long continued existence. Its claim to be *both* Catholic and Apostolic is in itself a historical impertinence. On its own grounds, if it be *Roman*, and take its name from a single city, it cannot be *Catholic*, that is, Universal or belonging to the whole habitable globe. If the theory of a necessary Apostolic succession of prelates were admissible, in lieu of the Scriptural theory of a perpetuity of Christian men professing the same Christian truths,—even then the claim of the Eastern or Greek branch of the Church would be every way more plausible than that of the Western or Roman. If there be a primacy in the Christian Church, history shows beyond a doubt that it cannot be that of the Roman pontiff ; for certainly the Patriarchs of Constantinople are better entitled to it than the Pope of Rome. And so, as history condemns its pretensions, the Romish Church has apparently conceived a sublime contempt for history and for reason alike. This feeling appeared to have culminated when by solemn vote of a Council the doctrine of Transubstantiation was, three hundred years ago, formally set forth, and a piece of bread, proved to be such by all the evidence of the senses which God has given us, was proclaimed to be the very body of Christ now glorified in heaven. But the promulgation of the dogma of Papal Infallibility was a still further step in absurdity and imposture. For by this celebrated decree of the Vatican Council the world was called upon to regard as joint possessors of one of the highest attributes of divinity a line of pontiffs whose decisions had not infrequently been contradictory and whose lives had sometimes exemplified the worst vices capable of being committed by men.

The audacity which has characterized the Papal system in general seems to be possessed in equal degree by the Romish Church in this country. In a land where it comprises but a small minority of the population, being surpassed in numbers by at least two of the individual branches of the great Protestant family, it already begins to arrogate privileges it could only maintain by securing the numerical preponderance over all, and by overthrowing all religious equality.

The public mind has been much exercised of late by the discovery that the funds of the tax-payers of New-York have been employed without their knowledge for the erection of chapels used as places of Roman Catholic worship exclusively. To the astonishment of the unsuspecting people, it is found that not content with having for years enjoyed the sole use of the chapels erected in the Tombs and on Ward's Island, the Romanists demand that this exclusive possession shall continue indefinitely, and resent it as an infringement upon their rights that any other worship should be admitted within public buildings which they had seen fit to consecrate according to the rites of their Church. This is so curious and instructive an incident, and withal so important to be known, that we make room for an account, first published in the *New-York World* (July 10th, 1873), of an examination into the state of things on Ward's Island, made on the previous day, by Government Commissioners. We shall only premise that the "Father" Prahensky here referred to is the same Jesuit priest who impudently claimed not long since that the State might properly build churches for [Roman] Catholics, because they were a *Church*, but could not do so for Protestants, because they were *sects*!

Yesterday morning, shortly after eleven o'clock, in accordance with the desire of the Board of Emigration Commissioners, the Ward's Island Committee, consisting of Commissioners Stephenson (in the chair), Lynch, Starr, and Quintard, met at Ward's Island for the purpose of investigating some alleged abuses in connection with the use of the newly built church on the Island. They had to consider whether or not there is any law prohibiting Roman Catholics from worshipping in a Protestant Church, the former having said there was.

PROTESTANT TESTIMONY.

The investigation was conducted by the Chairman. The first witness called was the Rev. Mr. Smith, the Episcopal minister. He testified as follows: I am pastor and chaplain of the Island; was appointed in February, 1871; my duty is to attend to the spiritual and religious requirements of the Protestants in general; during my stay I have never attempted to proselyte any one; the Catholic chaplain, however, has attempted to do so on many occasions; a short time ago a resolution was passed by the Emigration Commissioners to prevent such conduct on the part of the Roman Catholic chaplain, as he insisted on proselytizing a girl who was lying ill in the fever hospital; her name is Frederica Bahls, a native of Germany; I spoke to Father Prahensky about it, and he conceded that he had given the child a medal of the Virgin Mary, but denied having taught her any

prayers ; to my own knowledge Mrs. Sloan, whose child I baptized, was on her dying bed in December, 1871, when the priest persuaded her to give him the child ; she, however, afterwards gave me authority to reclaim the child, which I did, and maintained it in my own family ; in Continental Europe there are many instances where Catholics and Protestants worship in the same church ; according to my knowledge, in the public institutions of this State Catholics and Protestants worship in the same building ; in fact, I know of none where any thing to the contrary is carried on except here.

A JESUIT'S AVOWAL.

Rev. Father Prahensky was next examined : I am Catholic chaplain of the Island ; was appointed in August, 1868 ; I belong to the Jesuit Order ; I endeavor, while attending to the spiritual duties of those of the same faith as myself, to make converts at proper discretion ; it is not my duty to minister to those of other faiths, excepting by special request ; I never try to make converts by unfair means ; I act under the rules of the Catholic Church and the Commission ; I never administered the rites of the Church to any on the Island against their remonstrance ; I have baptized Protestants on sick and dying beds ; if a dying Protestant wished to become a Catholic I can offer no objection ; I have not attempted to prevent Protestant children from attending Protestant worship ; *I have tried in several instances to get children from their mothers ; I do not consider this proselytizing, but actual conversion, as there is but one baptism ; I believe my judgment in this respect is perfect.*

Commissioner Stephenson—What is your first duty when you visit a dying person ?

Father Prahensky—To see after his salvation.

Commissioner Stephenson—Then what is your object in securing children who do not know what they are about ?

Father Prahensky—We endeavor to get all we can. I do not know that the laws of the State prohibit proselytism. *I believe I have divine right to secure Protestant children from their Protestant mothers and make them Catholics. I deny the right of the Protestant minister to do the same.*

Commissioner Stephenson—In that case it is time to put a stop to this work.

The witness continued—So far as I remember the Protestant clergyman never remonstrated with me ; on one occasion the Protestant clergyman took a child away from me, but I forget under what circumstances ; I have administered the rites of the Catholic Church to Protestant women in their death-beds, and have succeeded in obtaining their signature to documents to get possession of their children ; the chapel in which the Catholics now worship is now virtually consecrated to their worship ; if the chapel was used for other purposes it would be considered by me as profanation ; the Protestants would defile the church by worshipping in it ; I would consider it an act of injustice if the Commissioners permitted the Protestants to worship in the chapel ; it would then be no church for the Catholics ; I do not consider the baptism of children by me as proselytism ; until last month I made collections on the Island from the officials every month ; *names had been put on the pews*, but were afterwards removed ; it was Mr. Lynch who first told me that the church was for the exclusive use of the Catholics ; I do not know of an instance where a church has been built by the public for one sect exclusively.

OTHER WITNESSES.

Charles Aufenmeyer next testified that he painted the church and received \$500 from the priest for his services; he did not get any instructions from the Superintendent Wells to do the work.

Saloma Kenlader, the nurse of female refuge No. 1, testified that she never told the patients of the advantages of receiving visits from the priest; received no pay for clothing or boarding the child of Catharine Nast, except two dollars from the priest; got three quarts of condensed milk and some bread every morning for the two children; also a supply of tea and sugar; received from the institution some shoes for the children.

Anna Haensler, nurse of the fever ward No. 23: When she was sick the priest visited her against her wishes, and gave her a book in which it was stated that it was very desirable to become a Catholic, and he pressed her to do so; he did not leave her until he made the sign of the cross over her body; since she got well he besought her to renounce the Protestant faith, and became very obnoxious to her, and many times caused her to cry; another woman named Cattoek, who lives in the priest's house, also tried hard to make her change her faith, but they did not succeed.

Henrietta Fink next testified that she knew in some instances that women were supplied with books slandering their religion; Sister Elizabeth of St. Barnabas's Home took them away.

Superintendent Wells next testified as to his duties on the Island, and that he did not authorize any one to work on the chapel.

Commissioner Stephenson then read the opinion of Colonel Hiller, late counsel to the Board, wherein it was stated that the Commissioners had no right to use the funds in erecting a church for the exclusive right of any one sect, but could at their discretion pay the clergy their salaries.

The members of the Committee, at the conclusion of the investigation, thought that the church edifices could be done away with and leave the work of religion in the hands of outside missionaries.

*On Lightly Crediting Calumnies about Missions and
Missionary Work.*

THE credulity of professed skeptics is proverbial. Men who demand a kind of proof which is inapplicable to spiritual truth, and which in the very nature of things cannot be obtained, not unfrequently admit as conclusive testimony which no sane man ought for a moment to credit, simply because it coincides with their own prepossessions.

There are those who display a similar skepticism and a similar credulity with regard to the fruits of missions. On the one hand, the reports of the laborers on the field, and of the societies in connection with which they work, are subjected to a scrutiny which is both unfriendly and ignorant. The general assertions which they make are treated as empty boasts; the explicit statements are characterized as partial or highly colored; the figures as inexact, if not intended to mislead. On the

other hand, every casual word of an outsider to the discredit of missionary work, and all damaging slanders of opponents find in this class of persons ready listeners and believers.

Some illustrations of this singular mingling of the opposite extremes have recently fallen under our notice. Upon the simple word of careless or prejudiced persons who have pretended to a knowledge of facts which they did not possess, the entire policy of Bible and tract distribution in Pagan and in nominally Christian lands has in some quarters been confidently declared to be both injudicious and wasteful. An organ of Roman Catholicism in this country publishes a letter in which the alleged Evangelical work in Italy is derided by a correspondent in the city of Rome, who maintains that so little account do the Italian soldiers make of the Bibles given them, that they use the sacred leaves to make cigarettes. Travelers, basing their information upon the authority of garrulous servants at the Italian inns, maintain that the Bibles and Testaments disseminated by Protestants are uniformly destroyed by the people or the priests into whose hands they fall. Now, there is, perhaps, a certain measure of truth in these statements, though the truth is far more than counterbalanced by the falsehood. We have good authority for the statement that the pious zeal of English and American tourists has not rarely been more ardent than judicious. Unacquainted with the language, and utter strangers to the modes of thought and action of the people among whom they travel, they have often committed gross and almost ludicrous mistakes. Signor Prochet tells us of unsophisticated foreigners who were so unwise as to make the *padrone* of an Italian hotel the depositary of a large number of copies of the Sacred Scriptures, relying with implicit confidence on his profuse assurances that he would see to their being placed in every room of his house, or distributed according to his guest's desire. The moment the latter was gone, or at furthest after the lapse of a few weeks or months had rendered it unlikely that he would return, the Bibles shared the fate of previous consignments of the same kind, which had been deposited *en masse* in a hole dug for the purpose in the garden. We repeat that it is not at all unlikely that such instances of worse than waste have actually occurred. The ill-advised liberality of occasional missionary laborers in lowering the value of the Bible in the eyes of the people by not only giving it to but even *forcing* it upon persons who were amply able to pay for a copy, may also have proved in some places an obstacle rather than a help.—But in spite of all this, it may safely be asserted that, both in Italy and in other Roman Catholic countries, the work of Bible dissemination, so far as it has been done by the trained missionary agents and not by occasional visitors, has been almost uniformly accomplished with prudence. Of course, missionaries and even natives of the country may be deceived by those with whom they enter into contact ; but this is rarely the case.

For every Bible that has been accepted with hypocritical pleasure to be afterwards given over to the priest and torn in pieces or burned, there are scores and hundreds which have found a careful reading at the hands of inquiring men and women. It is this fact which makes us hopeful with regard to the future of all lands, such as Italy and Mexico, in which many thousands of copies have been quietly scattered.

Not to point, by way of proof, to the numbers of places in the last-named country where little communities of readers and even apparently sincere converts to the truth have recently come to light, tracing their origin to the copies of the Scriptures sold or presented by Bible colporteurs, we have striking evidence that few copies which have been judiciously distributed are ever lost, in the experience of our late devoted missionary, Miss Rankin, in Texas. In the city of Brownsville, the effort was made at a public meeting, in the spring of 1861, to organize a Bible Society. The movement was, however, opposed by a gentleman present, who, himself a member of a Protestant church, declared that he was skeptical respecting the possibility of reaching Roman Catholics with the Holy Scriptures. His words were about these: "Here is Miss Rankin, who has been laboring for years, and I believe conscientiously, to distribute the Bible among the Mexicans. And yet of the hundreds or thousands that have been distributed, I do not believe that you could find five copies in Brownsville. The priests are sure to get the Bibles away from the people and destroy them." Miss R. was present, but did not consider it best to reply. She chose a better way. During the next few days she repaired to the houses of those to whom she had sold or given copies of the Word of God. She purposely selected the quarter of the town nearest the Roman Catholic church, convinced that there, if any where, she would find that the Bible had been surrendered to be burned or otherwise destroyed. She entered the house and asked for the Bible which the inmates had obtained from her. Her inquiries often aroused suspicion; the family were afraid that her intention was to take the precious volume away from them. Reassured on this point, the Mexican man or woman of the house would proceed to remove successively the chests which are often piled one upon the other in the contracted dwellings. From its hiding-place, perhaps in the lowest of all, the Bible would be drawn forth, bearing evident marks of having been much and carefully read, though at late hours when there was no danger of interruption by a visit from the priest. In one or two instances, however, the reply to Miss Rankin's inquiries was: "The Bible was so precious a comfort to our lamented child, that we placed it inside the coffin when we laid him to his rest, and so we have no Bible now." In all *thirty-three* houses were visited. *In not a single one had the Bible been destroyed or lost!* The fact was a clear demonstration of the effectiveness and permanence of the work. We are happy to say that it was

admitted to be conclusive even by the gentleman whose incredulity had originally provoked the investigation.



*The Life of a Roman Catholic, Narrated by an
Old Catholic.*

THE Speech of the eminent jurist, Prof. *Von Schulte*, at the close of the Old Catholic Congress at Cologne, over which he had presided, was an indictment not of the Dogma of Papal Infallibility alone, but of the whole Roman system as a system of falsehood. It came appropriately from one who could say of his past life : "To my profoundest sorrow I am forced to recognize that, with all the powers of my mind, with every faculty and energy of which I am possessed, I have for long years been serving a system and winning reputation as one of its most effective defenders, which I am now compelled to recognize as a false system, for I perceive that it is working the ruin of society and civilization." We are indebted for the following extract of Prof. *Von Schulte's* speech to an article in the *Independent*, of June 19th, 1873, by Rev. Leonard W. Bacon, who adds by way of comment these pertinent remarks : "If any American citizen has been shaken in mind by the impudently reiterated claim that the Roman Catholic system offers the best remedy for our various ills, in family, in society, in the school, and in the State, we beg him to ponder this earnest and unimpeachable testimony of one who knows that system, practically and thoroughly—a Catholic professor of Church law in a Catholic university, a Catholic statesman of the greatest of Catholic empires."

Suffer me without false varnish, with the pencil of truth, the pencil of an honest indignation to depict the life of a Catholic from his birth to his death.

MARRIAGE.

In order to be born, one must have parents ; so that we begin with marriage. When parties wish to marry, they go to the priest. Then come up a multitude of 'impediments.' Let me remind you, by the way, that I have been for sixteen years judge of ecclesiastical courts of first, second and third instance, so that you will grant that I have had some experience in these matters. Well, then, the priest examines into the 'impediments to marriage.' If there be none, then let the fees be paid and it is all right. But if there be one, they will have to get a dispensation. Sometimes it can be had from the bishop, at others it must come from Rome ; it can always be had if you pay enough for it. In Whitsuntide, 1869, the Archbi-hop of Bamberg told me (I was his guest at the time) that when he was Bishop of Augsburg Rome refused consent to a marriage because the bridegroom could not pay ; but by and by he succeeded in scraping together the sixty-three or seventy florins, and then he got the dispensation.

Next, the parties must be examined in religion—that is, unless they belong to the so-called upper classes. In that case it is not required. In some dioceses they must bring a certificate of confession, to show that they have been to the

sacrament. They often buy them of old women for ten cents apiece. I speak of it with utter indignation, for this is the sort of thing which corrupts every sentiment of religion. Well, suppose the parties have got on so far: if some one suggests that it would be pleasanter to have the wedding in the evening, then there has to be another dispensation. Poor people must be married in the forenoon; rich folks may marry in the evening if they like. It does not look very Christian!

BAPTISM.

By and by a child is born. In a poor family it must be carried to church to be baptized, even though it be a two or three-hours' walk, so that in winter the germs of death or disease get planted in the young life. But everybody that can pay his ducat gets his child baptized at home. In Vienna baptism at home is the privilege of property owners; baptism in church is the privilege of bastards.

EDUCATION.

The child goes to school. What sort of religious instruction does it get? I may safely appeal to the experience and the heart of each one of you. Can anything be more deplorable than our catechisms? I assure you I have often been made anxious and troubled when my children have come home, saying, 'We don't understand this.' There are things prematurely discussed in the catechisms of which, in a good education, no child needs to know. . . .

Take the actual facts. Till within a few years the schools of Italy, one and all, from the university down to the primary schools, were in the hands of the clergy. It was so in Spain and Portugal, in most of the states of South America, and in France. To be sure, in France there was no compulsion; but as a matter of fact the girls are everywhere educated in nunneries. Among the cultivated classes the child is sent into the country at an early age, to be brought up. At six or seven years old the girl goes into a nunnery, to stay till she is seventeen. Thus it is that it comes about that the men are atheists and the women bigots. The husband fails to find in the wife what he has the right to look for. And what has become of these countries? They are in a state of permanent revolution, of incessant social war. As soon as a crisis breaks out there begins a persecution against the Church such as never takes place anywhere else in the world. Such are the results of ecclesiastical education!

Is it true, then, that the priesthood have really undertaken the business of education with complete success? At the public school in Brilon I saw the parish priest (besides examination days) twice in two years, and both times he came to give one of the boys a flogging—once for stealing his apples and once for insulting his housekeeper. In a mechanical way, religion in the form of the catechism is beaten into the head; and I know, alas! from my own experience and from that of many and many of my friends, that by this process one becomes utterly indifferent to all religion.

THE WORD OF GOD EXCLUDED.

Never once in the primary school, never once in the high school have I seen the Holy Scriptures in the original in the hand of a teacher; never once have we read from the Scriptures. The word of God is for the Catholic a sealed book. It figures here and there, indeed in handsome bindings on the table; but where are the Scriptures read by Catholics? An education like this has, of course, is

far reaching consequences. The religious culture is a sheer formality. We learn the names of the seven deadly sins, of the sins against the holy Ghost, etc.—we can tell all this off on our fingers; but as for actual religion—the religion of the soul, of love, the apprehension of the Word of God—of this we have in general not the slightest inkling.

THE WOMEN EDUCATED TO BE BIGOTS.

And how is it with subsequent education? Has the Catholic clergy actually provided any adequate training for the duties of life, particularly for the fair sex—‘the pious sex,’ as the breviary calls them, for Rome knows how to be very gallant to the ladies? My honored hearers, I can say from my own experience that thousands of unhappy couples have come before me as judge, and I have found in the great majority of cases that the fault was on the woman’s side, because she knew nothing of the duties of a wife. To understand these, she needs to be on an intellectual equality with her husband, and not a mere devotee or pietist. She must be able to engage and hold the attention of his mind, to be his intellectual partner. Now, I ask, is this made any part of her education? What does the education of our convents and boarding schools consist in? To get up at 5 o’clock; after dressing, to go to church; then comes breakfast; and then a mechanical round of study hours. Not a word about the duties of life! Whatever may tend to counteract the system into which the young girl is to be trained is kept carefully out of sight.

THE ROMAN CATHOLIC FAMILY.

After a few years of this sort of education, she becomes a wife, and we have the result which you see in most Catholic countries—for instance, in my native Westphalia, the husbands see their wives and children at table noon and evening; the rest of the time they are either at work or at the tavern. This is why family life is sunk so low in Catholic countries. The divorces granted among Protestants are no evidence that married life among them is at a low level. The best test of married life is family life. According to my observation, *family life in North Germany is threefold better than in South Germany; and in the Protestant families, take them by and large, far better than in the Catholic countries.* What is and must be the woman’s main business in life? I do not speak of cooking and housekeeping. When the housework is done, then, according to her spiritual director, her main duty is this: to go to church a great deal, to say her beads a great deal, to go to confession very often, as soon as she has done any thing. “My dear child, I entreat you, as soon as you have sinned, just come and confess; then it’s all forgiven and all’s right again.” That is the way it goes.

THE MEN.—DEATH.

Whoever is willing to act this part—to make an outside show of churchgoing; to belong to such and such societies; in the case of a man, to the Catholic club, where he can have a jolly good Catholic time every day (there is no objection to that); to take sides outwardly with the Vatican; to come down handsomely with Peter’s pence—such an one is an eminent Catholic and may do as he pleases about everything else. Of course, to be a thoroughly good Catholic he must have a good many masses said, which can always be done if you have the money to pay for it; and the more masses the better Christian. And when it comes, at last, to dying, it is much the same. The poor devil who cannot pay for a funeral

attendance will be stuck into the ground without it, and the man that can pay can have as many priests as he pays for. As for the other world, that is provided for, since the fourteenth century, by the indulgence theory, as it has come down to us from Pope John XXIII.

THE RESULTS.

What is the result of this system? First, a religion of outward works. Secondly, of necessity, absolute control over persons so trained and guided. And for such control the means are not lacking. It would take a long time to show this in detail. As for the clergy, the means consist of a twofold corruption of their entire education: first, through the methods by which science is completely perverted. They systematically incapacitate people from thinking. Through sheer drill in formal religious exercises they are brought into such an intellectual condition as to be no longer capable of free thought. After a few years of this drill they have lost the habit of thinking, and acquired that of acting in prescribed formulas. Such are the instruments. There are many honorable exceptions; but, speaking of the great majority, the means of the subjection of society are found in a clergy which, because it knows no family, has no interest in that of which the family is the foundation—in the community, the state, the whole structure of society.

FILIAL INSUBORDINATION.

Through this religion of externals, through this clergy, through the power which the clergy exercises by such formidable means, the operations are carried on! What abuse of authority in families! Has it not come to this, that children especially daughters, no longer consult their parents on the question whether to enter the convent? This is a question for the father confessor alone to decide. To whom do we owe the first of human duties? To the Church? No! first of all to father and mother. The fifth commandment is the foundation of human society; and if there be a man who sets himself against it, who recks nothing of the blessing and the curse of parents, on which the happiness of life depends, he is the basest of all men. But this is kept completely out of sight. We are taught "if you do what the Church wishes you have a right to do it, whether your parents like it or not." And with sorrow be it said that, as thousands of examples prove, true filial piety is destroyed, and what is the result? If I should try to depict the actual condition of things in Catholic countries, it would make a most unpleasant chapter. While in most Evangelical countries it is the general rule that a young woman marries the person with whom she has first been on terms of courtship, with her parents' approval, you find in multitudes of cases in Catholic countries that the bride has had half a dozen previous love affairs. It is the practical consequence of such a system. A week ago I asked a young lady what made her father so bitter against the clergy. She answered: "I had my trunk all packed to leave, because I had been so tormented at the confessional to become a nun; when accidentally father came in, and since then it is all up."

DICTATION IN POLITICS.

As in the family, so is it in the town. Those who have wormed their way into the home, to domineer there, are domineering also in the community. How does it go at elections? When there is an election for burgomaster, the question in Catholic circles is not whether the candidate is fit or unfit. Only let him do what the Ultramontane leaders want, and he is just the man for the place. How

is it in the State? . . . Suppose that the constitution, the organization of a nation is a vital thing, the outgrowth of its history. What right has the Pope to declare, for instance, the constitution of Austria to be null and void? We have got to hold firmly to what the people need. In opposition to his pretensions stand the axioms which I have enunciated and which you all know.

But it is not only the State that is attacked. Every foundation principle of nationality is impugned. What has ever been done by Rome for the uplifting of the nations? On the contrary, every thing has been done to hold them down. Is there any nobler means of uplifting any nationality than that its language should be used in the holiest and sublimest of human acts? And yet the idea of this is persistently scouted.

ULTRAMONTANISM.

It is this religion of outward works, it is all these corruptions, these means of subjection which have erected Ultramontanism into a system. It is a wrong system, for it sets the false for the true, and breaks down authority in family, in church, and in State. This system has its germinant point in the infallibility dogma; and, therefore, we fight that dogma.

A bishop said to me, in the autumn of 1870, as I was talking with him on the subject: "I will never publish the dogma in my diocese." I told him: "But you will publish it, just like the rest." And, as we talked further, he remarked: "To be sure, there are a good many that accept the dogma. That I can understand, for the people know nothing about it. But as for you, you cannot do otherwise than as you do. If you should, I should lose all respect for you." That is a true word. If we should do otherwise we should lose all respect for ourselves. We should give proof that we, too, had fallen victims to that system in which faith, love, Christianity have been supplanted by that mere show of outward sanctity, that religion of works which engendered amongst us the lamentable schism of the sixteenth century, and which, if it be not again overthrown, will be the ruin of civilization, not for the present only, but forever.

[From the Christian Intelligencer.]

Is Protestantism Declining?

THE *New York Times* says so. And is not the *Times* an oracle? It grounds its assertions upon these statements:

1. The progress of Romanism in England; its increase of converts, wealth, monasteries, colleges, church edifices, etc. All of this is true; and the heaven is working in the Church of England. But the *Times* is apparently ignorant of the fact that the Anglican Church alone is troubled by this Romanizing element, and that all the powerful dissenting non-Episcopal bodies stand with united front against it. Presbyterians, Weslevans, Independents, Baptists, and every other section of the Christian Church in Great Britain are free of this curse, and are a unit against it. Most of them, also, are combined against the union of Church and State, and for Disestablishment. It may be, in the wise Providence of God, that these very intestine troubles are permitted in order to bring about at an early day the divorce of Church and State in England, as it has already been accomplished in Ireland. Until then we may expect the Romanizers to have their own way un-

der the shelter of this adulterous connection. The hour of revolution may be struck sooner than we now look for it.

2. The *Times* assumes that Protestantism is declining in this country, because Protestants do not work together as the Romanists do, for the benefit of their religion. "They support the magazines or newspapers which support them. Protestants never think it worth while to do that." Very true to a certain extent. Political papers that flatter, and coddle, and play into the hands of Roman priests, and help forward Romish interests, are patronized by Romanists, just as they vote for the party that will do their bidding. Protestants may not choose to sustain all the magazines or papers which ask support simply on Protestant grounds. But other things being equal, we believe that journals of real ability, integrity, and enterprise, receive the liberal patronage of the Protestant population in full proportion to their merit. If the *Times* will reform some of the abuses which have crept into its own columns, if it will purify them of the nauseous criminal reports, and will rigidly exclude whatever is indelicate and improper for family reading, it will find a welcome in many a household from which it is now shut out. If with its great contemporaries it will unite to sustain the social morals of the people as vigorously as it has fought the Ring, its own Protestantism will be of a higher type.

3. The admitted increase of Romanism in this country, by immigration and by natural growth, is accompanied by the alleged willingness of the "Irish Catholics to make greater sacrifices for their religion than Protestants ordinarily make for theirs. Look at the Cathedral now growing up in Fifth Avenue on servant-girls' pennies. Will Protestants have anything like it to show?" We answer our querist's question by another: What do Protestants want such a building as the Cathedral for? It is not suited to their worship. The cost of it will build a dozen or more handsome Protestant churches where they are needed. Moreover, this writer knows perfectly that what he calls servant-girls' pennies are simply the higher wages required by them from employers, Protestant or not, for the express purpose of regular contributions to the erection of the Cathedral. In the city of Newark, where a similar magnificent edifice is to be erected, there was, some months ago, a simultaneous advance of wages demanded by Roman Catholic servants all over the city for this object. But the rich also pour in their thousands, and foreign ecclesiastics find here a safer investment for church funds than they now have in Europe. But does the building of large ecclesiastical edifices, hospitals, colleges, monasteries, and convents by Romanists indicate the decline of Protestantism? This is a matter of fact and figures. Authentic statistics show that there has been a very exaggerated popular estimate of the growth and present state of Romanism in this country. Sadlier's *Catholic Directory* for 1872 reports 2957 churches, 9031 priests, and a total population of 5,001,000. This, of course, includes all of Romanist growth in population—children and adults—all that it has of about 2,000,000 of their adherents in twenty years, by natural causes, by immigration, and by the extension of the territory of the United States in papal New Mexico and California, after the Mexican war. This is against 69,495 organized churches of all other denominations reported in the census of 1870. In New-York city there were in 1870, 41 Roman Catholic churches, an increase of only nine in ten years, as against 380 of all Protestant evangelical denominations combined; an increase of 87 in ten years. In 1830 there were 99

Protestant churches to 200,000 Protestant population and four Romish churches. In 1870 there were 380 Protestant churches to 600,000 Protestant population, and 41 Romish to the whole papal population of the city. In addition to the regularly organized churches, there are now 140 Protestant missions in this city, 45 of which have commodious buildings and all the conveniences and ordinances of public worship.

During the ten years—1860–1870—the Protestant churches in the United States increased 9073, giving accommodations for over two and a half millions of people, with an advance in property of over \$183,000,000. The increase in church membership alone was about 1,500,000, or at the rate of 150,000 each year of the decade. The reported number of enrolled communicants in Protestant churches is about five and a half millions, or nearly one-seventh of our entire population. The Methodists and Presbyterians alone have three millions of children in their Sabbath-schools. The American Sunday-school Union alone established 1003 Union Mission Sabbath schools in destitute places, with 5469 teachers and 40,192 scholars, during the last year. The statistics of denominational benevolence and of the voluntary public charities of the United States indicate the same onward progress. During the last year, \$8,435,990 were given by individuals for educational institutions, colleges, seminaries, and schools. Nearly \$6,000,000 were received by forty of the leading national benevolent societies, for Bible, Tract, Mission and other charities, exclusive of proceeds of sales of their own publications; and the organized local charitable institutions of New-York receive and expend annually \$2,500,000 more. The aggregate of these three classes of benevolent contributions is over \$15,000,000 in a single year.

One of the favorite subjects of declamation by Romish orators and writers, such as Cardinal Wiseman, Archbishop Hughes, and their reviewers, is that Protestant missions are a failure. Let us examine this. There are fifty-two foreign missionary societies, with many of their auxiliaries now actively at work in heathen, Mohammedan, and semi-Christian lands. Of these, eighteen are in the United States, twenty-three in Great Britain, and fourteen on the continent of Europe. Only five of these societies were in existence before this century began, and all but ten date within the last fifty years. What are their latest statistics? They numbered, in 1870, 1949 male and 1708 female missionaries, 10,986 native teachers and catechists; or, in all, 14,643 Christian laborers. There were 265,344 native church-members, and a native Christian community of 1,124,640 persons. There were 338,642 pupils in their schools of every grade, and their total receipts were within a small fraction of \$5,000,000.

In 1820 there were but 357 Protestant missionaries from Europe and America in the whole heathen world!

The whole sum expended by the American Board of Commissioners for Foreign Missions upon the Sandwich Islands mission was \$1,125,000. The profit of commerce with those islands for one single year (1871) was \$660,964, or "53 per cent. of the whole cost of bringing the islanders from barbarism to Christianity."

There is no end to statistics on this subject. We have given enough to show that whatever may be the numerical gains of the ever-active Church of Rome, those of Protestantism are absolutely and relatively greater. It will be seen that Protestant missions, schools, and institutions far outnumber those of Romanists, and that in good works, in successful but noiseless charities, in their variety, re-

sources, contributions, and results, they show a unity of faith, a spirit of co-operation, and a liberality of support for which the *Times* gives them no credit.

Thus far the defections from Protestant churches to Rome have been almost exclusively from the Episcopal denomination. The greatest dangers from Romanism are from its political alliances and from the subserviency of the political press to its demands for the destruction of our common school system, and for the endowment of its parochial schools and charities out of the public purse.— But the *Times* only weakens its own cause and awakens suspicions of its sincerity when, either thoughtlessly, ignorantly, or purposely (we will not say which), it magnifies Romanism at the expense of Protestantism, and compliments its priesthood while aspersing the great body of the Protestant clergy.

In conclusion, we utter an earnest protest against that growing habit of unhistorical and injurious overstatement and understatement on this subject which prevails according to the excited feelings or loose impressions of many writers for the press. A calm observer of the field will neither magnify, belittle, nor discredit the facts. Even Mr. Froude's views on this momentous subject do not carry conviction to many of the most intelligent Protestants who regard him as writing upon a theory rather than with judicial impartiality. Neither can we endorse the blind self-assertion of those who smile incredulously at the forebodings of more timid observers. The truth lies between these extremes. In this land of the open Bible, of Protestant institutions, and of civil and religious liberty, we have no fears of the final issue if we are only true to ourselves. With all its minor differences, genuine Protestantism is one, and it is mighty as against Romanism. So great have been the losses of the latter that after his visit to America, a few years ago, the famous Dr. Cahill, of Ireland, went from place to place warning the faithful not to emigrate to this country lest they and their children should lose their souls. Hundreds of their children are constantly to be found in the Mission and Sabbath-schools, in the Homes, and Refuges, and Aid Societies of Protestants of our cities. To prevent these losses, great efforts are vainly put forth. The work goes on. We have every reason for watchfulness, zeal, and courage. But we cannot tolerate the cowardly mischief of that Protestantism which gives aid and comfort to the enemy by raising little panics over false reports, and by treacherous attacks upon the citadel of its strength.

MISSIONARY INTELLIGENCE.

France.

THE "SOCIÉTÉ CENTRALE."—ITS WORK
FOR THE SCATTERED PROTESTANTS.

WE have been accustomed to estimate the usefulness of the Evangelical Societies now engaged in operations in France simply by what they are doing to convert Roman Catholics. There is, however, an equally, or even more important department of their work to which our attention is drawn in the last report of

the *Société Centrale Protestante d'Évangélisation*, just received. We refer to the gathering into congregations and the preaching of God's word to the scattered *Protestants* who are often to be found in small numbers in the midst of a Roman Catholic population, deprived of all means of religious instruction and opportunities of worship. An incident related by the general agent, Rev. Mr. *Lorriaux*, at the commencement of his

report, will best illustrate the straits in which Protestants thus situated are often placed.

"A few weeks ago," says Mr. L., "a gendarme who had recently been stationed in a small town, six leagues distant from Paris, wrote to Pastor L. Vernes, Secretary of the 'Société Centrale,' a letter containing a list of thirty-one names. They were the names of the fellow Protestants whom he had been able to discover in that place. He added that the list was incomplete, and he begged earnestly that the Committee would send a delegate to visit them and to examine with him the means of establishing worship at ——. The Committee gladly undertook to satisfy his desire. On the delegate's arrival he was first taken to the house of a wealthy and influential lady, well known in the neighborhood for her liberality.

"You are a Protestant, madam, are you not?" said he.

"Certainly, and so is my family, which is a large one."

"Would you like to see evangelical worship established here?"

"Not only so; I ardently desire it. I offer my house for the meetings. The clergyman must lodge with me, and I will defray the expense of his moving." "At present," she added, "*my daughters and myself go every Sunday to the (Roman) Catholic Church, and while the priest is saying his mass, we read a chapter or a hymn.*"

"Another lady said that, when the census was taken, not knowing whether she would ever have a place of worship within reach, she wrote opposite the names of her children, 'Without religion!'"

"A father of a family whose wife is a Roman Catholic, not willing to deprive his child of religious instruction, thought it his duty to intrust him to the priest, notwithstanding the fact that the child's

mother had consented to give him a Protestant education.

"If such things," well remarks M. Lorriaux, "take place at the gates of Paris, in the shadow of our forty places of Protestant worship, what must become of all those little flocks lost in the depth of our departments, those forsaken brethren who catch a glimpse of a minister only on the day when they bury some members of their families?"

WHAT THE SOCIETY HAS ACCOMPLISHED.

It is a gratifying circumstance that the *Société Centrale* has been able, in the 27 years of its existence, to restore life to more than 200 places where the Protestants were formerly in this half dead condition. In many localities where the Reformed were apparently on the point of extinction, there are now flourishing churches. It has 95 agents in its employ, partly pastors, partly teachers. Twenty-five of the churches established by its labors have been recognized by the State, and their pastors are now paid out of the public treasury. This happened to not less than four of these churches during the year just expired, viz.—La Creuzot, Portes, Pontarlier, and Moulins. In the theological school connected with the Society, 130 young men have been prepared for the ministry, and it is a gratifying circumstance, to which attention is drawn in the report, that "these pastors that have issued from our school, are with but two or three exceptions in the *Evangelical ranks.*"

GROWTH SINCE THE WAR.

We find with pleasure that the disastrous Franco-Prussian war, far from diminishing, has only augmented the activity of the Society. Since its termination the Society had added four stations for evangelists and six schools. And whereas before the war there was a deficit of 32,000 francs, there is now a

balance of 10,000 francs in the treasury to the credit of the Society at the beginning of the year.

THE FIRST PROTESTANT WORSHIP AT EVREUX.

By the permission of the municipal officers, a Protestant minister lately held a public service for the first time in a spacious hall in the old Norman city of *Evreux*. "Never, gentlemen," he subsequently said, "shall we appreciate at its true worth the privilege of dwelling in a city where our worship is celebrated in every quarter. I was moved to the bottom of my heart in the presence of members of our dear Reformed Church who were ignorant of many details of our religious services and unable to sing our sacred hymns; and when, in order to make up for the absence of singing, I began to read some verses of a hymn, I saw tears escape their eyes. There are young men and young girls there who have never yet heard a word of religious instruction. In fact, the inhabitants of *Evreux* imagined that the Protestants had no religion. They are amazed to perceive that we believe in Jesus Christ, and they evince a great desire for Protestant preaching and worship."

THE BIBLE PRIZED.

A distinguishing mark of the present stage of religious feeling is the gratitude which those Roman Catholics who have received copies of the Bible or of the New Testament exhibit towards those from whom they obtained them. In the Eastern departments, the Bible distributor on his second visit was remembered with pleasure. On seeing him approach, a peasant in the Vosges mountains went into the house to get his New Testament, and, showing it to his visitor, exclaimed: "Here is my mass; here are my vespers. I am happy only when reading this book."

GOOD FRUITS OF THE LATE WAR.

[Out of a great number of interesting

incidents, it is difficult to make a selection. Here is one that shows how the reverses of the late war, and especially the circumstance that so many French soldiers were providentially kept in enforced neutrality in Switzerland, have turned out for the furtherance of the Gospel:—

"*Trenal* and *Frébuaud* are two entirely Catholic villages. Some young men from these villages came to Mr. Arnal to beg him to receive them into the bosom of the Evangelical church.—Some had been *internés* [i. e., disarmed and placed under surveillance for entering neutral territory,] in Switzerland; the remainder had learned the Gospel from them. Mr. Arnal explained that it was necessary in the first place that they should understand the bearings of the step of embracing the Reformed doctrines. He was besought to go and preach in these villages. On his arrival about *six hundred persons* assembled in the fire-engine house to listen to him. The *maire* of another village sent a deputation to Mr. Arnal to invite him thither."

THE CHANGE IN A SINGLE DEPARTMENT OF FRANCE.

The work in the department of the *Ain* is one of the most interesting and may serve to convey an idea of the progress of Protestantism in France. A few years since, there were in the whole department only one pastor and a single school of our communion. Now we are told that there are *eight* pastors or evangelists, ten libraries and four Protestant schools. Mr. Eynard, one of these pastors, stationed at Bourg, visits all the fairs, distributing tracts and selling Testaments and Bibles. He goes even to the most secluded spots. "In one village he meets an old man who bought a New Testament from him last year, and who seizes upon a Bible as upon an object of prey, fearing lest some one else

may buy and carry it off. In another place Mr. Eynard takes his station opposite a vender of medals and histories of Our Lady of la Salette, and soon the latter is completely abandoned and himself comes and joins the audience of the pastor. A priest undertakes a discussion, but seeing himself beaten, takes a Testament and hurls it at the head of an old man; a gendarme is forced to lead away the irascible curé. Every where a crowd gathers around the seller of Testaments, and *when he returns to a place through which he has previously passed he is received as an old friend.* In August and September (1872) alone, he distributed in this way 4,720 tracts, and sold 540 religious books, 12 Bibles, and 140 New Testaments."

Spain.

A COMMUNION SEASON IN SEVILLE.

Rev. Mr. Duncan, in the July number of *Times of Refreshing in Spain*, gives a description of a recent communion celebration of the infant church of Seville, which must have impressed very deeply the lookers-on, accustomed only to the gaudy ceremonial of the Romish mass.

"During Lent, on the Thursday and Sabbath evenings, Mr. Cabrera had been preaching a series of five discourses on various stages of our Lord's Passion. On the Tuesday and Wednesday evenings of Holy Week, he had services in preparation for the Lord's Supper, and these were largely attended. On the Thursday evening the Sacrament was administered. On the raised platform before the pulpit was the table covered with a white cloth, surrounded by twelve chairs. On the centre one, facing the congregation, sat Mr. Cabrera, on his right Mr. Aguilera, who had preached the preliminary sermon, and myself on his left, Rev. Mr. Marriott, English chap-

lain, and Abeza; the other chairs were occupied by office-bearers and others. The front seats of the church were reserved for the communicants, and those who partook in all numbered 140. Behind them the church was filled with the congregation and spectators, besides an immense number who came in for a while, stood near the door and went out again. Among all, it is computed that about *three thousand* must have entered on the occasion. Mr. Cabrera's aim in the service was to make it as near an approach to the original as possible, and it was conducted at one sitting, very much as is done in many Presbyterian churches at home. It was a touching sight to see so many, who, five years ago, were in ignorance of Gospel truths, joining together in intelligent love to commemorate the dying of our Lord, and so many still in darkness looking on in hushed curiosity at this simple repetition of the final feast in the guest chamber in Jerusalem. The constant changing at the door necessarily occasioned some noise, but on the whole the ceremony was quiet, orderly, and refreshing."

TYPES OF SPANISH CHARACTER.

Among those who listen to the preaching of the Gospel very different dispositions are exhibited. In the following extract we have a description of two characters which may serve as general types:

"According to custom, Mr. Cabrera had also, on Good Friday, service from noon till three o'clock, during which three hours, or rather more, he delivered seven discourses on the seven sayings of our Saviour on the cross, in which I really think he surpassed himself, which is saying a great deal. An appropriate hymn followed each discourse. The congregation that was seated throughout must have been between four and five hundred, while a

number came in and staid out one discourse, or less. One gentleman was conspicuous. He would not sit down, but stood, as if meaning to leave immediately. But leave he could not. He stood riveted there during two discourses, one of which lasted nearly an hour. Of him I learned shortly afterwards that an interesting conversation took place at the door of the church, overheard by one of our faithful members, who happened to have gone out between discourses. As the gentleman was stepping out of the church, a friend of his was passing, who said, 'What, *you* coming out of there?' He replied, 'Yes, why not? they did not charge me anything for going in.'

"*Friend.* 'But it is a Protestant place, they preach nothing there but the god of anger and vengeance!'

"*He.* 'Who told you that?'

"*Friend.* 'More than seventy people (a mode of expression here) have told me.'

"*He.* 'Have you ever gone in and heard for yourself?'

"*Friend.* 'No, I would not do such a thing.'

"*He.* 'Well, you ought to hear for yourself. I am not one of them, I am of your religion, but I do not like to hear untruths. I have been listening for more than an hour, and I never before heard such preaching of peace and love. Tell this to every one of your seventy friends individually, and get them to tell it to all individually to whom they have told this untruth, for if they have told you, they must have told many besides.'

"These two men may be taken as typical of a large number here. Some indifferent, but fair where they come in contact with the work; others hating the very name of it, full of prejudice against it, and looking on it as a crime to countenance it in any way; but both professing Christianity under

the cloak of the Romish Church. From each of these classes a thick veil has to be rent away, but very different in quality the one from the other."

Western Mexico.

ENCOURAGING PROSPECTS.

A letter from Messrs. Stephens and Watkins, dated Guadalajara, May 24th, in the *Missionary Herald*, for August, presents a very hopeful view of the ripeness of their field of labor. "To give you some idea," they say, "of the people's thirst for knowledge,—yesterday morning we received a fine assortment of tracts through the kindness of Rev. Mr. Phillips, of Mexico; to-day they are all sold by boys who cry them on the street. One man spoke for a thousand of Jonas King's tract,—'La Iglesia Oriental y la Latina,' wishing to send them through the country. . . . All these things are strictly forbidden to be read, even on pain of excommunication; yet groups of people may be seen standing around some person reading them, each listening attentively. The boys are also forbidden to sell them on the street, and even maltreated by the priests for doing so; but they do not stop, and the fire spreads. . . . From the pulpit also, people are warned from visiting or speaking with us; but the very violent language used in mentioning Protestants, has been (with but little exception) more in our favor than against us. Only once have we been pelted on the street. One afternoon, as Mr. and Mrs. Watkins and I were returning from a visit, we were attacked by a party of men and boys, who commenced throwing stones, two of which struck Mr. Watkins, confining him to his bed three days. The entire city was indignant at the outrage, and some of the papers said plainly, 'The rascals did it to please their confessors.' It was a bad blow for Catholicism, even if it did hit Mr. Watkins."

SIGNIFICANT ITEMS.

THE *Examiner and Chronicle* thus touches upon "Sectarianism at Ward's Island": "Æsop tells us of some animals that found an exhausted and starving hedgehog, invited him in out of the cold, fed him out of their winter's store, and warmed him back to comfort. After wearing his welcome out, the hosts informed the visitor that as he was comfortable and well fed, he had better leave. Spreading himself to occupy the entire nest, the visitor replied: 'I am very comfortable. If anybody is incommoded they had better leave.' At public cost a building was erected on the Island for public worship. The Catholics took possession of it, and refused admission to all others. This assumption was borne with for a season. A fine chapel was built for public worship in the Tombs. In like manner the Catholics took possession of this. The prisoners were marched up every Sunday, and kept in reverent order by the guards. Protestant worship was held in the gallery. The prisoners were locked in their cells, and the preachers saw no faces. The business of the prison is not suspended during Protestant worship. Men are brought into prison and taken out; and the keepers shout the name of the prisoners wanted during service. Doors clang, bars and gates rattle, fetters clank, to the great annoyance of the preacher.—The prisoners do as they please, while the service goes on. They sleep, read, walk, whistle, shout, talk and all this in marked contrast to the order required and observed when the Catholics hold service. A change is promised. All parties conducting worship on the Islands are to have access to the public chapels. The Catholics are indignant at this outrage, as they call it, and intend to resist the new order of things. Perhaps the Seventh Regiment will pay a visit to Blackwell's and Ward's Islands, to enforce religious equality in the government buildings among paupers."

Popery and Libraries.—Archbishop Purcell has forbidden the Catholic children of Cincinnati to patronize the Public Library, because of the alleged "immorality" of the books on its shelves. Preserved from the immoral influences of the public schools and Public Library, the next generation of Catholics in Cincinnati ought to reverse the social science statistics that fix four-fifths of the crime and pauperism in these days on that denomination. But this arraignment of the Cincinnati Library, every one of whose books is selected by a careful committee, reminds us of Bishop Barlow's remark that if any one wanted to be sure of good books he should consult the *Index Expurgatorius* prepared at Rome.—*The Christian Adv.*

The Difference.—Roman Catholics in this country have church accommodations for 1,990,514, and Evangelical Protestants for 16,642,183, the difference being eight to one.—*Presbyterian.*

LITERARY NOTICES.

Shoshie, the Hindoo Zenana Teacher. By Miss Harriette G. Brittan, Author of "Kardoo," "Thomas Toomey," and "Scenes of Every-Day Life in Africa." New York: Thomas Whittaker, No. 2 Bible H use. 1873. 222 pages, 16mo.

A year or two ago we took up "Kardoo, the Hindoo Girl," and after reading it

were compelled to confess that we had seen nothing that conveyed so vivid an impression of the hopeless ignorance and debasement of the female sex in India as that little unpretending book. We are glad that Miss Brittan has been encouraged by the exceedingly favorable recep-

tion of "Kardoo" to write another story illustrative of the same general subject. Shoshie is deserving of a place in every Sunday School library in the land, and we hope that it will find its way thither; we warrant that no intelligent boy or girl into whose hands it falls will leave it unread. It is the right kind of Sunday School literature—not sentimental, nor sensational, nor conveying an infinitesimal dose of good doctrine smothered in a great profusion of fiction of questionable tendencies. It will enlighten the children respecting the true character of heathenism. Instead of encouraging a reception of the too wide-spread error that after all it makes little difference what faith a man holds, if only he is sincere in holding it, it will convince them that the conversion of the heathen is an all-important matter, for this life, even if there were no future life to prepare for. In short, Shoshie, like Kardoo, is one of our best *missionary* books.

Winifred; or, "After Many Days." By Lucy Ellen Guernsey, Author of "Irish Amy," "Lady Betty's Governess," etc. New York: Thomas Whittaker. 335 pages, 12mo.

An interesting story, illustrative of the times of James the Second and the Duke of Monmouth's Rebellion. It is not the vicious and profane court, but the truly Christian people who existed in spite of that court, whom the talented author has undertaken to portray. Her standpoint is indicated by a part of one sentence of her preface: "I believe whoever takes the manners of the court as a fair sample of those of the kingdom will make a great mistake—as great as that of certain American writers who talk of a small number of frivolous city ladies, as if they represented the whole body of American women." We must not condemn the author if she has succumbed to the temptation of adding a little to the interest of her portraiture of the times, by giving it towards the close somewhat of the traditional turn of the love story.

Quarterlies, etc.

The *Methodist Quarterly Review*. D. D. Wheelon, LL.D., Editor. New York: Nelson & Phillips. \$2.50 per annum.

Contents for July, 1873:—1. Carey's Social Science, by G. M. Steele, D.D. 2. Theodore Parker (Second Article), by Prof. George Prentice. 3. The Temperance Reform, by Rev. J. T. Crane, D.D. 4. The Doctrine of Reprobation, by W. F. W. 5. The Dangerous Classes, and their Treatment, by Rev. J. F. Richmond. 6. Synopsis of the Quarterlies. 7. Foreign Religious Intelligence. 8. Foreign Literary Intelligence. 9. Quarterly Book-Table.

WE have been favored with a copy of the just published *Alumni Record of Wesleyan University*, Middletown, Conn., a thick octavo of 308 pages, gotten up in a style superior to the "Triennials" of any college with which we are acquainted. Independently of the paper and printing, which are of the best, the record itself is a model of fulness. Some of the biographical sketches—for such they really are—occupy half a page, and cover all the leading events of a busy life. We congratulate the excellent institution of learning at Middletown on the possession of such admirable materials for the future historian.

FROM Thomas Whittaker, No. 2 Bible House, New York, we have received a copy of *Prayer and Precept for Every Day*, published by the Evangelical Knowledge Society, for which Mr. W. is agent. It consists of thirty-one sheets—one for each day of the month—mounted on a roller, and so adjusted that each one can be kept before the eyes for the day. Every sheet contains a short prayer, and two, three or more appropriate verses of Scripture—the whole printed in the largest and most distinct type. The prayers are taken from the Collects of the Protestant Episcopal Book of Common Prayer, but there is not a petition in which any Christian could object to join heartily.

R E C E I T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st July, 1873.*

MASSACHUSETTS.

East Boston. E. O. Phinney, in part of
the late T. D. Dyer's bequest.....\$50 50

RHODE ISLAND.

Woonsocket. Bequest of the late Geo.
Law, per Joseph B. Aldrich.....1,000 00

CONNECTICUT.

Middlebury. Cong. Church, per M. De
Forest, Jr., Treas..... 15 00
Central Village. Rev. J. Avery..... 1 00
16 30

NEW YORK.

Gorham. Rev. N. S. Lowrie 4 00
Cambridge. Ahira Eldridge \$1 don. \$1
C. W. 2 00
W. Bloomfield. Rev. John Patchin 2 00
Clifton Springs. Wm. Foster \$3 don. \$2
C. W. 5 00
Nyack. Reformed Ch. collection in 1872
\$8.10, in 1873 \$38.50 46 60
Port Richmond. Reformed Church, Rev.
Dr. Brownlee, Pastor, per C. Theo-
dore Pine. Treas. 25 00
Rochester. Thomas Broxholm, for Bible
Work 6 00
N. Y. H. I. 20 00
110 60

NEW JERSEY.

Newark. 2d Pres. Church, per Caleb S.
Ward, Tr..... 17 87

PENNSYLVANIA.

Philadelphia. M. Magee \$9 don. and \$1
for C. W. 10 00
" 1st Pres. Ch., per Miss M. H. Gano,
Tr., of which \$1 for Miss Tatem's
C. W. 25 00
35 00

MISSOURI.

St. Louis. A friend for a L. Membership. 10 00

ILLINOIS.

Lebanon. Mr. and Mrs. Lyman Marshall,
in full of L. M. for their son Frank, L. 10 00
Rock Island. M. E. Ch., J. W. Spinner,
A. Benedict, L. S. Gates, Mrs. Drake,
C. Sweeney, W. Jackson, Hon. J. B.
Hawley, \$5 ea.; Mrs. Mary A. Dick-
man, Mrs. Phillips, W. Payne, \$2 ea.;
J. H. Wilson, T. J. Robinson, \$3 ea.;
others \$3..... 50 00

ILLINOIS—continued.

Moline. M. E. Church, J. W. Trexel,
G. Jameson, Mrs. Ayer, \$1 ea.;
others \$9..... 12 00
72 00

INDIANA.

Jacksonville. W. M. Wheatly..... 20 00

IOWA.

Cedar Rapids. United Presb. Ch., Eliz'th
Gordon, John Thyne, \$5 ea.; Jennie
E. Thompson \$2; J. G. Thompson,
A. K. Murray, J. W. Gordon, Mrs.
J. W. Gordon, Rev. A. Gordon, Mrs.
A. Gordon, Rev. D. M. Gordon, C. C.
Johnson, Agnes McDaniel, M. E.
Kirkpatric, \$1 ea.; others \$8—to make
Rev. D. M. Gordon a L. M. 30 00
Long Grove. Christian Church, B. Brown-
lee \$5; others \$10 15 00
Shueyville. Frank Miller..... 5 00
50 00

*Received for the CHRISTIAN WORLD, in ad-
dition to items specified above:*

Levi Gilbert, Waverly, \$4.60; Jas. Fraser,
Auburn, \$5; Lyman Mead, Green-
wich, \$4; Prof. A. L. Lang, Waverly,
\$3.50; Jas. Budlong, Pawtucket, \$3;
T. Wadsworth, Hartford, \$3; John
Polhemus, Bound Brook, \$3; Dea.
John Stevens, Cromwell, \$3; Mrs. E.
Kelley, Worcester, \$3; John Lounds-
bury, Carthage Landing, 50 cents;
Rev. E. E. Strong, Waltham, \$1;
Mrs. M. Hatch, Perrysburg, \$1; W.
J. Bartlett, Lee, \$1; Rev. R. A. Mc-
Ayeal, Oskaloosa, \$1; S. Aldrick,
Elmira, 50c.; S. Hedges, East Hamp-
ton, \$2; Jno. M. Ebert, Frederick,
\$2; Mrs. C. B. Smith, Hartford, \$2;
Dr. A. Murphy, Parksburg, \$1; Mrs.
A. Butler, Syracuse, \$1; Tim'y Bal-
ley, Balston Spa, \$1; A. Welch, Lam-
bertsville, \$2; E. Dummu, Water-
ford, \$2; Miss S. Shields, Baltimore,
\$1; Mrs. L. P. Lewis, Pittston, \$1;
A. H. Sweetser, Clintondale, 25c.;
Rev. C. C. Cross, East Smithfield, \$1;
A. Fitch, Auburn, \$2; R. Treneman,
Rochester, \$1; H. I., New York, \$1;
S. H. Jordan, Philadelphia, \$2; Mrs.
W. H. Phillips, Taunton, \$2; C. Kin-
ner, Norwalk, \$2; Mrs. H. Boies,
Harperfield, \$4; Mr. West four
copies 40c..... 67 75

Total receipts in July.....\$1,450 02

THE CHRISTIAN WORLD.

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OCTOBER, 1873.

No. 10.

EDITORIAL NOTES.

THE JESUITS IN MEXICO.—A recent judicial decision in Mexico has pronounced the attempted expulsion of the order of Jesus from the republic, by the President's order of May 23d last, an unconstitutional measure. We are not surprised at the result, nor shall we be if the decision should be sustained by the higher Court of Appeal. That the Jesuits and other religious orders acted in defiance of law in persisting in maintaining their organization after the abolition of monasticism by the authority of the nation, is undeniable. Attention having been drawn to the existence of houses where communities of monks and of nuns apparently still lived in secret conformity with the regulations of their respective orders, a simultaneous descent was made upon them by the police in May last, and a large number of their inmates were placed under arrest. Had the government confined itself to the imposition of a moderate punishment, impartial men would have approved of the justice, whatever they might think of the wisdom of the act. For it is undeniable that the evil effects of monasticism and particularly of Jesuitism upon the community constitute a sufficient ground for insisting upon their suppression. At the same time, however, this advantage might be more than compensated by the appearance of persecution which the step would involve. But when the government undertook to *banish* the members of orders for men, and among them the Jesuits, from the country, it committed an unfortunate mistake, and in fact violated important constitutional provisions. Such, at least, is the view of Judge *Jose A. Buchili* in his decision of July 26th, 1873, which is translated in full in the correspondence of the *New-York Herald*, of August 27th. Without denying the right of the President of the Mexican republic, under the 33d article of the Constitution, to expel foreigners who are pernicious to the public weal and who act in repeated violation of the laws of reform, Judge Buchili maintains that the foreigners in question were, nevertheless, entitled to the guarantees prescribed in the 20th and 21st articles of the same document—to be informed of the nature of the accusation and the name of

the accuser, to be afforded time for answer, to be confronted with the witnesses, to be heard in their own defence, and to be punished only after a judicial investigation. Judge Buehli consequently accords, on the petition of the monks, a decree of protection, or "*amparo*," against the President's order of expulsion of May 23d last. At the same time he declares that "the justice of the Union does not shelter nor protect the said Presbyters against the act of the Governor of the District in ordering their arrest."

It does not appear that the monks have been very rigorously treated, for the judge's own decision informs us that they were at that time "at liberty under bail." Should the decision be sustained, we presume that the expulsion of the monks will be sought in a more orderly way, against which no legal objection can be urged, that is, through the courts of justice.

THE RITUALISTS YET UNSATISFIED.—The surprise awakened by the effrontery of nearly half a thousand ministers in a professedly Protestant Church petitioning for the establishment of an essentially Romish Confessional, having somewhat abated, we were about ready for some fresh movement Rome-ward. And it has come—even before we fully expected it. The call is now made for a *Baldachin*. Lest any of our readers, unskilled in ecclesiology, should be terrified by this strange and uncouth demand—on the principle of "*omne ignotum pro magnifico*"—we hasten to explain, with Webster, that the *Baldachin*, or *Baldacchino*, is simply "a structure in form of a canopy, supported by columns, and often used as a covering to insulated altars." That is all. Then why, it may be asked, has the demand for this architectural ornament aroused the yet uncorrupted part of the Church of England to a clearer sense of the dangers into which their opponents are hurrying their beloved Establishment? Just because under that light and graceful *Baldachin*, so beautiful an object as it rears its lofty head beneath some airy dome, like that of St. Peter's Church at Rome, there is enthroned the doctrine of Transubstantiation—the cardinal error of the Churches which have abandoned the pure truth of the Gospel. And it is because the *Baldachin* has no significance save as a visible emblem of the reverence and adoration due to the wafer on the altar, as the real body and blood of the Lord Jesus Christ, that the Ritualists are now making a strenuous effort to obtain for its erection in their churches that toleration which they have previously secured for other innovations. We may be sure that, having obtained this new concession, they will use their advantage with dexterity to advance to something still further removed from any resemblance to Protestantism.

Meanwhile there is one consoling feature in the case. The bold aggressions of the Ritualists have about convinced the Evangelical party

in the Church of England of two things : that their only safety is in making a determined resistance to those aggressions, and that such a resistance is impracticable without the co-operation of the other branches of the Protestant Church in England and Wales. The Wesleyan Conference just held has been noteworthy for two events of great significance : on the one hand, the appearance for the first time, as we are informed, of a deputation of Nonconformist ministers laden with expressions of good will and sympathy, and, on the other, the receipt of a direct appeal from Lord Shaftesbury, in behalf of the Evangelical portion of the Established Church, for the assistance of the Wesleyans in the conflict with the enemies of their common Protestantism.

THE CONSECRATION OF TWO OLD CATHOLIC BISHOPS took place at Rotterdam, on Monday, the 11th of August, in the presence of an immense concourse of people. One of the new Bishops was Professor *Rinkens*, elected, as was mentioned in the CHRISTIAN WORLD, for August, by the German "Old Catholics." His diocese, we presume, will be as wide as the Empire itself. The other was Dr. *Rinkel*, who now becomes Old Catholic, or Jansenist, Bishop of Haarlem. It had been expected that the Archbishop of Utrecht, the primate of the little episcopal force of three Jansenist prelates in Holland, would officiate ; but, in consequence of his unexpected death, this duty devolved upon the only surviving prelate, the Bishop of Deventer, Dr. Heycamp. In spite of the éclat with which the ceremony was invested, it must be acknowledged that the organization of the "Old Catholic" Church in Germany commenced with few auguries of large success. If we may judge from the attendance of ecclesiastics at the consecration of their first bishop, there is but a small "following," at least among the clergy. Leaving out fourteen Dutch curés, there would appear from the telegraphic despatches to have been present on the occasion only *seven* other settled pastors, and some *forty* clergymen without parishes. This certainly does not look very encouraging for the movement which promised so fair a couple of years ago.

THE WORSHIP OF THE "SACRED HEART."—If the recent sudden outburst of that strange devotion to the "Sacred Heart of Jesus" were likely to have the effect of detracting from the idolatrous worship addressed to the Virgin Mary, the world would at least be inclined to judge leniently of the new enthusiasm. True even then there would be a gross materialistic element in the devotion. The heart of Jesus, morally speaking, is nothing else than his divine and amazing love,—that love which brought him down from heaven to suffer and die in behalf of lost sinners. That love is an attribute—the crowning attribute of his ineffable perfections, but we cannot make it the object of our worship. It is not the *love* of the Son of God, but the *loving* Son of God who claims, and

will for all time receive the grateful homage of an adoring Church. The moment we attempt to discriminate between the *heart* and the *Saviour*, that moment we suffer ourselves to become befogged by a worse than profitless refinement. A sensible emblem of a bleeding human heart takes the place of the image of the exalted Redeemer. At the very least, we confine our thoughts to the state of humiliation of the suffering God Man, and forget the glories of the triumphant King.

But unfortunately the worship of the "Sacred Heart" does not appear to be accompanied by any diminution in that worship of the Virgin Mary which constitutes one of the most fearful of the errors of the Romish Church. We beg our readers to consider with attention some sentences from an article in the *Messenger of the Sacred Heart*, copied with evident approval in the *Catholic Review*, of August 9th, 1873. The writer regards it as an evident token of promise of regeneration for guilty but repentant France, that her people are "all hastening to that fountain of life which the Saviour opened in their midst, when he chose an humble town in France [Paray-le-Monial] to spread thence, over the world, that blessed devotion which, like a fertile river, waters to-day the most distant lands." To this glorious event he quotes as applicable the words of the prophet Zechariah (xii. 10 and xiii. 1) : "They shall look upon me whom they have pierced," "I will pour upon the inhabitants of Jerusalem the spirit of grace and of supplications," and "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem." The nation, the writer proceeds to say, has given itself up entirely to the movement. Numberless pilgrims have set out, to beg the mercy of heaven at all the shrines where it has miraculously showed itself. Taking it for granted that these all reported wonders, as is notorious, centre about the worship of the Virgin, the writer seems to regard the diversion of that worship to the Heart of her divine Son, as the result of a distinct volition of her own—we had almost called it an act of abnegation on her part! Can there be a more frightful height of blasphemy than in these words which distinctly place the mother of Christ—the "Queen of Heaven," as she is styled—above Christ himself, and make her ordain the greatest events in the kingdom of grace? "Mary has answered these supplications by prodigies, which go on increasing in number and splendor as the prayers grow more general and more fervent. At present, the Queen of Heaven seems to desire that her son should gloriously crown this work of salvation. Messenger of grace, as she is, mediator between men and Jesus, she sends them now to this sovereign Mediator, to receive from him the grace of definitive reconciliation. The national pilgrimage to the sanctuary of the Heart of Jesus will be a decisive effort of repentance and confidence : it must obtain a realization of those hopes which La Salette, Lourdes and Pontmain have warranted."

Afar from France, as we are, the writer tells us, we cannot take part

in these glad demonstrations ; but he urges upon all a mental participation in the worship. And in a form of devotion which he appends as appropriate for the entire month of August, and which closes with a petition for the Pope's protection, he inserts this prayer :—"Divine Heart of Jesus, I offer to thee *through the Immaculate heart of Mary*, all my prayers, actions and sufferings of this day, in union with all the intentions for which thou dost constantly immolate thyself on our altars."

NEW SAINTS TO BE ADDED TO THE CALENDAR.—The Roman Catholic papers inform us that two new names are likely to be added to the calendar of saints, if indeed they do not receive that honor before these lines appear in print. In the case of the "venerable Père de la Salle," the preliminary steps for canonization, or, to speak more correctly, beatification, have already been taken in the presence of the Pope (July 10) and at the order of the latter the ceremony of the exposition of the Sacrament began at once in the Church of San Luigi de' Francesi, Père de la Salle having been a Frenchman by birth. The ceremony is to be kept up during the formal investigation of the candidate's claims to sanctity—an investigation which, we are kindly informed, everything indicates "will be short and eminently satisfactory." It is well known that so heavy are the expenses of a "beatification," or canonization, chiefly in the form of fees allowed by usage to various officials and "congregations," that \$100,000 is regarded as a moderate allowance, and the fate of the claimant depends more or less upon the length of the purse of his supporters. As the Père de la Salle was the founder of the "Christian Brothers," an order that is rapidly engrossing all the duty of public instruction, there is no likelihood of a failure in the present instance. We cannot speak so confidently of the prospects of the second aspirant, one "venerable Gaspard del Bufalo," a Roman priest, said to be noted for his apostolic zeal and charity.

TWO COMPANION PICTURES.—AN INSTRUCTIVE PARALLEL.—Harper's Weekly has lately done effective service in the cause of American Protestantism and of liberty by bringing into popular notice the debasing superstitions and the arrogant encroachments of Rome. In its issue for August 23rd, it presented on opposite pages two admirably executed wood engravings, worthy of preservation as artistic productions, but still more so as furnishing one of the many parallels between paganism and the semi-pagan Church of Rome. One is a scene in a Chinese Joss-house or temple at San Francisco. Before the highly decorated shrine of an idol, a Chinese gorgeously dressed is offering up to his deity the prayers of himself or others written upon slips of paper. These he has lighted, supposing that as they are dissipated in smoke the petitions ascend into the ears of the god whom they are meant to propitiate. The

other is a view of the grand altar in a Romish church in South America. For some days a strong box secured by lock and key has been fastened to the altar, and devotees—chiefly women—have been inserting through a slit in the top their letters addressed to the Virgin Mary. Although no postage is required, it is well understood that the letter that is dropped into the “Virgin’s Letter-Box”—*El Bazon de la Virgen*—accompanied by a handsome sum (rarely less than a silver dollar) will be far more certain to reach its destination and to be answered through the Confessional. Once a month, their contents having doubtless been carefully scanned meantime by the priests, the letters are publicly emptied out of the Letter-Box upon a salver, and *burned* before the image of the Virgin. This ceremony the artist has graphically portrayed. To render the act more solemn and to impress upon the prostrate worshipers the conviction that their prayers ascend with the flames heavenward, the priest is arrayed in his rich vestments, and kindles the letters with a consecrated taper, while the attendant ecclesiastics ring the bell that is wont to announce the elevation of the host, and fill the air with incense from the holy censer.

THE ENGLISH PILGRIMS.—On Monday, September 1st, six hundred Pilgrims listened to a discourse delivered by the Archbishop of Westminster, Monsig. Manning, and the next day they started from London for the now celebrated shrine of Paray-le-Monial. The preparation notes of the pilgrimage had been sounding for some weeks before the cable announcement of its actual commencement, but the world in general heard them with some incredulity. There was something so strange and incongruous in the idea of an exodus of religious devotees like those which, six or seven hundred years ago, used to set out to visit the Holy Places through the midst of countless dangers from the elements and from the infidel, that men almost rubbed their eyes to see if they were not dreaming and this were the nineteenth century after all. But, paradoxical as the scheme was, it has actually been executed. The way seems to have been paved by a minor pilgrimage within the bounds of England itself. About the beginning of July a number of Roman Catholic priests and aymen went with solemn rites to visit the shrine of Saint Thomas a’ Becket, a “saint” whose chief claim to canonization and present popularity lies in the circumstance that he lost his life in consequence of matchless insolence and insubordination to his sovereign, king Henry II. It was a somewhat untoward circumstance that the saint’s shrine is situated in the Protestant Cathedral of Canterbury, before the Reformation a Romish edifice and a’Becket’s See. But, according to the statement of Mr. Whalley in the House of Commons, the dignitaries of Canterbury were wonderfully liberal, and “a Jesuit priest, the Rev. A. Christie, was permitted to have the exclusive use of Canterbury Cathedral for an hour,

while lecturing in praise of deceased abbots and monks, and in derogation of the principles of the Reformation."

We shall not be astonished to hear that the greater pilgrimage which has just now taken place is only the first of a series of similar demonstrations. And yet we are convinced that they will do little or nothing to advance the influence of Rome either in England or elsewhere. They are too artificial, too mechanical, too political. They have no apparent substratum in a strong unwavering faith. The very miracles and wonderful apparitions which seem to lend them strength can scarcely prove anything but their greatest element of weakness. The wily organizers of the movement have made a perilous venture in appealing so daringly to the visible interpositions of the Almighty in its behalf; and when their trickery is exposed—as it cannot fail to be—we greatly fear lest in place of the boasted increase of "faith" of which we have heard so much lately, there will be found only a fearful growth of a deep-seated and well nigh irremediable infidelity.

CHURCH AND STATE IN NEUCHÂTEL.—An interesting fact was brought out in the speech of Prof. Godet of Neuchâtel at the Anniversary of the Société Evangelique de Geneve, held on the 19th of June. It was that the Grand Council of the Canton of Neuchâtel, having received a petition signed by 600 persons in favor of the separation of Church and State, had, on the previous day, voted to submit the question to the people for decision. We have seen no reference to this important event elsewhere, nor have we, up to the time of writing this, learned the result of the popular ballot. As the union of Church and State, whether the State be professedly Protestant or Romish, has always been disastrous to vital religion, we rejoice that its repeal seems to be gradually drawing nearer in all the lands of Christendom.

ROMANISM IN NEW MEXICO.—When we desire to know a man's true character, we endeavor to find out what kind of a man he shows himself to be in his own home; for we are well assured that we shall get the clearest insight into his real dispositions not when he is endeavoring to make a favorable impression upon his associates, but at those times when he is free from the restraints of conventional life. It is precisely so with the Roman Catholic Church. In the United States it is generally circumspect. It hides its peculiarities, and with the same breath with which it utters the boast of its unchangeableness, it arrogates to itself intelligence, an abhorrence of superstition and a hearty love of liberty. We must go therefore to those places where it is free from the fears that here restrain it, in order to form a correct estimate of what that Church is and what it can make of its votaries. We are not, however, forced to go very far. We need only to cross our northern frontier into Canada,

or, still better, without leaving our own soil, to look in upon the territories wrested from the Mexican Republic at the close of our war with her. A few months ago we favored our readers with some extracts from the observations of a traveler in New Mexico respecting the heathen rites and superstitions which still flourish among the Indians after whole centuries of unobstructed Papal instruction. We now lay before them a scarcely less interesting account of the barbarous and impious practices observed in the same territory as late as during Lent of the present year. It is contained in a communication clipped from a New Mexican paper and forwarded in a letter (May 3d, 1873) of Rev. John C. Fitnam, Episcopal Missionary at Trinidad, Colorado Territory. We take it from the *Register* of the American Church Missionary Society.

"THE PENITENTES OF NEW MEXICO."—Mr. Editor: I have heard much about the "Penitentes of New Mexico," and I desired to see with my own eyes if there were human beings living so close to civilization who, during the forty days of Lent, were as heathenish as had been reported. So on last Wednesday (to-day two weeks ago), at a town of about three hundred inhabitants, lying about twenty-five miles west of Elizabethtown, my attention was called to a gang of men just across the river, who were doing penance by carrying heavy wooden crosses, and whipping themselves. There were about forty in all; some were stripped to their drawers, except a cloth that covered their head to keep from being recognized. They were slowly walking along, and as the morning sun shone on their bare, bloody backs, I could see the blood run to their feet. It was too much to witness long, and I turned away sickened by the horrible sight. I soon was called to look upon a scene even worse than the one already mentioned. I saw a stout Mexican bearing a heavy cross upon his galled shoulders, and slowly walking along, his two attendants, one on each side, whipping him at every step with flat braided whips made from Mexican soap weed. I expected to see him sink under his load when he came to the foot of a hill, but he was assisted to the top by comrades, and the whipping kept up. He staggered along close to the large church, when he gave out and fell to the ground with the cross upon him. Being unable to endure more, he was raised to his feet with arms extended out on each side by lashing them tightly to a stick which crossed his shoulders. This kind of cruelty was continued during the day, even small boys coming in for their share of it.

At night I was invited to attend a meeting held in a large church, where they were *to drive out the devil*, as they call it. The procession entered the door, all keeping time with their feet, muttering prayers and singing. Then the order is given to "drive out the devil." I must say that if he were in the house and heard what now makes me shudder to think of, he would have immediately left the house and had nothing more to do with his relatives again. These hideous noises were kept up for a long time—such as blowing horns, beating drums, kicking boxes and boards, slapping hands, stamping of feet, and a rattling machine, which of itself was enough to have scared any ordinary devil out of his wits. This ended the performance for that day, and will give a slight idea of the doings of a set of religious fanatics who are scattered throughout Old and New Mexico. They are a secret organization, and do much in their houses for assembling that is never known to the public, and number their thousands.

F. D.

THE "TRUE CATHOLIC."—We elsewhere reprint from the London *True Catholic* (published by the Religious Tract Society), for August, a short but interesting sketch of "the Worship of Joseph in Italy." In doing so we return the compliment of the *True Catholic* which in the same issue inserts two of the Editorials of our July number (on "Religious Liberty in Guatemala" and "The Bishop of Pernambuco and the Free Masons"), as well as a paragraph or two from our original Missionary Intelligence. We regret that a periodical conducted with great courtesy of manner and catholicity of spirit, and always full of sound and trustworthy reading, should have failed in all these cases to give us due credit. We cannot but ascribe the omission to involuntary oversight.

The Coming Conference of the Evangelical Alliance.

BEFORE the publication of our next number the great Conference of the Evangelical Alliance in the city of New-York will have held its sessions and adjourned. We need not say to any of our readers that this convocation of delegates from all parts of the world has been looked forward to with the most intense interest; nor that brilliant anticipations are entertained by many who to a warm Christian faith unite a longing for the advent of the day when all who love the Lord Jesus in truth shall exhibit to the world the tokens of their substantial oneness in Him. If ever a convention of believers was heralded by fervent and unceasing prayers for its success, we believe that it has been the New-York Conference of the Evangelical Alliance.

Nor are the expectations founded upon this gathering unwarranted by the experience of the past. It was a bold conception of the lamented Rev. Dr. Schmucker and others which, taken up across the Atlantic, found its first partial realization in the Conference of London in the summer of the year 1846—the Constituent Assembly, so to speak, of this cosmopolitan body. If, in laying down the chief articles of a common faith and rules for mutual protection, some mistakes were made by this first Conference, it was only another proof that the best of men, whether acting in a private or in a public capacity, are fallible in their judgments. So far as obtaining the hearty co-operation of American Christians was concerned, it was unfortunate that a discussion of the slavery issue was introduced into this initial meeting. For this discussion entailed upon the American Branch of the Alliance years of languor, and reduced the representation from the United States to the Conference at London in 1851 to the smallest numerical proportions—a circumstance in such striking contrast with the full attendance, five years earlier, that the Rev. Robert Baird, D.D., one of the first two Secretaries of the AMERICAN AND FOREIGN CHRISTIAN UNION, felt constrained to explain the reasons for

the comparative failure of the Alliance in this country in an eloquent address which elicited the admiration and obtained the cordial endorsement of all the Americans then sojourning in London, of whatever religious or political proclivities. Yet even with these drawbacks the early Conferences did great good, especially in those countries where there was most need of something to bring together the members of different Protestant denominations. Still wider was the influence of the successive Conferences held on the Continent—at Paris, Berlin, Geneva, Amsterdam. Old bones of contention were either forgotten or removed by the interposition of Divine Providence. The curse of slavery, in particular, was blotted out from the American political system, while, in the Eastern hemisphere, the popular mind became more and more inclined to admit that the union of Church and State is a curse, instead of a blessing, to both. From the intercourse for which the Conferences afforded opportunities and which they promoted, Lutherans and Calvinists, Prelatists and Presbyterians, learned to subordinate their individual differences to their essential unity, and without forgetting the designations that characterized their separate existences, to make their great boast that they were in common *Christians*. The advent of so large a body of men united in a firm and positive faith in a supernatural revelation has been of inestimable advantage to the Protestants of Germany, of France, of Switzerland, of Holland, as well as to those of neighboring lands, who have been sorely tried by the rationalism and infidel tendencies they find all around them. Nor has the influence which God has permitted the Alliance to exert in securing *religious liberty* been the least of the many benefits it has conferred upon the world. That influence has been put forth without partiality and with marked success, whether in behalf of persecuted Roman Catholics and Baptists in Scandinavian countries, of Lutherans in the Baltic provinces of the Russian Empire, or of all denominations of Christians in the dominions of the Mikado of Japan and the Shah of Persia.

It is, therefore, with peculiar satisfaction and with ardent prayer that we greet the advent of the first World's Conference of the Evangelical Alliance on American soil. The fact that it has been deferred for three years by the sad occurrence of the Franco-Prussian war, has, we hope, rather whetted than dulled the edge of our anticipations. To the foreign delegation the Conference will be doubly satisfactory as the visible mark of the complete restoration of good feeling between the estranged brethren of France and Germany. While to the American Churches we hope and pray that it may furnish a powerful stimulus to the cultivation of a purer and deeper piety—a piety which finds expression *through* forms and organizations but does not rest content *in* them, and seeks the subjection of the whole world not to any particular Church but to JESUS CHRIST, the Head and Lord of the Church Universal. So kindred, or

rather identical, have been the views of the founders and promoters of the Evangelical Alliance, and those upon which the AMERICAN AND FOREIGN CHRISTIAN UNION was formed—in part by the same noble men—that the Directors and Members of this Society, themselves representatives of all the Evangelical Churches in the United States, cannot be the last to extend to the Foreign Brethren the hand of hearty sympathy and co-operation.

We regret that the elaboration of the details of the programme of the Conference has not yet advanced so far as to enable us to lay it before our readers. In case it should not be completed before the time at which we are obliged to go to press, we shall have to content ourselves with referring to the announcements that will appear later in the religious and secular journals. Meantime we cheerfully insert some of the regulations which the officers of the Alliance have laid down :—

“The Conference will convene at the Young Men’s Christian Association Hall (corner of Fourth Avenue and Twenty-Third Street, New York), on Thursday Evening, October 2d, and will continue its session ten days, closing with a farewell service at the Academy of Music, on Sunday Evening, October 12th.

“The Conference will be composed of duly commissioned delegates from the various Branches of the Alliance throughout the world. Such delegates will be entitled, as members of the Conference, to take part in the discussions that follow the reading of the papers.

“As the object of the Conference is a comparison of views and free discussion rather than legislation, it is understood that resolutions committing the Conference to special measures will not be entertained.

“The Conference, during the day, will be divided into three or four sections, according to language (English, German, French), and topic. The sections will meet in the morning and afternoon, in the Young Men’s Christian Association Building (corner of 23d Street and Fourth Avenue), and in adjoining churches.

“Devotional meetings of all sections will be held every morning, from nine to ten o’clock, in the Madison Square Church (Dr. Adams’), after which the members will proceed to the places assigned for the sectional meetings.

“Popular meetings of all sections will be held in the Academy of Music on both Sunday evenings, and in two of the up-town Churches on Tuesday and Thursday evenings of the second week. A French meeting will be held on Monday evening, and a German meeting on the second Friday evening, both in the Association Hall—A public meeting will be held on Wednesday evening in the Academy of Music, in Brooklyn.

“In addition to seats reserved for the members of the Conference, a limited number of season tickets, transferable, will be sold at \$10 each, admitting the holders to reserved seats at all of the business, popular and social meetings of the Conference, and to the daily lunch.”

The Papal Riot at Antigonish.

THE attack made, on the 10th of July, 1863, upon Rev. Mr. Chiniquy, in the Presbyterian Church at Antigonish, presents some features of more than ordinary importance, as showing the spirit of Roman Catholicism in the New World to be different in nothing from that which the same religious system has for centuries exhibited in the Old.

Antigonish is a small town in Nova Scotia, distant a little over one hundred miles to the north-east of Halifax. There is a small Protestant population, but the great mass of the inhabitants of the town, as well as of the adjoining country, belong to the most bigoted class of Roman Catholics. It was here that Rev. Mr. Chiniquy undertook to lecture a few weeks ago on the nature of the religion of which he was once not only a professed adherent but even a priest. Mr. Chiniquy has been so long before the public both of Canada and of the United States that all are familiar with his mode of discussion. Always characterized by great vigor and earnestness, it may occasionally offend the taste of those who have been accustomed to a more quiet sort of discussion. But the people in general, and particularly those of our Western States, in one of which Mr. Chiniquy planted a flourishing colony of converted French Canadians, more than a decade of years ago, listen to his stirring appeals with interest and attention. On the other hand, of the advocates of Protestantism, no one is more cordially hated by the priests than is Mr. Chiniquy. We need not, however, to approve of his course in all points before expressing our reprobation of the treatment he received at Antigonish.

A correspondent of the *British American Presbyterian*, who signs himself A. C. G., and who was present, well remarks by way of preface to his account:—"Some years ago a temperance lecturer went through many of the States accompanied by a drunkard who at certain points in the lecture was brought upon the platform to illustrate what the speaker had been saying as to the demoralizing effects of the alcoholic traffic.—Thus it frequently happens that wherever Rev. Mr. Chiniquy lectures, Roman Catholics themselves will volunteer to assist him demonstrate the correctness of all his exposures, by practically illustrating the debasing influence of their religion."

The facts of the case are briefly these: It had been announced that Mr. Chiniquy would lecture in the Presbyterian Church on the evening above named, and he had an audience composed apparently in great part of Protestants. Before the conclusion of his remarks so large a body of Roman Catholics entered that they seemed to have taken complete possession of the building. They at once began to interrupt the speaker with loud and unseemly noise; presently some of them went

out and rang the bell of the Church, and their fellows, upon this as a signal, sprang to their feet, and with a cry of fire rushed *en masse* to the street. As even this disorder failed to silence the imperturbable speaker or to break up the meeting, the rioters returned to take still fuller possession of the Church, and proceeded to ring both the Church bell and the bell of the Protestant School-house.

The scene that ensued upon the close of the lecture is best described in the words of the Antigonish correspondent :—

“ When the meeting was dismissed the Roman Catholics filled up the porch, crowded in front of the door, refusing to disperse, though requested to do so, and waiting for Mr. Chiniquy, who on coming out of the church accompanied by the pastor, Rev. Mr. Goodfellow, and a few others, was pelted with eggs, brickbats and stones, the arguments with which Romanists usually vindicate the divine character of their creed. This was continued with increasing violence until the pursued party took refuge in the house of Mr. Alexander Cameron, where they were besieged, and where Mr. Chiniquy was compelled to remain all night—the mob keeping close guard until near daylight, assaulting the door, breaking windows, throwing stones even at ladies as they were entering the house, yelling like fiends, and threatening that, if Mr. Chiniquy did not come out, they would break in and drag him out. Fortunately, however, they were restrained by their own cowardice from doing any further injury than had been already done. On the street between the church and Mr. Cameron’s house where, in addition to the above mentioned weapons, axe-handles were used, an elderly lady had her ankle severely injured with a large stone, an inoffensive old man was knocked down, and Rev. Mr. Goodfellow was struck four or five times, one stone cutting him severely on the head. Mr. Chiniquy, though the chief object of their malice and frequently aimed at, received only one blow which did him much injury. Where, it may be asked, were the constables of the town, magistrates, etc.? As for constables, there are only two, and one is said to have tried to do his duty, but was quickly walked aside and told to keep quiet, the other was amongst the foremost in inciting the mob to violence. As for magistrates, one at least was among the rioters and made himself conspicuous as an abettor, waiting and watching for Mr. Chiniquy until near daylight. Lawyers and lawyers’ clerks formed a part of the mob. And hear it, ye gods of Ottawa! A member of the Dominion Cabinet, minister of Militia, and Judge in prospect, was standing by on the out-skirts of the crowd and calmly surveying this outrageous violation of that Law he has already sworn to uphold, and which, as Judge, in this Province, he expects soon to be called upon to administer. And what about the priest? His house is close to the scene of the riot, he was known to be at home; and though one word from him would have dispersed his obedient

dupes, yet that word was not spoken, but he quietly looked on and manifested no desire to suppress the lawless conduct of his spiritual children. Even fair ladies, as usually gentle, exhibited their feminine tenderness and the benign influence of their holy religion on their Christian hearts, by clamoring for Mr. Chiniquy's blood! One woman, while in the church, blew a whistle, and then shouted 'At him, boys!' Another expressed a wish to have Mr. Chiniquy's head that she might crush it under her feet. One woman shouted, 'Hang him, boys,' and another said if she had poison she would poison all the Protestants like so many rats! While others declared that, if the country Catholics were in town, every Protestant in Antigonish would be dead before morning. What do you think of that, ye so-called Protestants who fancy Roman Catholics are not now so bloodthirsty as they were on the evening of the 24th of August, 1572, when seventy thousand Protestants were surprised and murdered in France? Be it understood that those expressions were made use of by women who were considered to be the most respectable among their own people. A religion which affects women in this way, proves its 'pedigree.' Wild beasts are bolder in the dark than in daylight. The mob reassembled the following night, and marched through the streets, ringing bells, carrying lighted torches, and the effigy of Rev. Messrs. Chiniquy and Goodfellow, which they burned at the church door. This procession, consisting of some two or three hundreds, was composed in part of the most respectable papists in town, such as lawyers, lawyers' clerks, merchants and magistrates, the latter, however, following the torches at such a distance as, they thought, would conceal them from observation, while the priest, it is said, sat in his door-way, quietly contemplating the edifying spectacle, and no doubt perfectly satisfied that such an imposing ceremony was quite sufficient to vindicate his religion and counteract any tendency to apostatize, which Mr. Chiniquy's pungent addresses may have produced."

A Bid for the Job of Educating the State.

[From the New-York Evangelist.]

SINCE 1853 there has been an annual Convocation of the Regents of the University of this State—acting in the public behalf with respect to the higher educational interests of the State—to which representatives of Colleges, Academies, and Normal Schools have been invited. The meetings have often been instructive and profitable, and the Roman Catholics have had for years from all their institutions a single, and but a single representative, Father Dealy, a Jesuit of St. Francis Xavier's College. What he is there for, when his principles are in avowed oppo-

sition to the policy of the State, is best known to himself or those for whom he appears. He is treated, however, as he should be, with courtesy, and at the late Convocation read a paper, to many of the platitudes of which no sensible man could object, but in the special application of which the Regents might well say, "Othello's occupation is gone."

Father Dealy said that "the interest now taken in the subject of education ought to unite all classes of Christians." Of course it ought.—But who, according to Father Dealy, *are* Christians? If his answer should include "heretics," on what terms would Roman Catholics recognize their brother Christians, and unite with them? Would they yield one iota to the views of Protestants, or make a single concession to Protestant teaching? If he should call on Father Renaud to answer for him—out of modesty or caution—we should be told that Roman Catholic parents would rather see their children exposed to all the dangers of being abandoned in the streets of New-York, to be sunk in the slums of squalidness and vice, than cross the threshold of a Protestant church, or even a Protestant school! The latter might indeed save them from the prison or the gallows, but it would save their bodies at the risk of ruin to their souls. Verily it may be said that fire and water should co-operate, but it will not be till the water puts out the fire, or the fire turns the water to steam.

But Father Dealy seemed disposed to concede that Protestants were Christians after all. He had an object in it. It paved his way to an argument for "dogmatic Christian teaching." All Christian parents wanted their children to be orthodox, according to the standard of their own faith. To Protestants it was not so very important, because "Protestantism is only a religion of inquiry," and it mattered little if they sent their children where no religion was taught. But there was another body of Christians "who hold to a living authority, and who receive the decisions of that authority, and object to education separated from religion." To justify this view Father Dealy proceeded to show that secular education by the State made men infidels. It fostered materialism, skepticism, indifferentism. He quoted high Episcopal authority to show that there was "just no religion at all in education as carried on in the United States." The reading of the Bible really amounted to nothing. A distinguished Prussian once remarked to an American Bishop, "I came to your country to study its geography, its laws, and its institutions, and I find 2000 religions and nobody believing in a God." Here was the cause of crime and immorality among the rising generation. "The tendency of the day was an excess of education for the masses, which is always detrimental," a sentence which has a ring of Spanish or Romish Conservatism in it, reminding one of the Pope's denunciations of the Printing Press and Bible Societies. Our present system of education Father Dealy pronounced "a failure."

The State had *no right* to undertake the education of any class of Christians.

It is stated that this paper was subjected to "a severe overhauling." This doubtless was expected, and was what Father Dealy probably desired. But on his own principles he should have declined to participate in the deliberations of a body which acts as the organ of a State that *does attempt to educate all classes* of Christians, without asking one single question about their creed. But he did take part in those deliberations, and presented views, the logical inference from which is not far to seek. *Only one* body of Christians was fit to be entrusted with the business of education. *Only one* was governed by a living authority ; *only one* had any religion that was not a religion of inquiry. Of course they were to do the work of education for which Protestants and free-thinkers were utterly disqualified, and the State, asking no questions, was to employ and pay them.

No, Father Dealy, we are not "free-thinkers," we claim the benefit of your concession that we are CHRISTIANS, and we object. Italy and Spain have been under your culture, and we do not admire the results of your experiments. We do not believe that any modern State that is not infatuated enough to commit suicide, is prepared to call in your brother Jesuits to help bring its people under the yoke of Encyclicals and Vatican Councils. It might better demit its independence at once, and not go through the mockery of pretending to have any functions left to discharge. We agree with you that the State cannot teach religion. It is not its business ; but it *is* its business to *protect itself*, and see that its subjects are qualified to be citizens. For their religion it must depend on those whose duty it is to look after it. Neither is a State "godless" when parents and pastors and churches do the work that God has entrusted to them. Nor if a State sees fit to say to its children, We will not deny you access to the English Bible, the noblest classic in our English tongue—is it to be denounced as patronizing sectarian education.



[From the London True Catholic.]

The Worship of Joseph in Italy.

ROME is fatally obliged to furnish fresh food for the misdirected religious feelings, for the superstition of her children ; and she has ever been ready to do so. Her theory of development is most convenient for this. She has gradually exalted Mary as high as she possibly can ;—Mary's immaculate conception, her giving her Son for sinners, her assumption, her intercession, are distinctly taught ; so that even her sympathizing friends in another church have been forced to acknowledge that Mariolatry exists. But do they not overlook the fact that there is

reason for supposing that, if they start from the same point as Rome and keep up sympathy with her, they will gradually slide into the same errors? The idolatry of the Church of Rome is becoming more and more gross and patent; it is now passing through a new phase. Pius IX. seems determined to be the father, or at least the introducer, of the most blasphemous errors. We have all heard of his proclamations of the dogma of the immaculate conception, and of his own infallibility, and now all the cry is, "*Ite ad Josephum!*" ("Go to Joseph"). Years ago these words might have been read over a *prie-Dieu* in the Papal departments, but now is the time for a new exhibition of the infallible wisdom of the great source of religious truth on earth! On visiting one of the schools opened by French Sisters of Charity in Naples, this is what we have seen over the three entrance doors: over the centre and main door a statue of the Virgin, with the words below, "*Je suis la protectrice de cet asile*" ("I am the protectress of this asylum"); over another a statue of St. Vincent de Paul, and the words below, "*Je suis le protecteur de l'orphelin*" ("I am the protector of the orphan"); over a third a statue of St. Joseph, and the words below, "*Je suis le protecteur de l'enfance*" ("I am the protector of infancy"). The exaltation of Joseph is the order of the day. "Go unto Joseph," were Pharaoh's words, and we will simply let our readers know what use they are being put to by the friends of so-called "Catholic truth." On the 19th of March last the faithful of Leghorn were treated to the following assertions: "St. Joseph was the coadjutor of God in the incarnation of the Divine Word." Further, "Joseph was the counsellor of God." Then, citing Isaiah to his tribunal, the Lenten preacher said, "Come, Isaiah, who said, Who will be the counsellor of God? We will answer you; St. Joseph has been so." "The Sovereign Pontiff was right," he exclaimed, "when by his infallible authority he decreed the elevation of St. Joseph to the office of Patron of the [Roman] Catholic Church, for he has always been her guardian and defender, the protector of the Christian Church from its origin. It was in the house of Joseph, composed of that holy family—Jesus, Joseph, and Mary, *true Trinity on earth*—that the Church was born. As Pharaoh elevated the son of Jacob to the highest dignity in his kingdom by a decree which commanded all the Egyptians, 'Go unto Joseph,' so God the King Eternal has raised Joseph to the highest dignity in the kingdom of His Church, creating him her patron and defender; whilst Jesus Christ, His Son, is the pillar and ground of the truth. St. Joseph was prefigured in the pillar of fire and the pillar of cloud." The veil of the Temple, which hid from the eyes of the faithful the most holy place, is also, according to the Lenten preacher, a type of Joseph. He further stated that Joseph was, like Mary, taken up to heaven, body and soul. "Hence the devout who have recourse to his intercession and that of Mary are more than certain that they possess

at the throne of grace a patron in St. Joseph and an advocate in Mary, who do not pray to, but command their Son Jesus. St. Joseph co-operated in the councils of God for the mystery of the incarnation and the carrying out of the sacrifice of Jesus Christ on Golgotha." The anxious soul cries, "What must I do to be saved?" and the Church with which union is being sought by many in England, answers in Italy, not of course in England, "*Ite ad Josephum*" ("Go unto Joseph").

The Influence of Protestantism upon Liberty.

BY PROFESSOR GEORGE P. FISHER, D. D.

[We redeem the promise made to our readers in a previous number, by giving them the following extract from Professor Fisher's admirable History of the Reformation, recently published by Scribner, Armstrong & Co., pp. 513-9.—Editor CHRISTIAN WORLD.]

THE influence of Protestantism upon civil and religious liberty is one point of importance in the present inquiry. Since Protestantism involves an assertion of the rights of the individual in the most momentous of all concerns, we should expect that its effect would be generally favorable to liberty. In considering this question, it is proper to glance at the political consequences of the Reformation.*

POLITICAL EFFECTS OF THE REFORMATION.—THE FIRST PERIOD.

The first period after the beginning of the Reformation (1517-1556) is marked by the rivalry of Francis I and Charles V. Neither espoused the Protestant cause; but their mutual enmity left it room to exist and to develop its strength. Notwithstanding the religious division, a new energy and vitality were infused into the constituent parts of the German Empire.

THE SECOND PERIOD.

The second period (1556-1603) is signalized by the revolt of the Netherlands. France, a kingdom divided against itself, was reduced to a subordinate position. Spain and England were now the contending powers; the Protestant interest in Europe being led by Elizabeth, and the Catholic interest being marshalled under Philip II. Elizabeth herself was jealous of her prerogative and had no love for popular rights; but the Protestant party was, nevertheless, identified with the cause of liberty, and the Roman Catholic party with political absolutism. She was obliged, for her own safety, to give aid to the insurgents in the Netherlands and in Scotland. During her long reign, in England itself, under the inspiring influence of Protestantism, there was an agitation of constitutional questions, which augured well for the future. The

* Heeren, *Historical Treatises*, Oxford, 1836. The chronological divisions of Heeren are followed above.

great Protestant commercial Republic of Holland arose, as it were, out of the sea.

THE THIRD PERIOD.

In the third period (1603–1640) France under Henry IV regains its natural position in Europe, but loses it by his untimely death. England, on the contrary, under the Stuarts, with their reactionary ecclesiasticism and subserviency to Spain, sacrifices in part her political influence. It is the era of the Thirty Years' War ; at first a civil war of Austria against Bohemia ; then acquiring wider dimensions by the conquest of the Palatinate ; and finally, upon the renewal of the contest between Spain and the Netherlands in 1621, interesting all Europe. The restored co-operation and religious sympathy of Austria and Spain, involved peril not only for Protestantism, but for the balance of power in Europe, which was now an object of pursuit. France, resuming its position under the guidance of Richelieu, joined hands with Sweden in lending support to the German Protestants. Sweden, by the part which it took in this great war, and by the treaty which followed it, acquired a political standing which it had not before possessed. By this war, the northern powers were brought into connection with the rest of Europe, so that Europe, for the first time, formed one political system.* The treaty of Westphalia is the monument of this event. It established a balance of power and terms of peace between the religious parties in Germany.

THE FOURTH PERIOD.

During the fourth period (1648–1702) Louis XIV appears as the champion of absolutism, and William III comes forward as the leader of Protestantism and of the cause of liberty. Under his auspices, constitutional freedom is finally established in England. Prussia, which began its political career at the Reformation, rose in importance under "the Great Elector" (1640–1688), and at length took the place of Sweden, as the first of the northern powers.

WHAT PROTESTANTISM DID FOR LIBERTY IN EUROPE.

It was in the seventeenth century, during the reign of the Stuarts, that the English colonies in North America were planted, and the foundations were laid for the future Republic of the United States. Without the victory of constitutional liberty in England, and without the political example of Holland, the North American Republic could not have arisen.—Among the political effects of the Reformation, must be reckoned the up-building of Sweden and of Prussia. But when we are inquiring into the influence of Protestantism upon political liberty, it can be said with truth that the Reformation made the free Netherlands ; the Reformation made free England, or was an essential agent in this work ; the Reformation made the free Republic of America.

* Heeren, p. 88.

IN THE UNITED STATES.

"The greatest part of British America," says De Tocqueville, "was peopled by men who, after having shaken off the authority of the Pope, acknowledged no other religious supremacy. They brought with them into the New World a form of Christianity, which I cannot better describe than by styling it a democratic and republican religion. This contributed powerfully to the establishment of a republic and a democracy in public affairs ; and from the beginning, politics and religion contracted an alliance which has never been dissolved."* The town system and the "town spirit," in which this sagacious writer recognizes the germ of our political institutions, stood in intimate connection with the control of the laity in Church affairs, and with the religious polity of the early colonists. It is true, as this same writer has remarked, that the Roman Catholic system is not unfriendly to democracy, in a certain sense of the term ; in the sense of an equality of condition. But this equality of condition is the result of a common subjection of the high and low to the priesthood ; and it is attended, therefore, with two dangers : first, that a habit of mind will be formed, which is unfavorable to personal independence, and therefore to the maintenance of political freedom ; and, secondly, that the ecclesiastical rulers will be impelled to fortify their sway by an alliance with absolutism in the State.

PROTESTANTS HAVE BEEN GUILTY OF INTOLERANCE.

In opposition to the claim that Protestantism is friendly to religious liberty, an appeal is sometimes made to facts. It is said that the history of Protestant States contains many instances of religious intolerance and persecution. This must be conceded. The first effect of the Reformation was to augment the power of princes. The clergy were deprived of a shield which had given them a measure of protection against its encroachments. The old idea that there should be, in a political community, substantial uniformity in the profession of religion and in worship, was at first prevalent, and has slowly been abandoned. Catholic has been persecuted by Protestant ; among Protestants, Lutheran has been persecuted by Calvinist, and Calvinist by Lutheran ; Puritan by Churchman, and Churchman by Puritan. Penal laws against Catholics have existed in most Protestant countries. Much can be said in defence of such enactments at the time of the Catholic Reaction, when Roman Catholics were banded together in Europe for the forcible destruction of the Protestant religion. At that period, the Jesuit order instigated Catholic rulers in different countries to multiplied acts of violence against their Protestant subjects. Moreover, the doctrine was preached that it is lawful for subjects to revolt against heretical sovereigns and to depose them. Protestant rulers might naturally apprehend danger from those who acknow-

* *Democracy in America*, I, ch. xvii.

ledged a foreign jurisdiction, the limits of which were not defined, but which was often asserted to override the obligation of obedience to the civil authority. The expulsion of the Jesuits from Catholic, even more than from Protestant countries, partly on political grounds, in the last century, is not to be deemed an act of religious persecution, any more than the entire abolition of that Order by Clement XIV, in 1773. It must not be forgotten, however, that not unfrequently, in times past, penal laws against Roman Catholics or their worship have been framed on other than political grounds. The fact that they acknowledge some other authority in religion than the Bible, or that their rites are considered idolatrous, has been the real and the avowed reason for enactments of this character.

BUT INTOLERANCE IS INCONSISTENT WITH THE SPIRIT OF PROTESTANTISM.

Let it be observed, however, of these and other instances of religious intolerance, which stain the annals of Protestantism, that even by the concession of its adversaries, they are incongruous with its principles and with its true spirit. What is the charge commonly made against Protestants? That, while claiming liberty for themselves and a right of private judgment, they have at times proved themselves ready to deny these privileges to Catholics and to one another. In a word, they are charged with inconsistency, with infidelity to their own theory. The charge is equivalent to the admission that the genius of Protestantism is adverse to intolerance and demands liberty of conscience. If this be true, then we should expect that the force of logic, and the moral spirit inherent in the Protestant system, would eventually work out their legitimate results.—This we find to be the fact. Among Protestant nations there has been a growing sense of obligation to respect conscience and to abstain from the use of coercion in matters of religious faith. How does an enlightened Protestant look upon the records of religious intolerance in the past, among professed disciples of the Reformation? He does not justify acts of this nature; he reprobates or deplors them. He acknowledges that they were wrong; that deeds of this kind, if done now, would deserve abhorrence, and that the guilt of those who were concerned in them is only mitigated by their comparative ignorance. This prevalent feeling among Protestants at the present day indicates the true genius and the ultimate operation of the system. Protestants abjure the principles on which the codes of intolerance were framed.

HOW FAR ARE ROMAN CATHOLICS NOW RESPONSIBLE FOR PERSECUTION?

How is it with their opponents? It is true that thousands of Roman Catholics would declare themselves opposed to these measures which the Protestant condemns. Their humane feelings would be shocked at a proposition to revive the dungeon and the fagot as instruments for crushing dogmatic error or an obnoxious ritual. But the authorities of the Church

of Rome do not profess any compunction for the employment of these instruments of coercion, in past ages ; nor do they repudiate the principles from which persecution arose and on which it was justified. So far from this, one of the pestilent errors of the age, which is thought worthy of special denunciation from the Chair of Peter, is the doctrine of liberty of conscience.* The massacre of St. Bartholomew and the fires of Smithfield will cease to be justly chargeable on the Church of Rome, when this Church authoritatively disavows and condemns the principle of coercing the conscience and of inflicting penalties upon what is judged to be religious error, which was at the bottom of these and of a long catalogue of like cruelties.

If the true tendency of Protestantism has evinced itself as friendly to religious and civil liberty, the Reformation has nevertheless not fostered an undue license and revolutionary disorder. The modern history of England and of the United States exhibits the gradual and wholesome growth of free political institutions. With comparatively little bloodshed English liberty went through the crisis in which it won its victory, and embodied itself in the organic law. In recent times it is the Roman Catholic lands, in the Old World and in the New—France, Spain, Italy, Mexico, the South American States—which have been the theatre of most frequent revolutions.

* In the Encyclical Letter of Pius IX (December 8, 1864), addressed to all Roman Catholic bishops, the opinion is denounced as erroneous and most pernicious, that "liberty of conscience and of worship is the right of every man ; and that this right ought, in every well-governed State, to be proclaimed and asserted by law." The Encyclical of Pope Gregory XVI is quoted, in which this opinion is called an insanity—"deliramentum." It is among the errors which, Pius IX declares, are to be abhorred, shunned, as the contagion of a pestilence. This figure of a contagion or a plague has always been used as a description of heresy, and lay at the foundation of the treatment of heretics ; with the difference that in this case the disease was held to be guilty, and deserving of extreme penalties. The Syllabus of Pius IX, connected with the Encyclical (x. 78), condemns in countries where the Catholic Church is the established faith, the allowance to others than Catholics to "enjoy the public exercise of their own worship." The Syllabus (x. 79) denounces as corrupting, the opinion that civil liberty should be granted to every mode of worship, and that there should be freedom of speech and of the press, with regard to religion. The *Dublin Review* (Jan. 1872, p. 2) speaks of the opposition of liberal Catholics to what is called "persecution ; i. e., the laws enacted and enforced, for repression of heresy, during the ages of faith." The *Review* adds : "Now it is undeniable that for the existence of such laws, the Church is mainly responsible."

MISSIONARY INTELLIGENCE.

HOME WORK.

Davenport, Iowa.—Rev. C. Peisch.

THE Rev. *C. Peisch*, our German City Missionary for Davenport, and vicinity, sends the following report for the month ending July 31st:

“The warm weather has been unfavorable for city mission work, but I have continued my visitations from house to house. I desire to fully explore the field, and then I will be better prepared to secure definite results.—During the month I visited 233 families, which number, added to the 387 called upon in June, makes 620. In nearly every case I was kindly received, and the women, especially, listened attentively to my message.

“In most of the families I distributed tracts, which I trust will preach to many hearts until my next visit. The illustrated tracts delighted the children, and will, no doubt, lead some to the Saviour. Few of them have ever had any religious instruction. They have been taught by their parents to believe that the gratification of the senses is the chief object of life. Hence they participate in the silly plays of the theatre, even on the Sabbath, and attend the dance-house and beer-garden. How sad to witness these innocent children growing up in sensuality and infidelity!

“Yet I believe that through the mission school many of them can be reached and saved. The parents generally promised me that they would send their children to such a school when organized. The great difficulty is to find a suitable place, but I hope to secure a room soon in a central location. May the Lord bless our labors!”

Iowa City, Iowa.—Rev. Francis Kun.

THE Rev. *Francis Kun*, our Bohemian missionary for Iowa City and the surrounding country, sends the following report for the month ending July 31st:

“At the request of Dr. Fairall, your Superintendent of Home Missions, I visited Iowa City several weeks ago, and examined the field with reference to the inauguration of a mission. The Bohemian population here is very large, and nearly every family has been at some time connected with the Romish Church. At different times, Bohemian priests ministered to them, but the last one was notoriously immoral and finally left his flock. Since then the people have been under no religious influence, and are in a deplorable moral condition.

“In this stronghold of Romanism, there are two strong Papal churches, one German, and the other Irish. The antagonism, arising from nationality, is bitter, and the Bohemians, having no sympathy for either, as a class attend neither church. They have lost faith in Romanism and are now free-thinkers, or Rationalists. Throwing off all religious restraint, they make the Sabbath a holiday, frequently marching to their picnic grounds with banners and bands of music.

“Having secured a vacant brick church in the city, I have preached three or four times to increasing congregations. These people appear anxious to hear some one preach in their own language. On the 6th of July, the three hundredth anniversary of the birth of John Huss, I preached from Matt. x: 32, 33. As I referred to the confession of Huss at the stake, the deepest emotion was visible in the congregation. During the month I baptized a child.

“A mission school for the Bohemian

children has been organized and promises good results. This is a difficult field, but I am encouraged to toil on."

Cincinnati.—Miss Schiller and Miss Purlier.

IN her monthly report for July, Miss *A. B. Schiller* mentions some encouraging facts respecting the growing willingness of the Roman Catholic families which she visits to listen to religious conversation and to read the excellent books and papers of which she is the bearer. She says:

"During the past month I have made about one hundred and ten family visits; the people I called upon being mostly foreigners and many of them Roman Catholics.

THE LATTER ARE BECOMING MORE LIBERAL,

and accept more readily the literature we offer them. I have read the Word of God and offered prayer in several of these Roman Catholic families, and held religious conversations in the greater number."

Referring to one of her visits to the Hospital where she is always welcomed, Miss S. says: "I was directed by the special request of the nurse to the bedside of a young German woman who could not speak a word of English. She listened with deep interest when I told her of the way of salvation, and then held up her *beads*, saying, 'I always have them with me.' To which I said, 'These are but an idol made by men's hands, and have no virtue whatever in themselves.' She replied, 'That is true! I never thought of it. I will pray for grace and faith in Christ, and will you also pray for me?'"

A FAMILY OF CONVERTS.

Miss S. notices the pleasing circumstance that a prayer-meeting has been established and will, with God's help, be continued in the house of a Mrs. E.,

who with her family has always been a Roman Catholic. Such she and they were when Miss S. first began to visit them, but now they are zealous for the purer faith. This is especially true of one of the daughters, who is at present seriously ill but who expresses her willingness to suffer even reproach and scorn, if need be, for her Saviour's cause. Yet this family has been sorely tempted. —Another daughter, after apparently gaining some impressions of the truth, married a bigoted Romanist, and relapsed into her old creed. A few weeks ago she fell sick and died. Before her death the priests persuaded her to send for her mother and sisters and beg them to renounce their new spiritual leader and summon a priest to be their guide. It was a severe test; but we are glad to hear that their convictions stood it unshaken. At least one member of the family intends shortly to unite with a Protestant church.

Miss *Lavinia Purlier* writes: "In all my walks and visits I have freely distributed religious papers and tracts. These are usually received with apparent gratitude by parents and children, Jews and Roman Catholics alike. A large group gathered around me the other day in the street, and among those composing it were

"TWO LITTLE JEWISH GIRLS.

"They said to me, 'Oh! how we should like to come to your sewing school; but you hold it on our *Sabbath*, and it would be *work*. Would you let us come if we didn't sew?' 'Yes,' I replied, 'you can come and sing hymns with the children, and repeat portions of Scripture.' The mother, who had just received a paper and expressed her love for the truth, consented; and the father made no objection. The little ones danced for joy. Many of the little children of Abraham could be gathered into the school on any other day than Saturday.

"MY VISITS TO THE HOSPITAL are interesting. *Romanists and Protestants give me a welcome.* The last visit was unusually pleasant. After I had spoken personally to several of the inmates, a large number gathered around me both of Roman Catholics and Protestants, asking me questions and giving their own opinions on articles of faith and the way of salvation. The Universalist and the Romanist had to be met, and, with my heart full of love and pity for their blindness and ignorance of God's truth, I endeavored as far as possible to answer their questions and objections by means of portions of Scripture. We had a very pleasant controversy. No one became angry; all listened calmly, and finally acknowledged that I told them the truth. . . . I would go in the name of Jesus, and, with no creed but the Bible, I would tell the story of God's love, point to the fountain of living waters, and assure both Roman Catholics and Protestants that the blood of Jesus alone cleanseth from all sin."

France.

Paris.—Rev. E. W. Hitchcock.

THE AMERICAN CHAPEL.

THE Rev. Mr. Hitchcock, writing under date of July 14th, 1873, forwards the financial statement of our American Chapel of which he is pastor, and says: "The Board, I am sure, will be gratified to see that the balance is still on the right side. We hope to continue thoroughly self-supporting and do *missionary* work besides. The congregations have been large during the entire season, and the contributions to our Missionary Fund show that Christian visitors are willing to aid us in our benevolent work. And it is to me a source of congratulation that since I came to the Chapel, a year ago last March, we have

not been obliged to take up any special collections to meet the current expenses of the Chapel."

EVANGELICAL SOCIETY OF GENEVA.

THE report of the Geneva Evangelical Society, whose 42nd anniversary was held in Geneva on the 19th of June, has just been published. This important organization is one of the most efficient of the agencies now at work in France, and, as we have several times seen, labors to greater advantage than ever before, because of the great friendliness to everything Swiss which the recent war engendered. Its total receipts for the year ending March 31st, 1873, were 171,270 francs, or about \$35,000. This is additional to sales, in the department of colportage, amounting to 43,604 francs (\$8,700). It must be noticed that besides the strictly evangelistic work in France and at home in Switzerland, the Society supports a Theological School at Geneva, with thirty-three students. The lamented Drs. Gaussen and Merle d'Aubigné were among its professors in former years, and they have worthy successors in Cramer and Ruffet, not to mention their former colleague, the venerable La Harpe.

LABORERS IN FRANCE.

From the statistical tables accompanying the report, it appears that the Society had in 1872-3, 28 stations, and supported 10 ministers, 12 teachers, and twelve evangelists; while its work of Bible and Tract distribution was carried on by means of 41 colporteurs, all but two of whom were laboring in France. The following extract will indicate some of the

DIFFICULTIES OF THE WORK.

"One of the great difficulties of the work is to obtain from the Government at Paris the stamp exacted for books that are to be sold by colportage. Often the stamp is refused, and the suppression of certain passages which has been

demanding by the authorities does not always suffice to secure the authorization. This happened to us in connection with the treatise entitled 'Le Mal et le Remède' ('the Evil and its Cure'), which two years ago was widely circulated, and afterwards was refused the stamp, although an edition was offered which had been expurgated in conformity with the indications of the book-police. Or else it is *time* that is wanting at Paris for stamping a mass of pamphlets; and the officials confine themselves to fulfilling the formality in respect to a standard copy which is to serve for the whole edition. But in one or another department the authorities refuse to give credit to it, and the book thus becomes *ipso facto* incapable of being sold."

THE OPPOSITION OF INFIDELITY

is frequently much more discouraging than that of the devotees of Romanism. "How often," says the report, "have the colporteurs heard from the mouth of teachers or youths, trained in the new school, this kind of speech: 'We have nothing to do with your religious *shop*: it has passed out of fashion. Heaven, eternity, Jerusalem that is above—all that smacks of the Middle Ages: *our* country is here below!'"

WANING INFLUENCE OF THE PRIESTS.

Sometimes the attempted resistance of the priests only has the effect of stimulating the curiosity of the people and increasing the sales of religious books. "At C.," writes one of the agents, "I met with an unexpected reception.—Even the women, after a reading against medals and scapularies, bought 'the Evil and its Cure.' A young *curé*, standing a few yards from me, at the door of the house of some of his relatives, seems to me to interfere by his presence with the freedom of the listeners. I offer him a prospectus. He inquires respecting my books, and I present him De Sacy's New

Testament. He says that De Sacy's is a good translation employed in mass-books, but he endeavors to raise doubts respecting the faithfulness of the edition which I am selling; at the same time saying that, if it is faithful, which he does not guarantee, not having read it, the people can buy it. He says: 'We do not forbid our flocks to read the New Testament, we only put them on their guard against false interpretations.' He pretends that it is incomprehensible.—After a discussion on this subject and on free salvation, he ends by designating my De Sacy's Testament as rather Catholic than Protestant, if the edition is faithful, whilst the other editions and the tracts are Protestant. Thereupon he leaves. I offer the Catholic New Testament. No one wants any; but all arms are stretched out toward me for tracts, and I sell all the Osterwald (Protestant) New Testaments that remained in my possession."

Ireland.

THE SOCIETY FOR IRISH CHURCH MISSIONS TO THE ROMAN CATHOLICS.

The last annual report of this Society is a truly interesting and valuable document, which no one can peruse without discovering fresh evidence of the hopefulness of the conversion of the Roman Catholic population of Ireland. The Society is now twenty-four years old, dating from about the time when the great famine that decimated the population led to the philanthropic efforts of British and American Protestants in behalf of the starving Irish, and thus opened the way for Protestant labor for their conversion. Among its active supporters we find some of the most prominent clergymen and laymen in the Low Church ranks, and the receipts have gradually increased until they have preached the respectable figure of £23,445 or nearly \$120,000. The means employ-

ed are various, but the most important are the schools and the Bible-readers. Of the latter 105 were employed during the last year, connected with 21 different missions.

The most noticeable feature in the report is the unanimity with which the expression comes from all quarters that

IRELAND WAS NEVER BEFORE SO ACCESSIBLE TO THE TRUTH.

We confess that we read with great surprise the statements coming from all parts of the island to the effect that the power of the priesthood over the people is so much broken and that the people have lost a great part of that bigotry which once characterized them. Here is but a sample of the reports—it comes from the Portarlington Mission, comprising parts of King's and Queen's Counties, and of the County Kildare.—“When first the work began, it was one of exceeding peril to those who were actively engaged in it. Violent assaults on the agents have been frequently committed, and terrible threatenings denounced against them; and it has often been that they went forth with ‘their lives in their hands,’ to bring the message of peace to their persecutors. All this danger is now fast subsiding; one locality after another, notorious for its violent opposition to the invitations of the Gospel, seems to be quieted by the forbearance and perseverance and singular courage of the Agents, if not by a greater and mightier influence; and they can now freely pass through many such places, and visit and teach, ‘no man forbidding them,’ and some gladly receiving the message of life, which is brought to their houses, and I trust also to their hearts. . . . Some have left their home to seek liberty of conscience in a strange place. Many are reading the Holy Scriptures constantly for their own comfort; a great many have abandoned confidence in some of the leading

doctrines of Romanism; and a still larger number are so far shaken in their views that they believe *we* are not wrong, and perhaps they are not safe in their present religious system.”

General Sir Arthur Cotton, in a letter written to the Secretary, about a year ago, after a visit to the Limerick mission, speaks in the same strain: “A few years ago there was the greatest excitement among the Roman Catholics, so that both Mr. Waller and the Readers were in constant expectation of personal violence, and nothing but the overruling kindness of God could have preserved them. But patient continuance in instructing and bearing with them that opposed themselves and could not endure the Word of God has, in God's wonderful council, completely overcome this spirit; and all assured me that there is not now a vestige of insult or violence met with in the whole neighborhood, while the Agents have free access to most of the Roman Catholics. . . . One thing is certain, that the whole of this part of the country is open to the preaching of the truth in a way it has never been before.” . . . The most important point of all, at present in Ireland, seems to me to be *the symptoms on every side of the breaking up of the power of the Romish priesthood over the masses of Roman Catholics*. Almost every where I heard the same account of this great change passing over Ireland. And it is of course of incalculable importance.—The one thing between Ireland and spiritual and temporal prosperity is this dreadful power of the priests.”

THE CONVERTS EMIGRATE.

It is mentioned as a particular feature of the work that “by far the greater part of the direct effects of the missions are seen in America.” The converts to avoid the annoyances they experience at the hands of their families and of the priests are strongly tempted to forsake

their homes. The temptation is strongest in the case of the most intelligent and those who are most familiar with the brilliant prospects offered in the New World. Even in Glasgow and Edinburgh the emigrant is said to be subjected to troublesome interference. The superintendent of the *Jar Connaught* Mission says: "I find that the mission at Inverin has supplied a large and increasing number of convert emigrants. It is a poor field for manual or intellectual labor, and the necessary result is that there has been a continuous tide of emigration to the shores of the western hemisphere. In one case upwards of thirty persons, belonging to, or near relatives of *one* family, have gone to swell the numbers of this great exodus, and in another case we shall lose six more very shortly. However, I find that the converts here have not been without an influence for good on the surrounding Roman Catholics. But little bigotry is to be found, and there are many anxious inquirers.

"THE READERS ARE MOST WELCOME, with very few exceptions. I am informed that some time ago one of the Readers wanted to get his turf cut, and hired a few men for that purpose, and to his great surprise next day a large number of Roman Catholic neighbors came and cut it, and none of them would take any payment. The priest heard of it, and went up to the bog reading his Breviary, but when he saw the Reader with his Irish Testament, reading aloud for the men at work, he retired, but noticed it severely on the following Sunday in chapel."

CONTROVERSIAL CLASSES OR LECTURES.

These have become a common institution and seem to be productive of great good. Strange as it may seem the discussion is generally sober and decorous, and the Romanists who accept the challenge to debate are generally fair, and

exhibit a disposition to learn the truth. Read, for instance, this account of one that came off recently:

"Our second meeting for this year was held on Thursday evening last (14th inst.) I may safely say that this was the best controversial class I have been present at during my three years' stay at Galway—not, indeed, in point of number, though that too was very good, there being about thirty Roman Catholics present, but as regards the order and attention of the whole meeting. Among the Roman Catholics was the young man who spoke at the previous class. There was also present a young man who, I am told, has a brother a priest. This evening the worship of the Blessed Virgin Mary was the subject for discussion. In the course of his remarks, the Protestant speaker had reason to refer to the 'Glories of Mary, for proof of some of his statements. When he had done speaking, the Roman Catholic champion took up the subject, and made a nice speech, in which he maintained, that notwithstanding the language by St. Liguori, the teaching of his Church is, that the Blessed Virgin is only to be prayed to for her intercession. This point was taken up in a second speech by our side, and shown to be unscriptural. The Roman Catholic was asked to produce a single text out of his own Bible for seeking her intercession. To this he replied, that as the subject had not been announced on the previous Tuesday evening, he could not study it as he would wish, but if we would have the same subject for the next meeting, he would study it carefully, and if there is a text to be found on the subject in the Bible he would produce it this night week. He afterwards said that if the intercession of the Blessed Virgin was introduced at the next class as a supplemental subject, it would perhaps be better than to occupy a whole evening with it alone. And so, all consenting, the invocation of saints departed was appointed for the 21st inst. This subject was chosen as being that in connection with which the intercession of the Blessed Virgin could the more readily be introduced.—

When finishing his second speech, this Roman Catholic young man said. 'We hope we are right; but if we are wrong, may the Lord set us right!' The utmost quiet and good-will prevailed throughout the whole discussion—no noise, no uproar of any kind, but the greatest possible earnestness and attention from the opening to the close of the meeting."

Chili.

The Rev. *A. M. Merwin*, in the *Valparaiso Record*, of June 16th, gives the following brief sketch of some of the

NEW OPENINGS TO BE ENTERED.

"A favorable opening for evangelical effort presents itself in San Felipe, where several meetings were held, about two years ago, by Rev. Mr. Ibañez. A member of the Reformed Church, now residing in that city, recently expressed a desire that meetings for Biblical instruction and conference might be held there periodically. He thought that at least eight or ten persons would be inclined to meet regularly for this purpose. In accordance with this suggestion, arrangements are being made for a meeting to be held in San Felipe, once every fortnight, and to be sustained by the pastors of the Native Churches in Santiago and Valparaiso.

"Another call for aid is from Chillan. On two different occasions during the last four years our missionaries have visited that important town, and after holding evangelical services there have felt that such a hopeful field should be occupied immediately. A few persons in Chillan requested that a Protestant minister might be established among them; one man offered to give a site for a church edifice, and many were attentive listeners to the Gospel message during the visit of the missionaries.—Rev. Mr. Sayre, who has been already well received in Chillan, proposes to visit the place periodically, perhaps five

or six times annually, hoping thus to prepare the way for some other missionary who may take up his residence in that section of the country."

Mr. Merwin in the same communication makes a statement of the

PRESENT CONDITION OF THE NATIVE PROTESTANT CHURCHES.

"At the last meeting of the Gospel Union it was reported that over two hundred persons worship regularly in the Chilian Reformed Churches. In the native Sabbath-schools there is an average attendance of eighty persons, including adults. During the last eight months six individuals have made a public profession of their faith, and communicants in good standing constitute about one-third part of the several congregations where church organizations have been formed."

MARRIAGES OF DISSENTERS.

WE are glad to see that a recent decision of the President of Chili has reversed the intolerant judgments of the courts in respect to the marriages of persons who declare that they have left the Romish Church. The *Record* says:

"The intelligence has come from Santiago that, in the recent marriage cases which had been carried on appeal to the President, the decision of the government has been favorable to the dissenters. The cases were of Chilians who declared themselves to be such; but the ecclesiastical officers refused to authorize their marriages, on the ground that having been baptized in the Roman Church they had not left it, even though so asserting and professing.

"The decision of the government is equitable, and the only fair solution of the question immediately in issue. It is rumored that the President remarked to the friends of these clerical refusals, that it would be better for them to yield the point, or else the matter would be

brought up in Congress, and they lose more by withholding their consent than they could gain. Public opinion tends in favor of freedom; and the clergy have so far sustained a defeat in their pretension of thwarting the wishes of those seeking to legalize their marriages and legitimate their families.

"While, however, we applaud the fairness of the decision now reported, we still desire a more thorough and far reaching solution of the questions of marriage. No person should be under the necessity of professing to change, from Romanism to Dissent, in order to be married legally in Chili. The profession of religious faith loses its profound value and importance, if made under compulsion of any kind. Hitherto

the changes have been made in the other direction, from Dissent to Romanism, and how valueless they were, because insincere, has been too evident. Persons under compulsion have professed to be Romanists when in heart they were not. And if the same rule were to work now, in the opposite direction, no one need be surprised. We are afraid it will; afraid lest superficial and untrue professions of dissent may be the result. For this reason it is that we desire to see a fairer and truer arrangement enacted in the legislation of the republic, so that Romanists and Protestants may be allowed to be united in lawful wedlock, without either party being compelled to forego their conscientious convictions."

LITERARY NOTICES.

BOOKS.

Biblical Commentary on the Old Testament. By C. F. Keil, D. D., and F. Delitzsch, D. D., Professors of Theology. *The Books of Ezra, Nehemiah, and Esther*, by C. F. Keil, translated from the German, by Sophia Taylor. Edinburgh: T. & T. Clark, 38 George Street, 1873. (Imported by Scribner, Welford & Armstrong, N. Y.,) 380 pp. 8vo. Price \$3.00.

The Commentary of Messrs. Keil and Delitzsch has for years been considered by many, if not most of our best scholars as, on the whole, the ablest critical work on the Hebrew Scriptures; but until the Messrs. Clark included a translation of this great work on their "Foreign Theological Library," it was practically unavailable to the great mass of clergymen and Biblical students on account of their want of familiarity with the German language. The present volume treats of three of the minor books of the Bible which, though short, are by no means among the least difficult. The commentary is written in a thoroughly

devout and believing strain, and the author has occasion at nearly every step to combat the views of Bertheau and other neological critics. Professor Keil, we need scarcely say, has availed himself of all the information which the discoveries in Assyria, Persia and Susiana have so opportunely brought to light. How interesting is it to find such incidental confirmations of Biblical accuracy as this:—the edicts of the great kings of Persia preserved in cuneiform inscriptions correspond closely in their style with Cyrus's edict given at the commencement of the book of Ezra, since they, too, "usually begin with the acknowledgment that they owe their power to the god Ahuramazda (Ormuzd), the creator of heaven and earth" (p. 21). We are glad to see that the second issue of the Foreign Theological Library for 1873 will comprehend the first volume of Keil's Commentary on Jeremiah.

A Comparative View of the Doctrines and Confessions of the Various Communities of Christendom, with Illustrations from their Original Standards. By Dr. Geo.

Benedict Winer, formerly Professor of Theology in the University of Leipsic. Edited from the last edition, with an introduction, by Rev. William B. Pope, Professor of Theology, Didsbury College, Manchester. Edinburgh: T. & T. Clark, 1873. Imported by Scribner, Welford & Armstrong. 392 pp. 8vo. Price \$3.00.

The first edition of this important work, incorporated by the Clarks in their "Foreign Theological Library," appeared in the German language, at Leipsic, in 1824; so that it is all but a half century since its publication. But the learned author did his work so well that it is by no means antiquated. In fact, as it is what it aims as far as possible, to be, a simple collation of the various theories and beliefs held on each individual point of Theology by the Greek, Latin, Reformed and other branches of the Christian Church, there is little apparent room for improvement upon the plan. The great utility of such a compendium to theological students we need scarcely insist upon. Within the compass of a few pages they will find all the views held upon the subject, say of the Resurrection of the Fall, or the Person of Christ, and His Divinity, from the days of the early Christians down to our own. And they will have the double advantage of being relieved of the necessity of losing valuable time in hunting for definite statements of doctrine through ponderous folios and of yet having those statements in the very words of their authors. The "comparative tables" at the close of the volume strike us as extremely convenient, a single glance frequently bringing out the characteristic differences between the various creeds. The editor's preface is valuable.

The Words of the New Testament, as attested by Transmission and Ascertained by Modern Criticism. For Popular Use.—By Rev. William Milligan, D. D., Professor of Divinity and Biblical Criticism, Aberdeen; and Rev. Alex. Roberts, D. D., Professor of Humanity, St. Andrews. Edinburgh: T. & T. Clark, 1873. (New-York: Scribner, Welford & Armstrong.) 262 pp. Crown 8vo.—Price \$2.25.

In the words of the preface: "Multi-

tudes of highly intelligent men who are well versed in the leading principles and results of other sciences, know very little of the objects, methods and achievements of sacred criticism. It is to meet the wants of such that the present volume has been prepared; and the writers trust that what they have been enabled to state will be felt to be both interesting and important, without the use of language unsuited to the general reader." The book is divided into three parts: 1st. The Facts of the Case. 2nd. Mode of dealing with the Facts. 3rd. Results. In this last we have an examination of all the successive passages of the New Testament in which the well established readings of original manuscripts produce any important modification of the sense. We heartily commend the volume to all who are desirous of obtaining an intelligent view of the nature and number of the changes which the new Revision of the English Bible now in progress in England and America is likely to necessitate.

The Mouth of Gold. A Series of Dramatic Sketches illustrating the life and times of Chrysostom. By Edwin Johnson. A. S. Barnes & Co., New-York and Chicago, 1873. 16mo. 109 pp.

Although our author modestly assures us that "his little book aspires not to the dignity of a drama," yet it is gracefully draped in a dramatic garb, and is invested throughout with a well-sustained dramatic interest.

The "sketches" are six in number, divided into two, three and four scenes each. They are very brief, and are somewhat widely separated from each other both by time and space—the first dating A. D. 370 and the last terminating A. D. 407—two being laid in Antioch, three in Constantinople, and one conducting us forth among the "fierce barbarians" in the vicinage of the Black Sea;—and, on this account, it required on our part a second and more careful reading to trace the real unity of purpose which links together the several parts to form them into a connected whole. The first sketch gives us a glimpse of the home life of the youthful John and of the mother who moulded his

early years. Then the orator of the "golden mouth" is made to stand before us in the flush of his early success, and afterwards in the full tide of his wonderful popularity and influence. Then other salient points in his strange and eventful life are seized and portrayed. And,

in conclusion, we are summoned to a wayside church in far off Pontus, to witness the death scene of our hero in exile, worn out with persecution.

The book is issued in neat style, and would grace the table of parlor, library or boudoir.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
30th August, 1873.*

MASSACHUSETTS.

Pittsfield. James Ginn.....	\$1 00
E. Dedham. M. E. Church.....	8 02
Taunton. 1st M. E. Ch.....	22 54
Sudbury. M. E. Ch., add.....	7 75
Springfield. Union st. M. E. Ch., add.....	9 75
" Florence st. M. E. Ch., add.....	8 00
Northampton. M. E. Ch., add.....	2 00
Oakdale. M. E. Ch., add.....	15 00
Wilbraham. M. E. Ch., add.....	15 00
Monson. M. E. Ch., add.....	2 25
Lynn. Common M. E. Ch., add.....	25 69
Winthrop. Rev. D. K. Merrill.....	5 00
So. Boston. Rev. W. F. Mallalieu.....	10 00
Lynn. Rev. G. F. Pool.....	1 00
Taunton. 1st M. E. Ch., add.....	4 00
Ayre Junction. Rev. E. Burlingham, for C. W.....	1 00
Lynn. Geo. Sergeant \$2; A. Cross \$5.....	7 00
Chelsea. John Gordon.....	5 00
Boston. Washington st. M. E. Ch.....	6 47
	156 47

RHODE ISLAND.

Pawtucket. A Friend.....	50 00
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CONNECTICUT.

Bridgeport. John North, don. \$2, C. W. \$3.....	5 00
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NEW YORK.

East Pembroke. Rev. G. S. Corwin, to constitute John C. Green and Mrs. Lee Armstrong L. M.'s.....	60 00
Astoria. Mrs. E. P. Woolsey, donation for 1872.....	100 00
Auburn. Miss Georgiana Willard, for Home Work.....	50 00
Farmer Village. Rev. A. M. Mann, D. D.....	5 00
	215 00

PENNSYLVANIA.

Cherry Ridge. Maria Darling, don. \$2, C. W. \$1.....	3 00
Honey Brook. Mrs. F. G. Lewis, per Mrs. M. Buchanan.....	10 00
	13 00

ILLINOIS.

Danville. Griffith Estate.....	54 43
Joliet. M. E. Ch., H. Fish \$25; O. Hardy \$10; Mrs. D. Casseday, Dr. Richards,	

ILLINOIS—continued.

B. F. Allen, N. Richarda, Mr. Kirkham, \$5 ea.; others \$24—for Ger. Missions and to constitute Rev. F. P. Cleveland L. D. in part.....	84 00
Rockford. Westminster Pres. Ch., A. J. Enock, Mrs. C. Brown, G. C. Cleveland, G. W. Davis, \$5 ea.; others \$25.75.....	45 75
S. Rockford. M. E. Ch.....	25 00
	209 18

IOWA.

Vinton. M. E. Ch., M. Keck \$10; W. Logan, A. Eberhart, J. B. Sonders, E. C. George, Mr. Sandison, W. T. Marine, \$5 ea.; G. Gould, M. Duke, P. L. Sherman, H. M. Horn, J. Morris, \$2 ea.; M. W. Parker, Lottie E. Gould, Ada Jones, H. D. White, A. Hurman, E. M. Gale, J. P. Johnson, H. D. Smith, Mrs. J. B. Locke, S. D. Redfield, A. R. Marriette, M. Odell, Mrs. Keck, Mrs. Slossman, S. Smock, J. Huse, H. Huse, Mrs. Mickey, W. S. Boyd, Mrs. Kalyea, Mr. Pyne, \$1 ea.; others \$15.60—for Bohemian Mission and in part of L. D. for Rev. R. W. Peebles.....	86 60
Belle Air. School House M. E. Ch., H. W. George \$5; others \$33.40—to constitute Rev. W. S. R. Burnett a L. M.....	38 40
W. Waterloo. M. E. Ch.....	16 00
	141 00

Received for the CHRISTIAN WORLD, in addition to items specified above:

H. P. Hopkins, Cincinnati, \$2; Mrs. C. Anthony, Gouverneur, \$2.75; Dr. J. M. Abrams, Brownsville, \$5; Mrs. L. W. Blossom, Lenox, \$1; Mrs. J. P. Bakewell, Allegany, \$1; Dr. S. E. Swift, Colchester, \$1; Rev. R. B. Campfield, Newark, \$1; Rev. F. Wood, Barrington Centre, \$3; W. B. Phillips, Baltimore, \$1; D. R. Williamson, Pa., \$2; H. Harrison, N. Y., \$1; C. W. 50c.....	21 25
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Total receipts in July.....\$810 90

THE CHRISTIAN WORLD.

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NOVEMBER, 1873.

No. 11.

EDITORIAL NOTES.

THE GREEK MISSION.—We have great pleasure in announcing to our readers that definite arrangements have been made for the future support of the mission in Greece so long under the care of our Society.—The Board of Foreign Missions of the Presbyterian Church (South), at their meeting in Columbia, S. C., on the 2d of September, resolved to take this interesting and important mission under their charge, with the generous assistance of some friends of the work in the North, and to give it their full support. Rev. Dr. Kalopothakes thus renews his pleasant relations with our Southern brethren, having prior to his connection with us, been supported by the Southern United Synod. He expects to leave this country in order to resume his labors in his native land, immediately after the adjournment of the World's Conference of the Evangelical Alliance, in which he sits as a delegate from the youngest branch—that of Greece. We cannot but regard the Greek race in Greece and in European Turkey, numbering probably six or seven millions of souls, as one of the most promising fields for Christian effort. There are, indeed, great obstacles, lying not only in the corrupt form of Christianity in which the Greeks have for many ages been trained, but in the all-absorbing political aspirations of the people. Yet we cannot forget that so influential is this shrewd and highly intellectual race in the countries now under the dominion of the Sultan, that the conquest of the Greeks for Evangelical truth can scarcely fail to secure for that truth a practical supremacy throughout the East. We earnestly hope that the Board of the Presbyterian Church (South) will find it in its power not only to maintain the work in its present state at Athens, but to enlarge it greatly, by the occupation of Thessalonica and other important centres in Macedonia and Thessaly, as well as the most promising points within the Hellenic kingdom. We shall endeavor to keep our readers advised of all that occurs of interest in this field.

ARE WE TO HAVE AN AMERICAN PILGRIMAGE?—We cannot yet tell, but we do know that some of the Romish papers in our midst strongly ad-

vocate it, and that one of them, at least, pretends to have discovered a strong desire for a pilgrimage on the part of both priests and people.—It says : “ We have made it our business to carefully ascertain Catholic opinion in reference to this pilgrimage, and, without hesitation, we are prepared to affirm that there is a widespread, deep, and thoroughly Catholic feeling in favor of the pilgrimage as an act of Catholic faith, as a sign of our thorough spiritual union with our Catholic brethren of the older world and of the elder ages, and as an unmistakable proof—eloquent to the entire world—of American Catholic devotion to the venerable See of Peter, and to the August Pontiff who now fills its chair.”—And of the laity in particular this journal remarks : “ They all hope that it may be undertaken with the proper sanction and under proper management, and the best proof of the popularity of the movement is the glistening eye of many who know that if the pilgrimage goes, it still must go without them.” And yet we have grave doubts as to whether the plan of an American pilgrimage will ever be realized, or, if it be, whether it will succeed in enlisting any but the least intelligent Roman Catholics in our midst. True, it offers a delightful programme—a visit “ to the Prison (!) of the Vatican, to the Holy Sepulchre of Jerusalem, and to the other holy places of the East and Europe,” an excursion in fact on a large scale, and, no doubt, at greatly reduced rates, which any one would like to take. But the very fact which the journal we have quoted and others of the same stripe parade as a matter of pride—that it will be a sign of spiritual union with Roman Catholics of “ the older lands and of the elder ages,” or, as it elsewhere expresses itself more clearly, that it will show that “ American Catholics are just as superstitious and just as medieval as their European brethren”—this very fact, we say, will deter very many, and those the more intelligent. The Roman Catholics of the United States are not by any means all Hibernized. We do not speak of the vast multitudes of Roman Catholics who are such by birth and baptism, but who have forsaken their churches in disgust since perceiving how utterly irreconcilable is the practice of those churches with modern civilization and progress : for these persons, though they still may be nominally Roman Catholics, having never embraced any other form of Christianity, are virtually lost to the Papacy. But we refer to other multitudes who, while theoretically holding that the Roman Catholic Church is one and the same in all ages, secretly, or rather, perhaps, unconsciously, believe and act upon the belief that the Roman Catholicism of this country and age has made a great advance upon that of the old world and of the middle ages. We are much mistaken if they welcome a movement which brings them down to the level of the degraded and benighted classes of Europe, among which Romanism finds its most numerous recruits, and is instituted partly with the view of endorsing all the errors and crimes of that persecuting system.

THE ANTI-DEMOCRATIC SYMPATHIES OF THE ROMISH PRESS IN AMERICA, which have become so distinctly marked of late, must be another reason for the reluctance of the intelligent classes of Romanists to lend any support to the pilgrimages which that press endorses. We believe that the better educated Romanists among the laity are in real sympathy with our civil institutions, and would rejoice in the success of republican government throughout the world. But the professedly Roman Catholic journals in their dealings with European affairs do not conceal their complete devotion to retrograde ideas. They rejoiced at the fall of M. Thiers and the elevation of Gen. MacMahon, although this event was admitted to be but the first step towards the overthrow of the republic and the restoration of Henry V. They are now decided partizans of the Carlists in their efforts to overturn the modern Spanish republicans.—In Italy, not to speak of their natural desire to see the Pope reinstated in his temporal power, they seek every occasion to depreciate the constitutional monarchy of Victor Emmanuel. Do we need any clearer proof of the tendencies of the Roman Catholic system than this inevitable drifting of the sympathies of the clerical press to the side of absolutism? Certainly, to all human appearance, Romanism in Europe is so inseparable an ally of despotic government, that the fates of the one and of the other are identical in all three of the great countries of the Latin race.

TOO MUCH HONOR.—We fear that the Papal Court will hear without any great delight of the honor conferred at Naples upon one of the former occupants of the so-called Chair of St. Peter. A correspondent of the *Evening Post*, writing from Rome, under date of August 27th, informs us that the following inscription was uncovered with appropriate solemnities in the city of Naples, on occasion of the centenary of the Bull of Clement XIV against the Jesuits (spoken of in the *CHRISTIAN WORLD* for July last) :—

“TO POPE CLEMENT XIV,
 “WHO, BY HIS BULL OF JULY 21, 1773,
 “ABOLISHED THE SOCIETY OF JESUS,
 “THE UNIVERSITY OF NAPLES
 “HAS LAID THIS MEMORIAL STONE.”

If anything unpleasant could occur just now, it is this most unfortunate anniversary, which finds the Pope engaged in a warfare with those who have been his traditional friends, and in most intimate alliance with the Jesuits whom his infallible predecessor suppressed. And to be reminded of the incongruities of the situation by memorial marbles is a little too much for the patience which Pius IX should, if he does not, possess.

PROGRESS AMONG THE OLD CATHOLICS.—There are some encouraging marks of progress among the seceders from Rome, which lead us to look more hopefully than heretofore upon the movement. As our readers know, we have not augured well for it from the circumstance that it arose more from opposition to the external abuses of the Papal system, than from any adequate recognition of the dreadful doctrinal errors of the Romish Church. We were fearful lest the convictions which caused the original exodus of a few clergymen and laymen were too superficial to sustain them in face of the pressure which was sure to be brought to bear upon them. Nor are we yet certain that the final result may not justify our apprehensions. At present, however, the tendency seems to be wholly in the direction of a more and more complete rupture with Rome. Thus it is reported that the newly consecrated Bishop Reinkens has just shown that he is unwilling to occupy the position which the Jansenist prelates of Holland have held for nearly two hundred years. That the Popes have steadfastly refused to recognize the successive elections of the latter is well known; but it is equally notorious that the Archbishops of Utrecht, with their suffragan bishops of Deventer and Haarlem, have been just as punctilious in sending to the Roman See the announcement of their accession to office as they would have been had the best mutual understanding subsisted. This formality Bishop Reinkens has not only neglected, but absolutely forbidden; and even his Jansenist associate, Bishop Rinckel of Haarlem, consecrated at the same time, is stated to have adopted the same decisive course. We make, however, more account of an item of news that comes to us from Geneva. If it be true that M. Loyson (*Père Hyacinthe*) in his public sermons repudiates the doctrine of the real presence, as a gross corruption of Christian doctrine, he is making a substantial advance towards the light—and this, even if he clings to a species of “*consubstantiation*” resembling that held by Martin Luther. For, from necessity, when the doctrine of the real presence falls, there fall with it the pernicious doctrines that the wafer is a sacrifice for the sins of the living and the dead, and that the minister is a priest. Then the sufficiency of the one sacrifice of Christ upon the cross of Calvary, to atone for sins of every kind, no longer obscured by the invention of men, is seen in all its glory; and faith in him and childlike repentance are recognized as the sole requisites for a participation in the benefits of the atonement.

ARCHBISHOP MANNING ON IRELAND.—Archbishop Manning, unable to attend the dedication of the Roman Catholic cathedral at Armagh, Ireland, lately addressed to Archbishop McFetigan a letter (dated Aug. 31st) which has attracted considerable notice on both sides of the Irish channel. It was natural under the circumstances for the Archbishop of Westminster to dwell much upon the prospects of the Irish race which

he considered brighter than ever before, because of the more complete union of the people, the rapid spread of education, the return of landed property into (Roman) Catholic hands, and the share Ireland has at last obtained in the political life of the British Empire. But it was hardly to be expected that the prelate's letter would be so full of extravagant eulogy of Ireland and of evil prophecies respecting the rest of Europe. For the latter he seems to foresee nothing but ruin. "The progress of Ireland," he says, "is on the pathway of Christianity, which has made the nations of Christendom and the glory of them. They have departed, or are departing from the faith, and their glory likewise is departing from them. For them I see no future. I see no future for Imperial Germany ; or for revolutionary Italy ; or for Spain, if it abandon its ancient Catholic traditions ; or for France, if it continue to deify Voltaire and to glorify the Principles of 1789." But it was very different as to Ireland. Why ? Because for years it has been his declared belief that "Ireland is the most Christian country in the world." That country, "its adversaries being both judges and witnesses, is at the head of the nations for purity of morals, and freedom from ordinary crime."—"Its Christian traditions are universal and unbroken ; its people know their religion ; the intelligence of Ireland has been illuminated, quickened, enlarged by the inherited faith of fourteen hundred years ; to your flocks Christian and Catholic are convertible terms." The following extract will give an idea of the extent to which the strain of panegyric is carried :

"Every other country in Europe has had its heresy, and its periods of obscurity. Some have risen and fallen again, and have been restored once more ; some after centuries of light and grace have apostatized utterly, and lie dead to this day ; but Ireland is the Ireland of St. Patrick to the present hour. . . If Ireland has had an inheritance of sorrow, it has received, in the order of grace and life eternal, the recompense of a great reward. In this I see some explanation of the unexampled spiritual fertility of Ireland. What other race since the Apostles has so spread the Faith on earth ? There is at this hour an Irish and Catholic population in England, Scotland, Canada, Australia, and the United States, double in number as compared with the whole population of Ireland. They are multiplying beyond all other races ; founding churches and episcopates ; building cathedrals ; raising everywhere altars, schools, colleges, convents, and covering the surface of new countries, I may say new continents, with the Catholic faith as fervent, fruitful, and as pure, as in Dublin, Cashel, Tuam, and Armagh. I know nothing else like this in the world, I may say in Christian history. When I remember how this faith has been preserved, through what sorrows and sufferings, with what a prolonged martyrdom of generations, I must believe that our Divine Master has called the Irish nation to a great mission and a great destiny. And this comes out all the more visibly in this stage of national apostasy. The nations have fallen away one after another from the unity of the Kingdom of God. Germany and the North fell first ; France, and Italy, and Austria, and now Spain have followed. By anti-Christian revolutions and public rejection of

the Vicar of Jesus Christ, they have as nations ceased to be Catholic, and seem bent on ceasing to be even Christians; but Ireland in heart, and soul, and will, in its private life and public opinion, in its popular voice and political action, is Christian and Catholic; with a noble pride and manly indignation at the apostasy and cowardice of the nations who are hiding their face from the Redeemer of the world, and disowning his Vicar upon earth. With all my heart I love Ireland for this apostolic fidelity, for this chivalry of Catholic fortitude and Christian love."

We have no disposition to criticise at any length this singular letter. We would not, if we could, diminish a whit the interest and pride which any Roman Catholic Irishman feels in connection with his native island. Of the natural instincts of humanity none is more commendable than the love of country. But when an Englishman, himself a convert from Protestantism, indulges in such unmeasured panegyric, it is difficult to avoid asking ourselves whether he is really in earnest. Most Catholic and Christian Ireland may be, if this means only that its people yield a more unquestioning obedience to their priesthood than those of any other nation. But if we are to understand Archbishop Manning to mean, as he certainly seems to mean, that in practical Christianity and morality it surpasses all others, we must appeal to better testimony than his. Unfortunately for Ireland and for all the countries where Irish Roman Catholics have settled, the courts of justice and the prison tell a very different story; and the records of crime and misery convict the Church that has so long been all but supreme in Ireland of having entailed a grievous curse of ignorance and debasement upon a race of singular native sprightliness and acuteness.

PETER'S PENCE.—The *Catholic Review*, of September 20th, 1873, professes to give the statistics of the sums raised by Roman Catholics throughout the world as "Peter's Pence," a voluntary offering to be transmitted to the Pope for his personal and official uses. In the eight years 1861-8 they amounted, according to the "*Unità Cattolica*," to 71,161,000 francs. Since then they have undergone an extraordinary increase, which the *Catholic Review* connects with the dissipation of the belief generally entertained until then that Italy would abandon Rome and that the Papacy was safe. "In ten years," says the last named paper, evidently referring to the decade 1861-1870, "the amount paid to the Papacy in Peter's pence has reached the enormous sum of 271,175,000 francs. But since 1870 the increase has been much greater than previous (*sic*) and the 273,175,000 in all probability now reaches 400,000,000." If these figures (which we confess somewhat surprise us by their magnitude as contrasted with those of 1861-8) be correct, and Pius IX has indeed received about \$80,000,000 from his faithful spiritual subjects during the course of the last thirteen years, and about \$65,000,000 of this within three years, we are at no loss to understand how the mag-

unanimous Pontiff can afford to decline drawing the annual allowance of 3,225,000 francs (\$645,000) which the Italian government of Victor Emmanuel proffers him : and yet the latter, it must be confessed, is no despicable sum. We very much fear for the sake of his "Holiness" that our Roman Catholic contemporary has exaggerated the avails of the collections taken up for the luckless "prisoner" of the Vatican.

PILGRIMAGES AND PROTESTANT EFFORT IN BELGIUM.—With that implicit obedience which characterizes the Romish priesthood in all countries, the clergy of Belgium have not been backward in fulfilling to the letter the instructions given them from Rome with regard to pilgrimages.—By concerted action on their part it was easy to set in motion great crowds of people. Belgium has its shrines of local celebrity, and there are yet among its inhabitants a sufficient number of persons who believe implicitly all that their *curé* tells them. In addition to the spiritual reward promised by the ecclesiastical projectors of the enterprise, there were other palpable advantages offered to the pilgrim. It was during the warm weather of summer that the saints' shrines were to be visited, and therefore it was a season when it did not require much temptation to induce multitudes to take a short vacation and make an excursion by rail at the reduced rates offered by the companies. It made little difference to what saint's shrine the pilgrimage was directed, so long as the object was to pray for his intercession in the deliverance of the great "captive" of the Vatican. Some non-Catholics, however, were not a little amused to notice that an especial favorite was Saint Hubert of the Ardennes, a saint whom popular superstition, fostered by the priesthood, is wont to invoke in behalf of those who have been bitten by rabid dogs. And they significantly ask whether perchance this saint has been singled out for devotion at this time because the priests have at last discovered, what the rest of the world has long seen, that the Roman Pontiff and his advisers are afflicted with some form of judicial madness!

In tone the Belgian pilgrimages have been not unlike those of France. Everywhere there are marks of the same infatuation for priestly authority and the same disparagement of the authority of the State. Pius IX appears in the whole affair, as usual, as a demi-god. A hymn put into the hands of the pilgrims by their parish priests to be sung on their journey, is reproduced in the *Chrétien Belge*. The Pope figures in this strange composition as the "guardian of divine truths," "faithful guide and holy pastor," "infallible teacher of an age blind in its doctrines." Not content with these declarations, the worshipers sing in his praise a solemn doxology which, literally translated, reads thus :

"Glory to the universal Pontiff,
The honor and the love of earth !
Glory to the holy old man of Israel !
To him our hearts (belong) ; he is our Father."

In another stanzas both the Church and the Pope are lauded, in utter forgetfulness of God and heaven, on the one hand, and the earthly sovereign, and the claims of native land, on the other :

“ *The Church is our country ;
The Pope is its sole king.
Without fear we affirm our faith ;
Vivent Jesus, Joseph, Mary !* ”

The handful of Protestants in Belgium, themselves almost all converts, or the descendants of converts, from Romanism, have made some efforts to take advantage of the gatherings of pilgrims, to disseminate tracts calculated to dissipate the religious ignorance that prevails around them. This they have done not without opposition and personal danger. Some brethren of Verviers who visited the little town of *Heree*, a fanatical seat of saint worship, are reported to have been beaten by the men and hissed by the boys ; but they accomplished what they set out to do. And who knows what good may be done, with God's blessing, by means of a simple tract ? A pretty little incident is mentioned in this connection by the “ *Chrétien Belge*,” already referred to. Some zealous members of the Young Men's Christian Association of Nessonvaux took a trip to a neighboring watering-place, the well-known *Spa*, and after distributing with great success some 650 tracts, were waiting at the station for the train that was to take them home. Just then King Leopold II drove up, with only two attendants, intending to return to Brussels. A happy thought occurred to one of our Protestant friends, who, bowing respectfully, stepped forward and said to the king : “ Sire, might I be permitted to offer you a religious tract ? ” The young monarch graciously replied : “ Certainly, sir, with pleasure ; I will look and see what it is. ” May spiritual good yet result from this simple incident to the son of the excellent Duchess of Orleans !

THE CONFLICT IN BRAZIL continues to be waged with little likelihood of a speedy issue. Neither prelate nor minister are disposed to yield. Instead of submitting to the decision of the government, of June 12th, 1873, (of which we gave a full account in our September number,) the Bishop of Pernambuco has proceeded to make his offense still more flagrant. He had been expressly commanded to annul his acts to the prejudice of the Brotherhoods which had refused to expel members of the Masonic Order. To do this he had been allowed the space of a month's time. The Bishop, however, not only failed to comply with the command, but published a pastoral letter sustaining his previous course and annexed to it a brief of Pius IX, dated May 29th, which by a happy coincidence he had received at the same time with the order of the Imperial government. “ This Papal rescript,” says the *Imprensa Evangelica*, of July 19th, “ not only reaffirms the previous anathemas against Ma-

sorry, but enlarges the prerogatives of the Pontiff's agents in respect to the matter, and commands all the Bishops of Brazil to execute the orders of the (Roman) *curia* against the *impious sect* of the Masons, authorizing them to dissolve completely the infected Brotherhoods, and to create others in their place."

It will be seen by this that the Bishop of Pernambuco has distinctly thrown down the gauntlet to the civil power. By its previous decision the Council of State had solemnly declared that no bull, brief, or ecclesiastical constitution was of force in the Empire without the *beneplacito*, or assent of the government, and that, consequently, the bulls of excommunication against the Masons were null and void. The Bishop has now had the hardihood to introduce a new Papal brief without obtaining for it the required permission, and not only to give it publicity by the press, but to command it to be read in all the churches of his diocese! The force of impudence could no further go. Well may the Brazilian journal exclaim: "We know not how clerical arrogance and contempt for civil authority could transcend this."

Meantime the Brazilians, according to the last accounts we have seen, are looking with curiosity for some decisive action on the part of the Archbishop of Rio di Janeiro, and anxiously await his choice of a position in the great conflict. Whether his indecision arises from a lack of courage or from disloyalty to the Pope, whether he is less Roman or more Jesuitical than his colleague of Pernambuco, are the questions which now agitate all intelligent men at the capital. As for ourselves, we have little doubt with which side the Archbishop will finally throw in his lot. So rigid is the discipline of the Papal system that none but most intrepid men will dare to defy the orders that come from Rome; and not only are such men naturally few in number, but the education they receive in the Papal Church is calculated to deprive them of all their native independence of character.



What constitutes a School "Religious" or "Denominational?"

THIS is just now a question of no little importance. It is incontrovertibly illegal in the State of New York to distribute the public funds among sectarian schools. But what are sectarian schools? The natural reply, it seems to us, is that they are schools under the exclusive, or the preponderating control of any one religious denomination, schools whose influence is consequently exerted to further the reception of the tenets of that denomination. Some of the institutions which would by this definition be precluded from a participation in the State bounty take another view of the matter. They maintain that no school is sectarian

whatever be the composition of its governing board or its corps of teachers, if no religious teaching be given during the hours set apart by law and usage for purposes of instruction—say between the hours of nine in the morning and three in the afternoon. The Board of Education of the City of New York, a few weeks since, referred to a Joint Committee the claims of the “corporate schools” in question to that portion of the School Fund which in former years they have been in the habit of receiving. The report of the majority of the Committee, dated September 14th, 1873, now lies before us in the *New York Times* of September 18th, accompanied by a minority report signed by a single member of the Committee. The majority, consisting of seven members, declare that on investigation they “find that the course of instruction pursued in all the schools during the regular statutory school hours or sessions is purely secular, and that none of said schools can therefore be considered as ‘religious or denominational.’” And this principle is broadly laid down: “A school composed exclusively of children belonging to or inhabiting an asylum or other institution having for its object the protection or reformation of them cannot be termed a ‘religious or denominational school,’ unless such school or schools teach other subjects than those taught in the public schools of this City during the hours set apart by law The mere fact of a school being made up wholly of children of one religious faith or denomination, which may apply to some few of the schools embraced in the inquiry, does not imply that it is a religious or denominational school, within the purview of the amended charter of 1873—unless the doctrines or tenets of some one particular religious faith, sect, or denomination are practiced, taught, or inculcated therein during the legal hours or sessions. The majority therefore recommend the passage of the following resolution :

“RESOLVED, That in the opinion of the Board of Education the instruction pursued during statutory hours or sessions in all the corporate schools heretofore participating in the school moneys of this City and County, is non-sectarian, and that said schools are not religious or denominational within the meaning of the statute.”

The dissenting member of the Committee, Mr. Ferdinand Traud, assigns three reasons for his inability to agree with the majority report. *First*, the schools in question all have a *religious or denominational bias*. He says :

“Of the fourteen schools affected by the seventy-fifth section of the charter, there is not one whose Board of Managers does not partake of the religious bias of some particular denomination, and it is time that this question should be settled once and for all—whether schools over which the Board of Education have only a nominal supervision, which are managed by the representatives of particular religious communities, should be allowed to participate in school funds intended for the secular education of the children of our great City?”

Secondly, most of the corporate schools are attached to institutions which receive money from the State to assist them in maintaining their respective charities, and it may be presumed that the money thus obtained from the State Charity Fund is intended to defray the expense of educating as well as of maintaining, the poor children. And *thirdly*, the decision turns upon a question of interpretation which can only properly be settled by the courts of law.

We have little doubt that the Board of Education will adopt the views of the majority report, and decide that the schools in question are entitled to a *per capita* allowance out of the School Fund. At the same time we consider this interpretation grossly prejudicial to the best interests of the State. The mere adjournment of religious instruction until the six statutory hours have elapsed has no practical effect in settling the religious or secular status of the school. If the restriction in the law had any meaning at all, it was intended to prevent the public funds, raised by taxation imposed indifferently upon citizens of all shades of religious opinion, from being employed for the support of schools where the pupils, during any hours of the twenty-four, received a distinct denominational training. We agree with Mr. Traud that the meaning of the words "religious or denominational," (employed by the 75th section of the Charter, as amended by the laws of 1873, in describing the schools that are excluded from any participation in the public fund,) is clearly seen in the light of the School Act of July 3rd, 1851, which says :—

"No school shall be entitled to or receive any portion of the school moneys in which the religious doctrines or tenets of any particular Christian or other religious sect shall be taught, inculcated or practiced, or in which any book or books containing compositions favorable or prejudicial to the particular doctrines or tenets of any particular Christian or religious sect, or which shall teach the doctrines or tenets of any other religious sect."

Any school giving such instruction, or employing such books, whether in or out of the technical "school hours" is "denominational and religious" according to any natural understanding of the terms.

Since writing the above, our eye has fallen upon a well written communication which appeared in the *Evening Post*, in which the intelligent writer takes substantially the ground taken above, but claims that there is a distinction to be drawn between "denominational" and "religious" schools. In answer to the question, "What is a denominational school?" he replies: "Manifestly a school that is connected with and is under the management of a religious denomination. Any school that has such a connection and control is excluded by law from participating in public money raised by taxation, whatever its curriculum. No special pleading or technical hair-splitting can give to this statute any other force. That the word 'school' was in-

tended by the legislature to signify the proprietorship and government of a school, and not its choice of teachers, the pupils and the course of exercises, is plain from the use that is made of it in three other instances in this law, when it is applied exclusively to the corporate direction that executes leases, and acquires and holds the titles to real property for such schools." On the other hand, according to this writer, "a 'religious school' is one in which the teaching of religion is the main object and occupation, as Sunday and mission schools and theological seminaries. 'Religious schools' come within the classification of this law and the sweep of its prohibition in virtue of the character of their exercises, whatever their management. 'Denominational schools occupy the same position in virtue of the character of their management, whatever their exercises.'" But he pertinently adds this remark : "Plainly a school cannot be regarded as a 'religious school,' in the meaning of this law, because among its other exercises the simple Bible is read and its lessons of morality are inculcated and enforced, for this would cut off the public schools themselves."

Pius IX's Novel Pilgrimage.

It is probable that the Pope and his counselors were quite unprepared for the absolute prohibition of Italian pilgrimages which the government of Victor Emmanuel saw fit to issue during the last summer. Extensive arrangements had already been made and visits planned to all the most celebrated of the shrines of the Virgin and the saints throughout the peninsula. No one is at a loss to discover the leading motive that influenced the Italian ministry in adopting the course which they took.—The alleged ground of the prohibition was the danger of spreading disease during a season when the cholera was making havoc among the people ; but the priestly party is undoubtedly correct in saying that sanitary reasons were not those which weighed most in the minds of the ministers. The all but publicly declared object of the pilgrimages was a political one. Under the pilgrim's cloak the form of the conspirator against established order was plainly distinguishable, and his staff might easily be laid down for a musket. What were the pilgrims to do upon reaching the shrine of their devotions? To offer prayers in which the most important element was composed of petitions for the saint's intercession with the Almighty to procure the speedy overthrow of the enemies of the Church, the liberation of the pretended Vicar of Christ upon earth from his "captivity," and his restoration to power and authority. Now this restoration and "liberation" mean nothing else than the ruin of the edifice of national unity for which the patriots of Italy have for years, or rather for ages, been laboring. The pilgrims virtually pray

that Rome may be given over again to the Inquisition, that the States of the Church may be subjected once more to the oppressive sway of the Pope and his Legates, that Naples may again enjoy the "paternal" government of the detested Bourbons, that dukes and archdukes may again fatten on the resources of the fairest districts of northern Italy, and the house of Savoy retire to the scanty domains secured to it by the treaty of Vienna. But *prayer* is not the ultimate object of these movements. They have a practical end to subserve. It is not to be supposed that those who have taken such pains to join in making a visit to a distant part, it may be, of the country are to settle down quietly on their return to their homes, and acquiesce in a domination which they have just been denouncing and praying against as a tyranny. They are henceforth the avowed champions of the Church. Their names and addresses have been scrupulously taken down by the ecclesiastics, and the pilgrimage has served as a grand review, a marshaling of forces for the benefit of friends and to strike terror into the hearts of the enemy.

The Italian government would have been blind had it not seen the true object of the projected pilgrimages; it would have deserved its overthrow had it been so weak as to suffer them to take place. Its apparent leniency would in reality have been a base betrayal of Italian unity, of religious liberty, and of the hopes of humanity.

How great was the disappointment of the clerical conspirators we may well conceive. At first, some slight show was made disregarding the order of the government; but little was gained by the attempt.—The populace, smarting under the wrongs of centuries inflicted up on it by the priesthood, could scarcely abstain from treating with personal violence the stupid wretches who were lending all their influence to place the yoke again upon their necks. Somewhat controlling their indignation, however, the people generally limited their action to accompanying the pilgrims with derisive laughter and coarse invective; while the king's gendarmes speedily brought the pilgrimage to a close, and sent the deluded men back unharmed to their homes.

Unable, therefore, to resist forcibly the mandate of the government, the clergy have bethought them of a device which certainly is entitled the credit of novelty. It is none other than the project of a "*spiritual pilgrimage*" as they choose to style it—in other words, an *imaginary journey to the shrines which devotees are not allowed to visit bodily!* Absurd as is the conception, the highest prelate in the Roman Catholic Church has actually endorsed it and conferred upon all that perform it according to his direction the richest rewards which he claims to have at his disposal. The external world were amazed a few months ago to see the new style of pilgrimages that had been instituted in which comfortable coaches on the railroad replaced the toilsome and dangerous journeyings of the foot-sore palmer. What must they now think

of a pilgrimage to all the great shines of the Holy Land, of Italy and of other lands, which can be accomplished in the brief space of a single month, without a farthing of expense, without exposure to the slightest peril, indeed, without leaving one's room, save for an occasional visit to the nearest church, and which yet is rewarded by plenary forgiveness of sins? Some ingenious person once entered into a computation of the number of years of indulgence which an early-riser might without difficulty secure for himself before breakfast, in the city of Rome, by visiting such and such churches, and reciting a given number of paternosters and avemarias; and the result was really astonishing. But the privileges of past generations of devout Romanists are entirely thrown into the shade by those which their successors at the present day may avail themselves of in their own homes and without any interruption of their ordinary pursuits of business or pleasure. The Papal Brief by which these extraordinary proffers of grace are held forth is dated August 19th, and is in more respects than one a curiosity of religious literature. We have therefore concluded to translate it entire from the Italian text, as published in the Pisan *Fede e Scienza*, of August 28th, 1873, and lay it before our readers.

Pius P P. IX.

To all the Faithful to whom these letters shall come, greeting and apostolical benediction.

Whilst the wickedness of the impious has filled our heart with perplexities and bitterness, God in the abundance of his mercy in these most disastrous times has caused to arise from all the Catholic world many faithful men, who on the contrary are endeavoring to bring comfort to our grief and our affliction with many testimonials of affection, and especially with multiplied works of Christian piety.

Among these must certainly be reckoned the frequent and very numerous pilgrimages undertaken to the most notable churches and sanctuaries for the purpose of obtaining by prayer from God, the fountain of all consolation, by the merits and at the intercession of the most blessed Virgin Mary Immaculate and of the Saints, the desired peace of the Church and its triumph and the freedom of the Holy Apostolic See. But since some sacred pilgrimages which were to have been made to the most celebrated sanctuaries of Italy also in these last days, to the grief of all the good, have been interdicted, some faithful men of our city of Bologna have conceived the idea of inviting all the Catholics to a spiritual pilgrimage, to take place in the following month of September—a pilgrimage which they proposed to divide into three periods of ten days each. In the first decade the faithful, reciting to this end suitable and pious prayers, would imagine that they were undertaking in spirit a devout pilgrimage to the places of Holy Land hallowed by Jesus our Divine Redeemer; in the second decade to the chief sanctuaries of Italy; and in the third to the principal foreign sanctuaries. The above-mentioned faithful having subsequently humbly begged us that we should deign to grant of our apostolic benignity some indulgences in favor of this pious enterprise (*esercizio*), we, applauding most highly their holy and industri-

ous plan, gladly decreed to second the prayers that reached us in the following manner :

“ Wherefore, trusting in the mercy of Almighty God and in the authority of his blessed apostles Peter and Paul, to all and singular the faithful of both sexes who at least with contrite heart, on any day of the approaching month of September, shall execute the aforementioned pious exercise to accomplish as above the spiritual pilgrimage, we remit in the accustomed form of the Church three hundred days of the punishments imposed upon them or in any other mode whatsoever incurred. Moreover, to all and singular the faithful of both sexes who for an entire decade shall accomplish the same pious exercise to make the said spiritual pilgrimage, and, upon a day to be chosen at will, truly penitent, confessed and having communed shall devoutly visit any church or public oratory, and there shall raise prayers to God for concord among Christian princes, the extirpation of heresies, the conversion of sinners and the exaltation of Mother Holy Church, we concede mercifully in the Lord plenary indulgence and the remission of all their sins. All and each of these indulgences, redemptions of sins and pardon of punishments we permit to be applied also in the way of relief to the souls of the faithful who, joined in love to God, have departed this life ; our rule and that of the Apostolic Chancery not to concede indulgences *ad instar* and the other apostolic constitutions and all other things to the contrary notwithstanding. The present [concessions] are valid for this year alone. It is our will moreover that the transcripts and copies of these letters even when printed, subscribed by any notary public, and authenticated by the seal of a person constituted in any ecclesiastical dignity, shall have the same validity which the same letters would have, were they to be exhibited and presented in their own original.

Given in Rome, near St. Peter's under the seal of the Fisherman, the 19th day of August, 1873, in the twenty-eighth year of our Pontificate.

Firm. Card. ASQUINI.

From an Italian correspondent of the *Catholic Review*, we learn that the “spiritual” journey has been mapped out for the imaginary travelers with as much minuteness as the routes laid down in one of Murray's guide-books ; though, it must be confessed, with much less reference to geographical accuracy. Thus, for the successive days of the first decade, consecrated to the Holy Land, we have “ 1. Bethlehem ; 2. Mount Tabor ; 3. Bethany ; 4. Tiberias—Church dedicated to Peter ; 5. Mount of Beatitudes ; 6. Gethsemane ; 7. Arch of the *Eccc Homo* ; 8. Mount Calvary ; 9. Holy Sepulchre ; 10. Mount of Olives.

It is interesting to notice what points are chosen for the “spiritual” pilgrimage in Italy and elsewhere in Europe and in Asia. Here is the list. For the second decade : “ 1. St. Peter and Paul's Churches, Rome ; 2. St. Luke's, Bologna ; 3. St. Anthony, Padua ; 4. Sanctuary of Oropa Piedmont ; 5. S. Gennara (St. Januarius), Naples ; 6. Madonna di Montenegro, Leghorn ; 7. S. Casa di Loretto (Holy House of Loretto) ; 8. Crucifix of Cavarzere ; 9. St. Peter's in Vincoli, Rome ; 10. Annunziata, Genoa.” For the last decade : “ 1. Salette, France ; 2. Einsiedlen ; 3. Sacré Cœur, Issoudun ; 4. St. James of Compostella ; 5. St. Ignatius

Loyola ; 6. St. Boniface, Germany ; 7. St. Francis Xavier, Goa ; 8. St. Thomas, Canterbury ; 9. Grotto of Lourdes ; 10. St. John Nepomucene, Austria."

It will be noticed that in this list some of the most flagrant impostures of the Romish Church are indirectly countenanced ; for instance, the House of Loretto is to be visited, which is said to have been the house of the Virgin Mary miraculously brought by angels from Palestine ; and St. Januarius is to be worshiped whose blood is said to become liquid on certain great occasions.



The Roman Catholics and the Free Schools.

OPINIONS OF THE SECULAR PRESS.

OUR attention has lately been drawn to some sound utterances of the daily secular Press respecting the united efforts which the Roman Catholics in all parts of our land are putting forth to overthrow our cherished system of Free Public Schools. For some extracts from two of the most influential of these journals we desire to make room in this article.

The *St. Louis Democrat* is known to our readers generally as among the most important organs of political sentiment in the West. It will be accused by no one of being in the interest of any one religious denomination. Yet some circumstances of recent occurrence have shown that its editors are not afraid to speak in defence of those time-honored institutions which are dear to every Protestant heart.

Recently, as we are informed by the *Old School Presbyterian* of September 5th, a Mr. Coffey offered himself as candidate for the office of School Director in the Fifth Ward of the city of St. Louis. The district is one that is largely inhabited by Romanists, and the majority of the voters belong to the same political party to which Mr. Coffey professes adherence. Trusting to these favoring circumstances, Mr. Coffey publicly gave out that he intended to be elected as an *Irish Catholic*. The arrogant boast, however, seems to have cost the candidate his election ; his opponent who was not a Roman Catholic, nor, we believe, an Irishman, and who belonged to the less popular party, being triumphant by a large majority. It was after this result had been reached that the following article appeared in the *St. Louis Democrat*, under the heading "Common vs. Sectarian Schools." We reprint it from the columns of the religious journal already referred to.

Mr. Coffey proposed to show everybody that an Irish Catholic could be elected School Director in the Fifth Ward. He has succeeded in showing that a man who begins his fight with a threat against the school system can not be elected. Nor will his blundering utterance of a feeling not altogether concealed hitherto be speedily forgotten.

"We have no particular objection to an Irishman, a German, or an American; no particular objection to a Catholic, a Methodist, a Baptist, or a Presbyterian. But when a man of any race or creed proposes to be elected to the board to which we entrust the common schools, and to be elected because of his race or his creed, we hope he will be whipped as handsomely as Mr. Coffey was. We want to keep the schools what they are and always ought to be—the free common schools of this Republic, to which children of all nativities and all sects can be admitted on equal terms and with equal welcome, and over which no sect or creed—neither our own nor any other—shall have control. The business of these schools is to enable the child of the humblest citizen to become a qualified and useful citizen in a republic. Without education he will grow up a dangerous member of a self-governing community. Without means, education may be beyond his reach unless the free school system is maintained. These schools, therefore, are the bases upon which free institutions rest. When we give them a sectarian control or tendency we give to our free institutions a sectarian bias—Whenever we are ready to declare that our government shall be a Catholic government, or a Presbyterian government, or a Methodist government, then we shall be ready to put the schools under Catholic, Presbyterian, or Methodist control; but until then they must be preserved with jealous care, free from all sectarian bias or mastery.

"It is the work of Catholics themselves that they are regarded as opposed to this system; they openly denounce it as hostile to their faith, and, whenever the opportunity occurs, seek to change that system by securing for the support of parochial schools a partition of the fund by which common schools are supported. The movement to that end in this State, with object openly avowed by the Catholic journal here, was met with promptness, and the result was the passage of a constitutional amendment forever prohibiting the diversion of any part of the public school fund to the support of any sectarian schools. Since that time, however, the effort of Catholics to obtain control of the School Board has not ceased. For what reason they seek control of schools to which they declare that they cannot and will not send their children, we can only guess. If, however, we suppose that they mean to render the present system ineffective, so that it shall the more easily be put aside for the parochial system, we only presume that they are consistent with avowed purposes and previous efforts. Under these circumstances, whenever a man proposes to be elected as School Director because he is a Catholic, people will try to defeat him in the belief that he means to break up the system of common, and substitute the system of parochial schools. The enormous majority for the amendment first mentioned has proved that the people of the State do not want such a change, and the vote in this city has repeatedly proved, just as the people of the Fifth Ward proved on Tuesday, that they do not want it.

"Come from what quarter it may, every assault upon, or attempt to undermine, this system of public instruction must be regarded as an attack upon our system of free and non-sectarian government. Religious freedom here demands freedom of education. The people of this country mean to maintain religious freedom, and the public school system as necessary thereto. We need not assure our Catholic friends that we do so in no sectarian hostility to them; they will find the same spirit of resolute resistance exhibited if ever any other Church or

creed, our own or any other, should attempt to control a system which belongs alike to men of all creeds and of no creed. As long as Catholics only seek to control or subvert that system, we are forced to defend it against them. But they must understand that it is a vital part, the very foundation of the institutions we hold dear, and we propose to defend it, against them or anybody else, as we would defend our country and our freedom."



Conspiracy Against the Public Schools.

[From the *Methodist*.]

THERE are now thirty Roman Catholic "parochial schools" in Brooklyn, all established to withdraw the children of Romanists from our public schools. They are to be increased as fast as possible. How many there are in New York City, we know not, but the Church has the same policy here that it has in the neighboring city, and, in fact, throughout the country. The Jesuits recently opened, in one of our wards, a new and costly edifice for the purpose. They had previously arranged with the families of nearly a thousand children to have them taken from the public schools in the ward, and marched with banners to the new building. The long procession was led by priests, but the little fellows, as they passed their old school-house, could not restrain their American feeling, and gave three cheers for the deserted place.

This bad work is going on all over the land; and it becomes American citizens to judge of the bearings of Romanism on our social and political life by such indications. The design is, evidently, to break down the most approved, most salutary provision of American civilization and policy—the free public school system. When these Jesuits have secured, in their own ecclesiastical schools, a sufficient number of children to make a formidable show, they will begin a general and simultaneous outcry against the partial working of the public school system. They will show that it is devoted to Protestant children alone—though they themselves will be responsible for the fact. They will then insist upon a division of the school funds between their ecclesiastical schools and the public, or (as they will call them) Protestant ones, or demand the abolition of the whole public education. They have said and done enough already to show that such is their aim. But they have been fairly admonished; the American people are too sensible not to have perceived their policy; and these ecclesiastical foreigners will yet learn that they are on the wrong side of the world for their tactics; that this is not Europe, with its mediæval obsequiousness to priestly dictation; and that they assail in vain the greatest fortification of American liberty and public order—the common school.

The American people have been thinking of these things for some

years, and have pretty generally settled some three propositions on the subject. First, that as education is essential to the very life of a free commonwealth, the State has an indefeasible right to secure it to its subjects. Second, that, with our form of government and the equality of all religions before the law, the public education must not be trammelled by any religious partialities whatever ; religious training must be left to families, their Sunday-schools and churches. Third, that taxation for the support of this indispensable interest of government must, like taxation for other public necessities, be general and impartial, and that no ecclesiastical or other pretension shall enable the citizen to evade it.

These postulates are fundamental in American public life, and the foreign ecclesiastics, who are aiming at the ruin of our public education, will not be allowed to gainsay them. If they choose to establish schools for their own churchly ends, they must do so with the distinct understanding that they are not to claim the funds of the State for them, nor withhold for them the taxes ordained by the State for the common welfare in this as in other matters. Let them ponder this fact well, for on this rock they will be wrecked in the coming conflict which their defiance of the profoundest sentiments of the American people is hastening on. Their claim will be met at this point with a resistance and an indignation which will be national and overwhelming. It will make a crisis in their history in the New World.

The Romanists allege the importance of religious training as the reason for their opposition to the public schools. We all admit its importance ; the strongest advocates of the common schools are the best advocates of religious training. With them it is not a question whether there shall be religious training, but where it shall be. They insist that it cannot be in the common school, and that it should not be there even if it could. The few hours a day spent by the child there cannot afford opportunity for the scientific recitations and religious training besides. Religious ceremonies or lessons there must necessarily be of so cursory and superficial a character as to deprive them of impressiveness and value. Many if not most of the teachers must necessarily be crude in their own religious ideas, and incompetent for any safe theological or religious training of children. Many of them will be likely to have theological opinions which parents could not approve. Evidently the common school is not then the place for such training, and most intelligent Protestants would not wish the religious opinions of their children to be tampered with by the young, inexperienced instructors of these schools. They hold this training to be sacred to their families, their churches, and their Sunday-schools. Protestantism has competent provision for it in these means. If Romanism has not, then Romanism is alone responsible for the deficiency. Instead of doing violence to a great public means of enlightenment in wholesome secular knowledge, or of claiming a division of the public

funds appropriated to this purpose, Roman Catholics should go to work to provide in their families, their Sunday-schools, and their church services, the training supplementary to that of the public schools, which Protestantism so abundantly possesses. This is the proper, the only admissible remedy for their alleged grievances.

Meanwhile we admit frankly that the public education does damage their cause, as they affirm ; but the fault is not in the public education—it is in their cause itself. Free speech injures their cause in this country ; but would they claim that this freedom shall be restricted by law ? Our free press impairs their mediæval ideas and traditions, but will they have us shackle the press ? The free school is doubtless a mighty power against them, and yet it says nothing against them ; it discusses not their dogmas. Its mischief to them is that it is a fountain of light ; that the purely secular intelligence it imparts strengthens the common-sense of the people, and dispels from the popular mind legendary beliefs, traditional superstitions, and obsequious deference to priestly authority in matters of opinion and conscience. Hence Romanism does lose vastly in this country. It would have, to-day, ten millions of population here, its journals tell us, if it had been able to retain its accessions by immigration alone ; whereas it has, according to its best authorities, not half that number ; and the Baptists and Methodists singly exceed it in adherents. Its losses in the nation are indeed marvellous ; and they are marvellous proofs of the leavening power of American thought.

The common school doubtless exerts much of this power, though without a direct word on the Romish peculiarities. Every free and enlightened interest of the country exerts it more or less. Popery is the product of an obsolete age ; every peculiar attribute of modern civilization is tacitly, if not openly antagonistic to it. The *rationale* of all its recent disasters in Europe, and its continual losses in this country, is seen in this one fact. But this fact its ecclesiastical authorities will not see. They insist on reversing modern civilization ; they assume an astonishing audacity in the attempt ; they proclaim new dogmas which the age can honestly treat only with indignation or sarcasm. They declare the dogma of the Immaculate Conception of Mary, of the Infallibility of the Pope, and all the preposterous postulates of the Syllabus. They revive the debasing legendary miracles and pilgrimages of the middle ages. And here in the New World they dare to lay hands on the most sacred interest of the Republic—the public school. It is, in fine, a determined fight between the dark ages and the nineteenth century. But the contest is desperate for Romanism. There can be no doubt of the issue, whatever calamities may attend the course of the contest. The disasters of the Church in Germany, Switzerland, Italy, Spain, and Brazil, show not only the intensity of the conflict, but its inevitable result. We do not fear then for our public schools finally ; we believe that the attempt to break them

down will be attended by one of the most disastrous reactions against Popery of modern history. But our confidence in their final safety arises from their timely defence by public opinion, especially the public press.

The State and the Roman Catholic Church.

[The following article, which originally appeared in the *London Pall Mall Gazette*, and was reprinted in the *New York Times*, will be found worthy of a careful perusal. It is written by one who is well versed in political science. —Editor CHRISTIAN WORLD.]

One of the most striking features of our time is the general and unquestioning belief that the essentials of political life are altered because its forms have undergone so complete a change during the last fifty years. Not more than half a century has elapsed since England abandoned her attitude of oppugnance and exclusion toward the Roman Church, and yet the present generation is quite at a loss to understand a political situation very analogous to our own in past times—a situation which is now engrossing the attention of every continental politician. Germany and Switzerland seem to be almost exactly in the same position with regard to Rome in which England found herself in the times of Elizabeth and James I, with the difference that those countries have behind them 200 years of toleration, very much like (although due to entirely different causes) the epoch of toleration which England looks forward to now after a similar period of just intolerance. And Germany and Switzerland are in this dilemma now simply because they did not act as the English and the Dutch did two centuries ago. There are questions the solution of which may be postponed, but the day arrives when they must be solved; and the longer the solution is delayed, the more difficult it becomes. Among these unavoidable questions, none requires to be met with more courage than that of the relations between the Roman Church and those States in which the majority is Protestant. Nor is the question to be disposed of by any general abstract principle, such as the principle of absolute religious liberty. Germany and Switzerland are not in the position of wholly Catholic nations, like Italy, France, and Belgium, nor in that of entirely Protestant countries, such as the United States or Sweden. They are in fact, in very much the same condition that Holland and England were in at the beginning of the seventeenth century. Before granting absolute liberty they must put the authority of the State above all contest. As they neglected to do so, or were unable to do so, 200 years since, they must venture on it now; for they have to deal with an enemy as daring as he is powerful.

The Catholic Church, indeed, is one of those organisms for which our abstract and absolute formulas are completely inadequate, both in theory and practice. Its long duration, its powerful organization, its numerous officers, its wealth, its universality, would make of it a most dangerous enemy under all conditions. And there happen to be two circumstances which necessarily bring this organization into conflict, sooner or later, with the national and secular interests of every State. These two circumstances are the supreme sovereignty of the Pope—that is to say, a foreigner residing in a foreign country—and the celibacy of the priests. The one makes every Catholic priest the subject of a higher power than the laws of his country; the second frees him of every consideration of worldly interest, enlisting him in the service of an abstract ideal, and an ideal which is the negation of the State. The contest may slumber for a while, as it has done in Germany since the Thirty Years' War, out of sheer exhaustion, or as it does just now in England, because the Roman Church is as yet too weak to exhibit its ultimate pretensions; but as soon as some energetic man gets the upper hand at Rome, and finds his ecclesiastical army ready for war, the conflict must inevitably break out again. The struggle once begun, the well-convinced or well-disciplined soldier of an abstract ideal, his feelings unhampered by wife and child, will pay not the slightest regard to any considerations except such as are imposed upon him by the only authority he acknowledges in the last resort. The question, therefore, is not so much whether the State has a right to set aside the rules of *jus gentium* in its war with the Roman Church, as whether it is expedient and useful to put them aside. The English and Dutch Governments had an undoubted right to deny all political and civil functions to the members of a church which confessedly plotted, here for the delivering over of the country to Spanish oppression, there for the overthrow of the reigning dynasty. But did they act wisely in exerting the right? The examples of Austria, Bavaria, and Belgium—where the contrary policy prevailed, with the result that those countries were entirely won by the priests in less than fifty years—seem to give a significant answer to that question; and the success of England and Holland in maintaining their integrity and their independence must necessarily persuade the Germans and Swiss to follow a similar policy, when Poles and Alsatians on the one side, and the Sonderbund cantons on the other, are supported by the Roman Church in attempts to impair the integrity of the German and Swiss States. However, times are changed—not in substance assuredly, but certainly in form and habit; so that a thorough and consistent measure of expulsion and exclusion cannot be applied to the enemy. The means of intercourse are too manifold and too free to make any such measure possible, if it were desirable. The expulsion of Monsignor Mermillod and the

Bernese curates from Switzerland, of the Jesuits and "similar orders" (as the very elastic text of the German law has it) from the Empire, are acts which not only jar on our modern conventional ideas of toleration, but they will prove totally ineffectual, and worse : they will give the glory of martyrdom to the happy victims, while to the Swiss Governments, and to the passionate statesman who governs Germany, they will bring the odium of persecution.

It is not so, however, with other laws framed at Berlin for the struggle against Rome, the sole aim of which is to bring the Catholic clergy again under the control of common law, from which they had silently crept away, declaring themselves suddenly and noisily emancipated from its rule, and to counterbalance the injurious influence of celibate and school discipline. The common law in Germany—whether wisely or unwisely it is not for us to decide—exacts from every citizen who proposes to enter any professional career, be it that of a physician, a lawyer, a clergyman, a tutor, or a civil official, a course of from two to four years of university study. To this rule the Catholic clergy cheerfully submitted in those balmy days when religious strife slumbered in Germany—that is to say, from 1638 to 1830 or thereabout. But when the Roman Church began to lift her head and to take the offensive against all opponents—viz., about 1835—the universities, where future priests had mixed with future clergymen, doctors, lawyers, and professors, and saw a good deal of real life, began to be abandoned. Everywhere seminaries were founded where the future apostle was sequestered, from the age of ten or twelve up to twenty or twenty-one, when he definitely took orders, from all contact with the world. This system, which had long before killed the Faculties of Catholic theology—nay, Catholic theology itself—in France and Italy, worked admirably in Germany, and soon showed its results—sooner, indeed, and more strikingly than was agreeable to the bishops ; who, in 1870, when they were still struggling for their independence against Rome, found themselves abandoned by the low clergy educated in the seminaries, as well as by the Governments, and finally obliged to surrender. The good old German Pfarrer of the Hermesian school, such as the Faculties formed him, who heartily blessed a mixed marriage even when the children were not to be brought up in the Catholic Church, had become a myth in Germany. The pulpits are filled there nowadays with fanatic young priests, who dictate their will to the too supple and submissive bishops.

Events will show whether Germany is in time to return to her traditional system of national education with regard to the priests. It is, perhaps, more feasible there than it would be in a country where the Faculties of Catholic theology are legally suppressed, as in Cambridge and Oxford, or virtually dead, as in Paris and Toulouse, in Bologna and Padua. In Germany, indeed, the interruption has been one of thirty

years only, and the Faculties are as yet complete in their teaching *personnel*. It is an experiment to be made ; and we think, on the whole, and under the special conditions of Germany, which differ so widely from ours, it is a promising experiment. It has, indeed, three great advantages in its favor : it is in accordance with the spirit and tradition of the country ; it is in harmony with the laws of the country ; and it has successfully worked there for more than two hundred years. At any rate, English observers ought to distinguish between the two sets of laws recently framed in Germany and Switzerland against Rome and the Jesuits, as well as between the different conditions of Continental States both among themselves and as compared with England. One thing is certain, hostilities have commenced, and there is no ground of compromise. Neither the hot temper and iron will of Prince Bismarck, nor the intoxication of Rome and the logical absolutism of the Company of Jesus are likely to yield. Already most of the seminaries are closed in Germany, and most of the clergy have solemnly declared that they will not submit to the new laws. It may be as well that the spectators of the duel should have a clear idea of its provocations.

The Evangelization of Spain.

BY REV. MR. FLIEDNER, OF SPAIN.

[WHILST these pages are going through the press, the Conference of the Evangelical Alliance is still in the midst of its deeply interesting sessions. A number of papers of great importance have already been read, and others are yet to follow. For some of these we may have room in a future number. We can make room at this late hour for only one, which not only is comparatively brief, but presents points that give it a permanent value. We follow the copy furnished by the author to the *New-York Tribune*, merely correcting a few typographical mistakes.—Editor CHRISTIAN WORLD.]

THE greatest boast of the Spanish nation, the advantage which it is believed to possess before all Roman Catholic countries, the object for which it spent all its intellectual and moral strength, during centuries, is its religious unity. Neither Jew nor Moor might dwell in this Catholic country ; and when more than 800,000 Jews at once, then innumerable Moors, had to emigrate, from beautiful Andalusia into misery, leaving all their goods behind, it was so little looked upon by Spaniards as a cruelty, that their most famous author, Cervantes, not only excused but praised this proscription. The tribunal of the Inquisition was established to guard the unity and purity of the Catholic faith, and members of the first families of Spain counted it their greatest honor to be the helpers and the officers of the Inquisition. And when they had cleared their own land by the crusades against the Moors, they turned to the task of gaining the victory for the unity of the Romish Church in foreign countries, by the power of their weapons and the

weight of their politics, against the heretical attack of the Reformers. It seemed as though they were not to struggle in vain. It was chiefly to be attributed to the efforts of Spain that the evangelical movement in France was hampered, and almost destroyed in the southern provinces of the Netherlands, in Bavaria, Italy, Austria, and Poland.

It is true Spain had to do frightful penance for those services rendered to the Romish Church. When the Westphalian peace put an end to the fiercest raging of the religious war, its object was not only not attained, but Spain's foreign power, stricken to death, its inward strength vanquished, the country impoverished, and towns ruined. On the other hand, the monasteries and chapels are counted by thousands, and the priests and monks by hundred thousands, and yet to this day the pride of the Spaniard in the unity of his faith remains unshaken. Even in the last revolution, 1868, the Romish Church was for this reason retained as a State Church. It was not religious freedom; it was merely religious toleration which was granted "if a Spaniard should perhaps confess another faith," which was, however, looked on as impossible. The complaints of the priests against the evangelical movement are directed chiefly against this point: that we wish to tarnish the ancient fame of Spain. Their prudence requires that the new life should be ignored or looked upon as artificially called forth from without. Their efforts are directed to prove that Spain still has the right to bear the name of a Catholic country and retain its allegiance to the Romish Church.

But it was not in vain that the Spanish martyrs shed their blood. The testimony to the truth which they gave in a land where it met with opposition has not been lost. The knowledge of the efforts made by the evangelical Spaniards, and their cruel suppression, was the occasion of the setting of other countries free from the Romish yoke; and, thank God, this testimony of the martyrs was not in vain for Spain either. After three hundred years the fetters of religious tyranny are at last broken, and we see at once the seed of the Gospel falling on good ground, germinating, taking root and growing. Even years before the last catastrophe which gave back freedom to Spain, everything was prepared for a new propagation of the Gospel. Neither English money, distribution of the Bible, nor political liberalism called forth this movement; that merely took away the last bars, which sooner or later must have yielded to the spiritual development as certainly as the husk under the growing corn. When Isabella was driven away the Protestant Spaniards, who had been banished for their faith, returned. As soon as Spain was open the workers stood ready to sow and gather in the harvest in their beloved country, which they had to leave for the sake of the word of God.

Truly we have a fine field, and in part already with harvest. We do not share the extravagant hopes of those who expect to see the whole of Spain Protestant in a few years. A nation that had been held for three centuries under such an intellectual pressure and in idolatrous servitude by Rome cannot all at once be freed from this sad state and its consequences. But that, along with all this superstition and infidelity, a new spirit of faith is moving; that even on this seemingly stony ground the seed of the Word has not lost its power, is a proof that this new era of religious freedom is not offered to the Spaniards in vain. Many congregations are already formed throughout the whole country, and the evangelical movement is a living reality and worthy the support of Christian

brethren. The work of evangelization of Spain has been hitherto very little known with regard to its inward nature and its extent. With a few outlines, we will endeavor to sketch the field of work, the Christian workers, the hindrances and the hopes for the future, and we trust it will become more and more evident, not only how welcome but how necessary the help of Protestant Christendom is in Spain.

PROGRESS OF PROTESTANTISM.

Entering the Peninsula from France, we pass through the Basque Provinces, the residence of the Carlists, where, up to this day, very little has been done on account of the civil war, which has there its dwelling-place. These provinces are regarded as the most bigoted ones, as the majority of their inhabitants are partisans of Don Carlos. However, as often as one of our colporteurs has succeeded in penetrating this region, he has had a successful sale of Bibles, and met as well as with much enmity with much encouragement. It should never be forgotten that the Carlist cause is at least as much, if not more, a political one than it is a religious one. The neighboring Province of Aragon is famous through the Virgin of the Pillar, whose worship reminds us of the Ephesian Diana. But as it was said there in the time of Paul that the Word of the Lord grew mightily and prevailed, so also in Targarona the Word has found soil and made growth.—Not only has a small Protestant congregation been formed, but the place of worship belonging to it, situated in the principal street of the town, and in the neighborhood of a Romish Church, is always crowded at the hour of service. Of course the priests have tried all they can to hinder the work. They have appointed special prayers and processions against the Protestants, but as always happens they have only become instruments of directing general attention and interest to their opposers. A school is connected with the church. Then in Barcelona, the capital of Catalonia, we find already six different places of worship, with eight schools, which hundreds of children attend. In the neighboring island of Minorca there is a congregation and a school. Some mission stations are in the surroundings of Barcelona, and the work among the Catalans would have been unbounded but for the want of workers and the Carlist war. That is the East of the Peninsula. I have found among the common people in Spain a great deal more of religious sentiment and a greater want of religion, a greater hunger and thirst for righteousness, than I have found in Austria or Italy.—Africa, it is said, begins with the Pyrenees, it may not be true but in a very limited way. But perhaps this standing afar from the current of European civilization has guarded to the Spanish nations the natural warmth of their religious sentiment. If we had only men to send, in order to fill the whole country with the sound of the Gospel, in each town, in every village, ten, twenty, hundreds would listen to us with eagerness and rejoicing.

It is true the political changes have affected the work, but hitherto only to a very limited extent. The Carlist war has closed the northern provinces before the political revolutions have drawn the general attention from the religious matters to the political ones, and the general uncertainty hinders a good many friends from helping, as they would do under other circumstances. But these nearly five years of religious liberty have not been in vain. To a large extent Protestantism has made itself known in Spain. The Spaniards have learned to look on Protestants, not as terrible monsters, but as good, earnest, zealous men—"who,

perhaps, are better Christians than we ourselves," is sometimes heard—and who care for the education of the children more than they ever used to care for themselves. Salmeron, the last President, protested against Spain being called still a Catholic country; and it is true that not only a great part of the country is indifferent to religion, but that also there exists among the lower classes a bitter hatred against the Roman Catholics. In the last revolution in the South they put the Archbishop of Granada in prison, destroyed some churches and nunneries and the famous processions of the Holy Week did not dare to come forward.—Only in Valladolid the people said: "Our Holy Virgin is republican, too." They adorned her with the red cap, and carried her around. We do not require to enlarge on the harm which such exercises must do to religion in general and to the evangelical movement in particular. But we would do wrong to judge of the state of the country merely by these. The unsettled state is not merely the fault of the Republic; it received that along with the financial troubles and the Carlist Rebellion as a sad inheritance from its predecessors. It was to be expected that the pride of the Carlist would swell on the departure of the King, and also that their means would be increased. But if they had any real strength they must long ere this have been at the gates of Madrid in the utter want of power of the present Government to make any decided resistance. We will not forecast the future, and less still in that strange country where, as the great English statesman, Pitt, said, two times two is not always four—that is, sometimes most accurate calculations prove to be false. But we must confess that all the disturbances hitherto have not hindered the work of evangelization nor affected it in a serious manner; and therefore we are justified in not waiting for the political or social condition of the country to become settled before we go on with our evangelization work. Whatever government be established, it does not seem probable that religious liberty already won, would ever be withdrawn in the course of the next years.

RELIGIOUS LIBERTY.

The whole tendency of Spanish politics went to a separation between Church and State—i. e., a disestablishment of the Church of Rome. When the Government had at last made the religious tolerance in regard to the churchyards a reality, it extended the same to the hospitals, infirmaries, and benevolent institutions. So now not only these sometimes well-endowed hospitals are thrown open to our needy brethren in the faith, but they may enter without fear of being tormented on their death-beds by the religious fanaticism of those who compass land and sea to make one proselyte, as was formerly so often the case.—Measures are also taken to prevent extreme unction being administered to them against their own will, when in an unconscious state. The clergyman has free admittance to the members of his congregation, and when necessary can, with their consent, remove them and place them under other care. That is certainly all we can wish, and more than we ever hoped to attain. It is true we have in Spair, yet, very few churches or chapels; and only two in Seville and one in Xerez are our property. Our field of labor in Spain is newer than that of our brethren, the Waldenses in Italy, who have found helping hands to build their churches, and who possess a theological seminary. But, as we are younger, I trust we will grow faster, for our field of labor is a hopeful one. We are therefore very thankful that just from America has come an offer of helping in the

foundation of a seminary for Protestant preachers in Spain. What Spain most needs is earnest, well educated, evangelical preachers. A seminary is an urgent necessity, and the sooner it can be established the better. Perhaps none of those who attend this meeting feel so much the want of Christian union among the evangelical brethren as we in the isolated Spain on the end of Europe. We will gladly return to our lonely missionary posts, strengthened by the sight and the enjoyment God has given us here; but we earnestly hope that all of you will accompany us with earnest prayers, as we do in our young churches for you.

MISSIONARY INTELLIGENCE.

HOME WORK.

Chelsea and Boston.—Rev. M. Dwight.

By far the greater number of the families which our missionary visits are professedly Roman Catholic; thus, during the month of September, he carried the Gospel into 380 Roman Catholic families, into 50 Protestant families, into 6 in which the parents were of different faiths, and into 6 where they were Jews. To all these families he endeavored to make the glad tidings of salvation known, either by the sale or gift of a Bible, a New Testament, a copy of the Gospel according to St. Matthew, or a simple tract. Where he was permitted to do so, he engaged in devotional exercises. In thirty families he read or repeated portions of the Holy Scriptures, and offered prayer; of these sixteen, or more than half, were Roman Catholic. This is an encouraging sign that, even in the great centres of population, where the power of the priest is most easily brought to bear upon his flock to prevent it from listening to the truth, there are multitudes more or less accessible to kindly Protestant influences. As usual, our missionary found a lamentable ignorance on the most vital points of religious experience. The impression apparently is that, after a supposed regeneration by virtue of baptism, there is little need of the Holy Spirit's

influences. "In conversation with Roman Catholics," says Mr. Dwight, "I earnestly urge the necessity and blessedness of the new spiritual birth. Not one in five hundred seems to have heard of it as a necessity in the case of adult persons." Mr. D. has followed the people not only to their homes, but also to their places of business, and has endeavored to reach them even in their haunts of dissipation; and he closes his report with the expression of his conviction that the books and tracts distributed are read with interest, and his prayer that they will prove of lasting spiritual advantage.

Louisville, Ky.—Mrs. J. M. Sadd.

The report of our missionary in Louisville indicates some of the means by which the poor, deluded people who have from childhood been led to place their sole confidence in their ecclesiastical guides are often enlightened in respect to the true character of their religion and brought under more salutary influences. In one case a poor widow with six children applied to the Roman Catholic priest for assistance; but she could obtain none save upon condition of surrendering them all to the "sisters," to be educated away from her in their schools. Reluctant to part with them all, she found her way to the Protestants, and finding "that they did not teach anything bad," promised to send

her children both to the Sunday and Industrial schools. "The priest," she said to Mrs. Sadd, "cannot know a parent's feelings, or he would not make me give *all* away." Another poor woman was induced to exclaim, "We have concluded to go by the *Bible*; the priest's way is *so cold*!" And the circumstance that produced this impression upon her mind was that when she had desired to have her babe baptized the priest was nothing loth; but when she solicited assistance at a later time, for its burial, she could obtain none from him.

Cincinnati.—Miss Schiller and Miss Furlier.

Besides making a large number of visits to families, mostly Roman Catholic, as well as to the City Hospital (and one, this month, to the Roman Catholic Hospital), always accompanied by religious conversation and the distribution of tracts, etc, Miss Schiller teaches a mission sewing class both for the purpose of instructing the girls in a very important matter, and to serve as a means of bringing them under sound Christian influence. In her report for September she speaks encouragingly of the growth of her class, and says that it is increasing so fast in numbers that she can now call it a *school*. The girls realize the importance of taking advantage of the opportunities afforded them, and appear to be anxious to make improvement. That the good seed of the Word which is sown in these youthful minds is not all lost is shown by some circumstances that came to Miss S.'s knowledge after the recent unexpected death of a very conscientious little girl who had been her pupil. According to her mother's testimony, the child had been accustomed for some time to watch her opportunity "to slip away to a secluded place, with her Bible and hymn-book in her hands, to be alone with Christ."

Iowa City, Iowa.—Rev. Francis Kun.

Our missionary to the Bohemians in and around Iowa City has labored faithfully and with many marks of encouragement during the months of August and September. His attention has been divided between preaching, visiting among the families of his countrymen, distributing religious books and tracts, and in every way within his reach endeavoring to excite among this interesting people a thirst for the truth of the Gospel. It is yet too early to speak definitely of results, but not too early to be convinced of the need of just such labor among a people whose spiritual teachers have sadly neglected and misled their flocks. As elsewhere among the emigrants from most of the countries where Romanism has long predominated, the great enemy of evangelical effort is found even less in the superstition fostered by the priesthood than in the unbelief which is engendered of that superstition. Yet the church-building in the country where our missionary preaches is well filled with attentive hearers. "Pray for us," he writes in conclusion, "that the faith of Huss may be revived among his countrymen!"

Davenport, Iowa.—Rev. C. Peisch.

During the summer, Mr. Peisch has prosecuted his work without interruption. His visits to his countrymen, the Germans, are already numbered by hundreds. After a first visit which was conducted in great measure with a view to exploring the field, he went over it a second time, and found, to his great pleasure, that a more hearty welcome was extended to him than on the former occasion. Suspicion of his motives seemed to be dispelled, and the people, and particularly the men, exhibited great readiness to enter into conversation on religious topics. True, the manifest object in most cases was to

have a discussion, for discussion's sake; but the missionary clearly defined his object, which he told them was not to engage in argument, but to talk to them of a Saviour's love. And in unfolding the attractions of this love, he was generally listened to with respect, if not always with entire sympathy.

Chicago.—Rev. A. Miller.

Our most recently appointed missionary, Mr. Miller, himself a German,

dwells in his report of labors in the month of September upon the vastness of the field for evangelical effort among the multitudes of foreigners in this great city of four hundred thousand souls. Hitherto he has of necessity done little more than prepare the way for future work. In this he earnestly prays that he may be assisted by the prayers of all those who sympathize in the advance of Christ's kingdom.

LITERARY NOTICES.

About Men and Things.—Papers from my Study Table Drawer. By C. S. Henry. New York: Thomas Whittaker, 2 Bible House. 237 pp., 12mo. Price \$1.50.

For a chatty companion, a half hour or so, when the reader is cosily spending his long winter evening before the library fire, we do not know that we can recommend anything better than this little volume. If Dr. Henry's way of illustrating his meaning is at times odd, it is never trite or tiresome; and then, as every one knows who is acquainted with the author at all, he wages an irreconcilable war against all shams and hypocritical pretences. The conventional sophistries with which men endeavor to cloak their immoral, or, at least, questionable practices, form a favorite target for his well-directed arrows. No one can rise from a perusal of any of Dr. Henry's papers a worse man, but he may rise from them with clearer perceptions of right and a more fixed determination to be an "honest" man, in the fullest sense of the word; not because honesty is the best *policy*, but because it is the right course both in the eyes of God and of all men whose good opinion is worth having.

Apologetic Lectures on the Moral Truths of Christianity. Delivered in Leipsic in the Winter of 1872. By Chr. Ernst

Luthardt, Doctor and Professor of Theology. Translated from the German by Sophia Taylor. Edinburgh: T. & T. Clark. (New-York: Scribner, Welford & Armstrong.) 415 pp. Crown 8 vo.—Price \$3.00.

These lectures are sound and scholarly discussions of the great themes of Christian faith and life. They are "apologetic" not in form but in their ultimate bearing. The crucial test to which Christianity, and not only Christianity but every other form of religion that comes to men demanding their acceptance is and must be subjected is just this: What does it make morally and physically of man? External evidences, human testimony, even miraculous appearances, as they are believed to be, may deceive and cheat; but this proof can never fail and is in itself sufficient. "Unless Christianity," says Dr. Luthardt, "can prove itself to be the moral power of public and private life, all other proofs will be in vain. . . . If, however, anything is certain, it is this, and if any evidence in favor of Christianity can be brought forward it is this, that it has been, both historically and actually, the power and the blessing of our entire national existence, and that it is an inexhaustible source of moral renovation for all nations. Such has hitherto been its mission, and that mission is not yet ended."

Kitty's Scrap Book. By Joanna H. Mathews, Author of the "Bessie Books," "The Flowerets," and "Little Sunbeams." New-York: Robert Carter & Brothers, 1873. 12mo. Price \$1.00.

This is the last of the "Kitty and Lulu Books," one of which we noticed in a late number. The titles of the other volumes are "Tontoon and Pussy," "Kitty's Robins," "The White Rabbit," "Rudie's Goat," and "Kitty's Visit to Grandmamma." Either singly or together (in a box, and costing \$6.), they form a charming present for a child. Like all of the other books of Miss Joanna Mathews which have come under our observation, they combine instruction with amusement to a commendable degree. The characters, mostly children, are well delineated. They talk and act like children, and not like old people: but they are children under good moral training, intercourse with whom cannot but be beneficial to all who make their acquaintance.

New Publications of the *American Tract Society*, 150 Nassau-street, N. Y.

The children have a rich treat in store for them, if we may judge from the beautiful array of books which their old friend, the American Tract Society, has just brought out. Our readers, whether they be parents who desire to obtain for their children the volumes which will best combine pleasure and instruction, or Sabbath School teachers who have an eye to the most judicious selection of books for their libraries, will be glad to read at least the titles of the new claimants for their attention.

First we must notice a series of volumes, the sub-titles of which are the successive clauses in the encomium of charity, or love, in the immortal 13th chapter of First Corinthians—"Charity suffereth long and is kind," "Charity envieth not," "Charity vaunteth not itself; is not puffed up," etc. There are thus far eight volumes, each distinct in its story, and yet connected with the rest by its bearing upon the general topic, and uniform with them

in size, type and binding. The price of each is 40 cents (postage 6 cents), and each contains one hundred pages, or a little more, of delightful reading matter. We have not room for any extended notice of the volumes separately, but must confine ourselves to giving the simple titles, which are *Alice Muilland's Trial*, *The Concert Programme*, *Horace Carlton's Essay*, *Dora Felton's Visit*, *Oakfield Lodge*, *Frank Merton's Conquest*, *Rachel White's Fault*, *Ethel Seymour*. The wood-cuts, which are in the Society's best style, are uncommonly pleasing, being executed with a freedom and grace which children recognize as easily as do their elders.

For the youngest children the Society has just published a thin 18mo: "*My Pet's Picture Book*," with large illustrations and letter press on opposite pages (price 30 cents, postage 4 cents); and four still smaller books, which will at once catch a child's eye, from the pretty medallion bouquet of painted flowers on the outside of the cover. *Julia and her Kittens*, and *Fred and his Dogs* (25 cents each, postage 4 cents), are small enough to slip into one's coat pocket, and their still more diminutive companions, *Out West* and *Poppet* (20 cents each, postage 2 cents), you could conveniently carry home (to surprise the little ones in the nursery) in your watch fob.

Wilson's Kindling Depot, by Mrs. C. E. R. Parker, is a story for boys. It breathes a good, healthy and hopeful spirit, for it tells how, instead of giving themselves up to useless repinings and silly day-dreams, two noble lads set themselves to relieving their widowed mother, by simply doing what they could. (16mo, 144 pages; price 60 cents, postage 8 cents.)

A Week's Holiday and other Stories for Children, by S. Annie Frost, is a thicker book of 268 pages (price 75 cents, postage 10 cent), but is intended for a younger class of readers, by whom its short narratives will be duly appreciated.

For older readers the same Society has published a pleasant book of Christian comfort, which within the brief compass

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EDITORIAL NOTES.

OUR MISSIONS IN THE WEST.—We cannot too strongly urge our readers to peruse with attention the reports from our missionaries recently appointed to labor amongst the foreign Roman Catholic population of our great West, which we publish under the head of “Missionary Intelligence.” We think that no candid person after examining them will doubt for a moment that there is a field here for vigorous work. *Shall these foreigners, some of them, at least, asking for the Bread of Life, and all of them whether consciously or unconsciously famishing for it, be left unused?* We believe that there are few in whom the Spirit of God has implanted the love of Christ and of human souls, who would venture to assume the fearful responsibility of answering this question in the affirmative. But would it be less criminal to withhold the material means with which alone the prosecution of the work is rendered possible?

The work meets a real and a felt want. The Rev. H. H. Fairall, our Superintendent of Home Missions, writes that from various parts of the country, from points as yet unoccupied, come requests that missionary labor be instituted at those points for the benefit of the ignorant and unhappy followers of a corrupt form of Christianity. The appeals come from places scattered as widely as St. Louis (where, for example, we ought to establish not one, but at least two places of worship in different parts of the city), New Orleans and Pittsburgh. *The people are ready and desirous to hear the Gospel.* See, especially, what Rev. Mr. Kun says of the Bohemians: “The people gather at the door of the church long before the hour of service, so eager are they to hear the Gospel in their own language.”

Other agencies are not doing the work, or, at least, not up to the requirements of the case. When, as mentioned in our “Historical Statement,” published last March, the American and Foreign Christian Union, about 1862, determined to relinquish in great measure its domestic work to the individual Churches, and devote its main energies to the promising fields opening before it abroad, it was with the confident hope that “the increased interest and exertion in behalf of the foreign population of our

country on the part of the denominational Home Missionary Societies and Boards" would more than fill up what was lacking in their service. And it would be unjust to these Societies and Boards to refuse to recognize the great good that some of them have done in this direction, by means of missionary, tract distributor, etc. But the stubborn fact remains that the work is not being accomplished on a scale commensurate with its importance. Look at the vast numbers of places both East and West in which there are gathered large German, Irish and other foreign Roman Catholic populations without a single Protestant pastor, evangelist, colporteur, or other laborer who makes it his sole or his chief endeavor to bring them to the knowledge of the truth. Or look again at the case of the Bohemians, counted in America by thousands, among whom there has not been a single voice raised for Christ, either through the press or in the pulpit. Now at last our Society has stationed *one* laborer at Iowa City, to reach this class of our population, and he intends, if he can obtain the means, to start a monthly paper of a religious character in the Bohemian language. For these purposes, and to add to the number of laborers, we need the contributions of God's people *Shall we have them?* We have not referred to our work at Cincinnati, Louisville, and Chelsea, which require to be maintained; but merely to the natural and unavoidable *development* which our work must take in order to become a power. We gave last month the reports of three new missionaries. This month we add a fourth to the number; and we beg all Christian men and women who may see these lines to consider prayerfully what it is their duty, even in these times of general financial embarrassment, to do for this part of the Master's cause.

THE LETTER OF THE OLD CATHOLICS.—The extreme interest and importance attaching to the communication which the newly elected Bishop Reinkens and his associates in the Congress of Old Catholics addressed to the late General Conference of the Evangelical Alliance, induces us to give it a place in the present number of this periodical. Much as we should have rejoiced to welcome in New-York the delegates of the men who are attempting a reformation of the Roman Catholic Church, we are still more glad to see evidence in the document before us that these men are advancing to a point, if indeed they have not yet wholly reached it, where their substantial agreement with the orthodox Protestant Churches will become patent to all. We could indeed wish that they had clearer ideas on some points, that there were a little less stress laid upon an external and organic union, a less Churchly and more Biblical tone, in short, that they had cast off the last traditions of the Romish Church while repudiating its hierarchy. But they have nobly struck the key-note of a genuine and harmonious reformation in some of the sentences in which they state their intention and task: "We wish to

cleanse it (the Catholic Church) from the stains of a depravity which has gradually increased for more than a thousand years . . . Every institution and custom which has crept in hurtful to true Christian vitality must be cast out ; *instead of justification by works, the justification by faith ;* instead of hypocritical bigotry, a pure Christian life, must be brought into its belief and conduct."

CHURCH AND STATE IN MEXICO have been definitely divorced. So great and so rapid have been the successive strides taken by Italy, Spain and Mexico towards complete religious equality, that we can scarcely realize that, only a few years ago, these countries were the very citadels of intolerance. Protestantism could make no progress in any of these lands, for the simple reason that a native dared not make profession of the purer faith, or, if he dared, was instantly immured within prison-walls. Now scarcely any where else is the right of religious profession more amply secured by legal enactment. In Mexico the last blow at the spiritual slavery which the State long since established, at the dictation of the Romish Church, was struck on the 25th of September, 1873. On that day was dated a decree of President Lerdo de Tejada, subscribed to by the members of the Mexican Congress with their own hands, which placed Mexico in the forefront of civilized nations. By the first article Church and State are declared to be separate, and Congress is precluded from making laws either to prohibit or to establish any religion. Another article makes marriage a civil contract, and thus deprives the priesthood of one of its greatest holds upon the people, while it removes a most odious discrimination in favor of one religious denomination.— A third article renders religious societies incapable of holding property. By a fourth a simple affirmation or promise to speak the truth, with penalties attached in case of falsehood, takes the place of the oath with its religious sanctions. Finally, by the fifth article, monastic vows and orders are proscribed. On this point the law says : "No person shall be obliged to give his personal labor without just remuneration or without his full consent. The State cannot permit that any contract shall be effective which shall have for its object the limiting, loss or irrevocable sacrifice of the liberty of man, whether on pretence of industry, education or religion. The law consequently does not recognize monastic orders, nor can it permit their establishment, no matter what may be the denomination or the pretence under which their establishment may be sought."

After so comprehensive an enactment, which clinches the legislation of the past few years, the Roman Catholic Church has little to hope for in Mexico. We do not wonder at the desperation with which the clergy of that Church seem to be inspired in all the countries where the downfall of its power has been so sudden and overwhelming. Even the courts

of justice have pronounced against it ; for the decision of Judge Buchili, (referred to in our October number), wherein the banishment of the Jesuits by presidential authority was declared to be unconstitutional, has on appeal been reversed by the highest tribunal of the republic. It only remains now that Protestant Christians of America should seize the rare opportunity now afforded them by the free constitution and laws of the country, by the favorable disposition of the government, and by the willingness of all classes of the population to listen to the Gospel. If they prove at all true to their high responsibilities, what may we not expect to hear of the progress of the truth in the Mexican republic ?

A GRAVE ADMISSION.—We see it stated that, not long since, in addressing some artists to whom he had given audience, Pius IX used this very extraordinary language : “The powers of darkness which have enkindled on the whole earth the present violent contest against the Church, have so brought their adherents into the arena of conflict that at the same period, as if in obedience to a command, *philosophy, science, history, legislation, power, violence, inventions and commerce* are allied for its ruin.” Omitting “power” and “violence,” which the Pontiff has introduced with little appositeness, we have all the elements of modern civilization here declared to be arrayed in solid phalanx against the Church of Rome. What is this but confession that there is an irreconcilable feud between that Church and the intelligence of mankind—a feud as deep and lasting as the distinction between light and darkness ?

THE BRAZILIAN GOVERNMENT AND THE BISHOPS.—As yet the issue of the contest between the Government and the Prelates is uncertain. One after another the Brazilian bishops have followed the pernicious examples of their colleague of Pernambuco, until almost the whole bench, from the Archbishop Primate of Bahia down, have become involved in a direct act of insubordination to the constituted civil authorities. The last and apparently most reluctant to come into the conflict was the prelate of Rio de Janeiro, about whose final decision, as was stated in the CHRISTIAN WORLD for November, great curiosity was entertained in Brazil up to the very last moment. All doubts, however, have now been removed by the appearance of a pastoral, dated September 14th, of which portions are reproduced in the *Imprensa Evangelica* of Rio de Janeiro, of September 20th. In this letter to which the celebrated Papal Brief of May 29th is annexed, Bishop Pedro Maria de Lacerda seems desirous of atoning for his dilatory action by emphasizing the penalties imposed upon the disobedient. “As you must know, beloved children,” he writes to his flock, “whoever becomes a Mason commits a most grave mortal sin, disobeying the Church and the Vicar of Jesus Christ. Besides committing this sin, he incurs an excommunication reserved for the Pope, in

such wise that, save at the point of death, no priest has the power to absolve him without the express authorization of the Holy Father." As the bishop cites in support of his opinion those of seven popes and fourteen Brazilian prelates, we must agree with the *Imprensa* that "the *Masons* can no longer doubt that they are well anathematized, unless they be in the dioceses of San Paulo and Maranhão, whose prelates have not yet declared themselves." Yet it may be some consolation to the objects of the episcopal denunciation that the somewhat protracted term of one year from the 14th of September, 1873, is allowed them in which to avoid a lapse into a state of mortal sin from which only the Pope can rescue them.

Meantime the Government still hesitates to act, although the time fixed for its action has passed, and in spite of the circumstance that besides the original offender six other bishops now stand arrayed in avowed hostility to it, the last of their number being a member of the Imperial Council and holding the office of the Emperor's Chaplain. We cannot but hope that there is no truth in the rumor to which a correspondent of the *New-York Times*, writing from the Brazilian capital, under date of September 26th, gives currency, viz : that a compromise in the form of a *concordat* with the Roman See is about to be negotiated. Such a course on the part of the Government will certainly forfeit it the esteem of its enemies no less than the confidence of its friends and supporters.

Of one thing we may be reasonably certain : the arrogant conduct of the bishop of Pernambuco and his colleagues will hasten the separation of Church and State. If the *Government* can be reconciled to the Papal hierarchy, it is nevertheless impossible to adjust the differences between the Romish Church and the influential classes whom it has alienated.—The *Free Masons* are under excommunication. So are the *Irmadades* or *Brotherhoods* into which Free Masons have been admitted. Of the nature and importance of these Brotherhoods the reader may judge from a brief extract taken from Drs. Kidder and Fletcher's *Brazil and the Brazilians* (p. 107) :

"These fraternities are not unlike the beneficial societies of England and the United States, though on a more extended scale. They are generally composed of laymen, and are denominated Third Orders, as, for examples, *Orden Terceiro do Carmo*, *Da Boa Morte*, *Do Bom Jesus do Calvario*, &c. They have a style of dress approaching the clerical in appearance, which is worn on holidays, with some distinguishing mark by which each association is known. A liberal entrance-fee and an annual subscription is required of all the members, each of whom is entitled to support from the general fund in sickness and in poverty, and also to a funeral of ceremony when dead. The brotherhoods contribute to the erection and support of churches, provide for the sick, bury the dead, and support masses for souls. *In short, next after the State, they are the most efficient auxiliaries for the support of the religious establishment of the country.* Many of them, in the lapse of years, have become rich by the receipt of donations and legacies, and membership in such is highly prized."

PROPOSED RETRENCHMENT OF MISSIONS IN BRAZIL.—Particularly unfortunate is it that, just when every thing is so promising in the religious prospects of Brazil, it should be deemed necessary to make a retrenchment in the limited work which the Protestant Churches are prosecuting.—The announcement of this retrograde movement at the very instant when all the Providential indications were marking out the necessity of rapid and energetic advance, came almost like a death-knell to the hopes of the devoted laborers on the field. The Presbytery of Rio de Janeiro at once addressed a most affecting appeal to the Presbyterian Churches (North), entreating them by their liberality to avert the impending disaster. We trust that its warning may be heeded. “We cannot stop,” say these brethren. “To stop is to abandon the field. We have gone too far. The seed has already taken root, and from all parts of the country comes one and the same request, ‘Come and preach.’” Three churches, they tell us, have been organized since last March, and more could have been formed, but that it was impossible to provide them with pastors; and there is already an instance of a church left to itself without a pastor which is in a deplorable condition. New laborers are needed, and the means to erect schools and chapels, as well as a seminary for training candidates for the ministry. “If,” write the missionaries in conclusion, “you really wish this nation to be evangelized, saved from the evils of infidelity and indifferentism, when the separation of Church and State takes place, then help us, then tell us to go forward, and you will soon hear of blessed results.” Our brethren are certainly right in urging upon the American Churches the duty of sustaining in a manful and Christian way the work they have begun. Whatever doubts may have been entertained respecting the advisability of the action of the Presbyterian Board in entering fields of labor already partially occupied by other Societies, and thus burdening its over-taxed treasury with new obligations, there can be no doubt in the mind of any Christian man with regard to the imperative duty imposed on its friends to see that so promising a field as Brazil—a field pre-eminently its own—be not suffered to languish from insufficient or tardy support.

LETTERS ON SPANISH EVANGELIZATION.—We expect in our next number to publish the first of a series of letters on the Progress of the Gospel in Spain, written expressly for the *CHRISTIAN WORLD*, by Rev. *Antonio Carraseo*, of Madrid, Moderator of the late Synod of the Free Spanish Church. Mr. C. was a delegate to the recent Conference of the Evangelical Alliance, and wrote his first communication before leaving America, although too late for insertion in the present number. We are confident that his letters will prove of deep interest. At Mr. Carraseo's request, we would state that any donations for Spanish Evangelization which may be sent to us will be promptly forwarded to him at Madrid.

The Irish Roman Catholics on our Public Schools.

WE have lately been favored with a pretty full discussion of the Public School question by a Roman Catholic Convention. It occurred under these circumstances: On the 17th of October last, the "Irish Catholic Benevolent Union," meeting in the city of St. Louis, took into consideration a series of resolutions submitted for adoption by the appropriate committee, through its chairman, one Father Phelan. Of the majority of these resolutions, aimed at Victor Emmanuel and the "imprisonment" of the Pope, at the King of Prussia, at Secret Societies, and kindred topics, we need say nothing, since they contained little beyond the ordinary common-places of Romish advocates. But there were two which concern us more intimately, and which read thus:

Resolved, That the best interests of the State and of society centre in the proper education of the young, and that education, to be effective of good and conducive to social and national advantage, must be Christian, begin with the catechism and end with the knowledge that God is our God, and Heaven is the reward of virtuous deeds and holy lives.

Resolved, That the present system of public schools, ignoring all supernatural authority, and making God, the first knowledge, the last thing to be learned, is a curse to our country and a floodgate of atheism and of sensuality, and of civil, social, and national corruption.

The former resolution seems to have been accepted with little or no hesitation, but the latter, we are told by the telegraph, awakened a long, spirited and somewhat acrimonious debate. Not that the members of the Convention were disagreed as to the position they were to occupy in relation to the unsectarian system of education at present supported by the people of the various States—they had been too long and faithfully drilled for that. In proof of this we need only advert to the circumstance that although the original resolution just quoted was finally recommitted with instructions to modify, the following resolution was subsequently offered by the same committee as a substitute, and *unanimously adopted*:—

Resolved, That the system of State education now established in most States, by its failure to provide proper religious instruction for the young, and its enlightening the head, to the entire neglect of heart culture, meets with our unqualified reprobation; that it unjustly taxes a large class of our people, who cannot, without danger to the faith and morality of their off-spring, avail themselves of its advantages.

And yet there was some restiveness when it was proposed solemnly to resolve in so many words that "the present system of public schools is a curse to our country and a floodgate of atheism and of sensuality, and of civil, social, and national corruption." Among the members was Mr. A. M. Reiley, Mayor of the city of Richmond, Virginia; indeed, this gentleman was at a later stage in the proceedings elected

president of the Irish Catholic Benevolent Union for the ensuing year. It would hardly have answered for Mr. Reiley, as he himself admitted, elected by a constituency of which about eighty per cent. was Protestant, and by virtue of his office *President of the Board of Public Schools in the city*, to stand forth an avowed enemy of the system of which he was the head. Accordingly he was the first to object and to say that he could not vote for the resolution without stultifying himself, which he did not propose to do ; and he defended the schools of his city on the ground that the Bible was not read and there was no religious instruction given ;—a defense, by the way, which was of little avail, as he was told by Father Phelan that if religious instruction was excluded they were the most objectionable of all schools. A passage in the discussion showed that all independence of thought or logic was not yet quite extinguished, especially among the laity. We quote the telegraphic report in the *New York Times* and other journals, of October 18th :

Mr. Harley, of Pennsylvania, denounced the resolution, as it contemplated a union of Church and State.

President Dwyer said the resolution meant no such thing, and he did not wish such an impression to get abroad. He advised that the resolution be changed so as to simply favor Catholic schools.

Mr. Harley proceeded, and said that the Catholics had gained a great victory in driving the Bible out of the public schools.

Father Graham, interrupting, said that the Church did not drive the Bible out of the schools. The purpose was to put in them the correct version of the Bible, and the Catholic catechism.

Mr. Harley—"Exactly. Now I ask you, is it just or right that we should introduce our Catholic catechism among Protestants, when we will not allow Protestants, who are in the majority, to use the Bible in the public schools?"

Mr. Chance, of Delaware thought this was a fling in the wrong direction. They might favor Catholic schools, but they should not denounce Protestant schools.

Father Butler, of Kansas, spoke to the same effect. While he did not like to differ with his brother clergyman, Father Phelan, he thought the resolution went too far. It should not be forgotten that the public schools of this country had served as a model for Catholic parochial schools, and in that respect had done good. The main difference between them was one of religion only.

It may very pertinently be asked how, after the expression of such views, Messrs. Reiley and Harley could unite in a resolution of the character of that which we have said finally passed unanimously. We have no explanation to offer ; we can only say that if the worthy gentlemen want any good precedents behind which to hide, they can find any number they may desire in the conduct of the "venerable Fathers" of the Vatican Council, who, after protesting against the doctrine of Papal Infallibility as contrary to truth, reason and Scripture, humbly acquiesced when they found that their opposition would be fruitless

Some secret pressure, on a small scale analogous to that of the Papal court at Rome, may have been exerted to suppress dissent.

However this may be, it is worth while for Protestants to estimate at its full amount the hostility entertained by the Romish clergy and, in consequence, by the most subservient portions of the Romish laity in this country, towards our Public School System. It not only appears in the resolution stigmatizing that system as *a curse to our country and a floodgate of atheism and of sensuality*—a resolution which was voted for in its blindest form, we are told, by about one-third of the convention; but it is equally obvious in the language used without rebuke during the course of the debate. Let Americans who value their time-honored institutions of popular education ponder well the remarks of Father Phelan who took a leading part in the discussion. We quote again from the telegraphic report:—

Father Phelan, of St. Louis, defended the resolution, and said: . . . The public men of America were educated in the public schools, and were exhibitions of the system, and they were the most corrupt and dishonest of any country in the world. Men can steal in this country with impunity, provided the amount is large enough. That the children of the country go heels over head to the devil must be attributed to the education they receive in the public schools which does not fit them for the temptations of the world. In these schools men of science are honored and eulogized, but the name of Jesus Christ is not allowed to be mentioned with reverence. These children turn out to be learned horse-thieves, scholastic counterfeiters, and well posted in all schemes of devilry.

Father Phelan again spoke and said he thought the delegates from the East had not studied this subject enough. *He frankly confessed that the Catholics stood before the country as the enemies of the public schools*, and the reasons therefore should be stated. He considered those reasons were embodied in the resolution. *They must say they would as soon send their children into a pest house, or bury them, as let them go to the public schools.* They were assured they would lose the faith. They were afraid the child who left home in the morning would come back with something in his heart as black as hell.

The Correspondence between the Emperor of Germany and the Pope.

THE letters recently interchanged by Pius IX and the Emperor William, a translation of which as it appears in the English press we give below, are certainly among the most remarkable and suggestive documents of the times. The Pope, it will be seen, feigns to believe that the "rigorous measures" aimed "at the destruction of Catholicism" emanated, not from the Emperor, but from his ministry. Taking for granted the justice of all the accusations which the Ultramontane journals have laid to the charge of Prince Bismarck, the writer, with a cool assump-

tion which will surprise no one who is at all conversant with the processes of thought current in the Roman *curia*, proceeds to lecture the monarch upon the peril he incurs by his course. Then, after a sentence or two which must be regarded rather as a eulogy of his own frankness than an apology for it, the Pope closes with the expression of a view which will be startling enough to all the Protestants who read his letter. It is none other than this, that all baptized persons, in some sense which he does not deign to elucidate, belong to the Pope! Here we have good reason to regret that the writer had not taken time to explain himself. From the Roman Catholic standpoint, we are at a loss to understand how the members of any Protestant Church, who are under excommunication for the mortal sin of schism and heresy, and therefore consigned by Papal bulls to everlasting punishment, can "belong to the Pope."—And it is equally beyond our comprehension how, if we adopt the views of Protestants, the Pope of Rome, whom many of them regard as Antichrist—pre-eminently the most determined enemy of the religion of Jesus Christ the world has ever yet seen or is likely to see—can have any proprietorship in those who deny his authority as usurped, reject his claims as impious, and deem it one great part of their mission to hasten the overthrow of his dominion.

There have been times when such letters as this last one of Pius IX were not without their influence upon the minds of their recipients and upon the destinies of Europe. The warning, or threat, that for a monarch to do any thing against Rome was to undermine his throne, was used with effect in the first days of the reformation. The wily suggestion that "an alteration of religion works also an alteration in the State" is said to have been the instrument whereby the favorable disposition of Francis I towards the purer doctrines of the reformers was changed into aversion and hatred. But those times have happily passed. Protestantism has quietly refuted all the calumnies of its enemies by giving practical proofs that it is a system of order and stability. The monarchs that have lost their thrones have been those that have been the most zealous servants of the Papacy—the Bourbons of France, Spain and Naples; those that have retained them are those who have either openly thrown off the yoke of the Pope or, like Victor Emmanuel, while professing to yield him reverence have determinedly resisted his pretensions. The countries which have enjoyed the most perfect internal peace are the Protestant countries of England, Scotland, Switzerland, and Scandinavia, on one side of the ocean, and the United States on the other. Those where revolutions have become an almost periodical calamity are the Roman Catholic republics of Spanish America and France—the very stronghold of the Papacy.

The reply of the Emperor William is at once temperate and manly. We need not draw attention to the forcible language in which his Ma-

jesty, in answer to the Pope's accusations, indicts a part of the Romish priesthood as the disturbers of the public peace and the fomentors of discord both in Germany and elsewhere. But we must not pass over the sentence or two towards the end of the letter in which the Emperor, without violating even the strict etiquette of diplomatic correspondence, rejects and exhibits the absurdity of the Pontiff's claim of a proprietorship in all baptized persons. "The Evangelical creed, which, as must be known to your Holiness, I, like my ancestors and the majority of my subjects, profess, does not permit us to accept in our relations to God any other mediator than our Lord Jesus Christ." The entire Protestant world owes the Emperor William a debt of gratitude for so distinct an expression of the sentiments which inspire it. We insert the two letters :

LETTER OF PIUS IX. (ROME, AUGUST 7TH, 1873.)

YOUR MAJESTY : The measures which have been adopted by your Majesty's Government for some time past all aim more and more at the destruction of Catholicism. When I seriously ponder over the causes which may have led to these very hard measures, I confess that I am unable to discover any reasons for such a course. On the other hand, I am informed that your Majesty does not countenance the proceedings of your Government, and does not approve the harshness of the measures adopted against the Catholic religion. It, then, it be true that your Majesty does not approve thereof—and the letters which your august Majesty has addressed to me formerly might sufficiently demonstrate that you cannot approve that which is now occurring—if, I say, your Majesty does not approve of your Government continuing in the path it has chosen of further extending its rigorous measures against the religion of Jesus Christ, whereby the latter is most injuriously affected—will your Majesty, then, not become convinced that these measures have no other effect than that of undermining your Majesty's own throne? I speak with frankness, for my banner is truth; I speak in order to fulfill one of my duties, which consists in telling the truth to all, even to those who are not Catholics; for every one who has been baptized belongs in some way or other, which to define more precisely would be here out of place, belongs I say, to the Pope. I cherish the conviction that your Majesty will receive my observations with your usual goodness, and will adopt the measures necessary in the present case. While offering to your most gracious Majesty the expression of my devotion and esteem, I pray to God that he may enfold your Majesty and myself in one and the same bond of mercy.

[Signed]

PIO.

REPLY OF THE EMPEROR WILLIAM (BERLIN, SEPTEMBER 3RD, 1873).

I am glad that your Holiness has, as in former times, done me the honor to write to me. I rejoice the more at this, since an opportunity is thereby afforded me of correcting errors which, as appears from the contents of the letter of your Holiness of the 7th of August, must have occurred in the communications you have received relative to German affairs. If the reports which are made to your Holiness respecting German questions only stated the truth, it would not be possible for your Holiness to entertain the supposition that my Government enters upon a path which I do not approve. According to the Constitution of my States

such a case cannot happen, since the laws and Government measures in Prussia require my consent as sovereign. To my deep sorrow, a portion of my Catholic subjects have organized for the past two years a political party which endeavors to disturb by intrigues hostile to the State the religious peace which has existed in Prussia for centuries. Leading Catholic priests have unfortunately not only approved this movement, but joined in it to the extent of open revolt against existing laws. It will not have escaped the observation of your Holiness that similar indications manifest themselves at the present time in several European and some Transatlantic States. It is not my mission to investigate the causes by which the clergy and the faithful of one of the Christian denominations can be induced actively to assist the enemies of all law; but it certainly is my mission to protect internal peace and preserve the authority of the laws in the States whose government has been entrusted to me by God. I am conscious that I owe hereafter an account of the accomplishment of this my kingly duty. I shall maintain order and law in my States against all attacks as long as God gives me the power: I am in duty bound to do it as a Christian Monarch, even when to my sorrow I have to fulfill this royal duty against servants of a church which I suppose acknowledges no less than the Evangelical Church that the commandment of obedience to secular authority is an emanation of the revealed will of God. Many of the priests in Prussia subject to your Holiness disown, to my regret, the Christian doctrine in this respect, and place my Government under the necessity, supported by the great majority of my loyal Catholic and Evangelical subjects, of extorting obedience to the law by worldly means. I willingly entertain the hope that your Holiness, upon being informed of the true position of affairs, will use your authority to put an end to the agitation carried on amid deplorable distortion of the truth and abuse of priestly authority. The religion of Jesus Christ has, as I attest to your Holiness before God, nothing to do with these intrigues, any more than has truth, to whose banner invoked by your Holiness I unreservedly subscribe. There is one more expression in the letter of your Holiness which I cannot pass over without contradiction, although it is not based upon the previous information, but upon the belief of your Holiness—namely, the expression that every one that has received baptism belongs to the Pope. The Evangelical creed, which, as must be known to your Holiness, I, like my ancestors and the majority of my subjects, profess, does not permit us to accept in our relations to God any other mediator than our Lord Jesus Christ. The difference of belief does not prevent my living in peace with those who do not share mine, and offering your Holiness the expression of my personal devotion and esteem.

I, &c. (Signed.) WILLIAM.

Long-Lost Portrait of a Reformer.

HOW TO ASSIST A NEEDY BROTHER.

[The following letter from our esteemed friend, Rev. John B. Thompson, D. D., late of Italy and now pastor in Peekskill, N. Y., speaks for itself. We shall be much gratified if his effort should result in securing, in this indirect way, some material aid to a member of the Free Italian Church who has been subjected to loss, if not to actual persecu-

tion, for venturing to rescue from its obscurity the faithful portrait of a Reformer whose very features ought to be dear to us because of the good services he did for the cause of Protestantism in Italy. Brief reference to this interesting discovery was made in our number for February last, p. 54.—ED. CHRISTIAN WORLD.]

PEEKSKILL, October 31, 1873.

My dear Professor :—I have just received a letter from Signor Gavazzi, under date of October 1st. He is again at his work in Rome, after a busy summer in Ireland and Scotland (with the Rev. Mr. MacDougall, of the Scotch Church in Florence, as his associate) in aid of the Free Church. He says he had "a working journey," speaking at Turin, Bologna, &c., on his way back.

But my object in writing this note is to give your readers the following passage. Are there not some among them who would be glad to have this picture of Paleario? His valuable treatise on the "Benefit of Christ's Death" is published (in English) by the Presbyterian Board, and further notice of him may be found in Hurst's *Martyrs of the Tract Cause*, published by the Methodist Publication Society.

Gavazzi says—"I send you the account of the Paleario photograph to see if you can find a few friends to purchase it. I am interested in the sale for the reason that the photographer, Spina [a Christian brother] has been ruined by his daring, as the papists have entirely deserted his studio."

The finding of the portrait of Paleario is thus described :

"Last May, Signor Philip Spina, an artist, went to Veroli, hoping to find in the library of that municipality some autographic writings not yet published of Aonio Paleario. He was unsuccessful in his researches, though there were formerly two letters of Paleario in existence, in which he refused the offer of returning to Veroli, his native town, where his enemies in their rage had stooped to insult the tomb of his mother. These two letters had been stolen, but Signor Spina, while making researches, found in a corner of a back room, covered with dust, and blackened by smoke, a painting. On a closer inspection he discovered it to be the portrait of Aonio Paleario, an Italian reformer of the sixteenth century, who was born in 1500 at Veroli in the Campagna of Rome. Early left an orphan, he was educated at Rome, and applied himself successfully to severe study. After passing his early manhood under the protection of a Roman noble he visited Perugia, Siena, Padua, and other seats of learning, in search of knowledge. After having achieved academic distinction in oratory, poetry, and philosophy, he married and settled in Siena. In 1527 he quarreled publicly with a monkish preacher, and in 1542 published anonymously a treatise 'On the benefit of Christ's death,' which exposed him to the hostility of the Romish priesthood. He was denounced as a heretic from the pulpit. In 1546 he was appointed professor of eloquence at Lucca, and emulated in that small republic the position of Demosthenes in Athens. His fame as an orator procured him the chair of eloquence at Milan, for which he quitted Lucca in 1555. Amid all the contests of that agitated period, Paleario advocated political and religious freedom, and opposed papal pretensions. When the papacy regained the ascendancy in Italy, the inquisition was set at work, and Paleario among others was accused of heresy on account of the book he had written twenty-five years before. He

was taken from Milan to Rome in 1568, tried, condemned and executed. After being hanged his body was burned at the bridge of S. Angelo in Rome on the 8th of July, 1570. His constancy at the stake irritated his enemies, one of whom wrote cruel verses on his death, and remarked in a letter that Paleario has suppressed the T in his Christian name (Aonio, *i. e.* Antonio) on account of its resemblance to a cross. How his portrait came in that municipal library is unknown, but it is conjectured that it must have belonged to the Bishop of Veroli, and come into the hands of the municipality since 1870.

"At the foot of the painting, the cause of his death is stated. Ancient records speak of Paleario as being the most eloquent man of his age. A photograph of the portrait has been taken by Signor Spina, which may be seen at 34 Via della Croce. The Syndic has written in Rome an official letter, at Signor Spina's request, to the librarian at Veroli, requesting him to take great care of the picture."

I have already put into your hands a copy of the photograph, having myself seen the certificate of the Syndic (Mayor) of Veroli, testifying to its genuineness. It will give me great pleasure to fill orders for it by mail at the following prices: Life size \$10—A third of life size \$2—Card size 50 cts.

JOHN B. THOMPSON, (P. O. Box 225) Peekskill, N. Y. }

The Letter of the Old Catholics to the Evangelical Alliance.

THE President of last year's Cologne Congress received the petition presented through the Rev. Dr. Schaff, proposing to the Old Catholic Congress to send three delegates to the sixth International General Conference of the Evangelical Alliance, to be held in the city of New York from the 2d to the 12th of October, and commission them "to communicate to the Christian public of America authentic information concerning the origin, progress, and aims of the Old Catholic movement." He therefore submitted it to the Synodical representation of the Old Catholics of the German Empire. The President had first taken pains to fix upon a number of gentlemen who, by their social position and standing in the movement, as also by their linguistic and other attainments, were fit to be proposed to the Congress as delegates. Unfortunately, various reasons, partly of a personal nature and partly relating to the circumstances of the time, especially the ravages of the cholera in several parts of Germany, compelled them to decline the mission. The President himself, for personal reasons, could not assume the charge. In consequence, the Conference had to forego the idea of sending delegates, and content itself with passing an unanimous resolution to address through the President a letter to the General Conference of the Evangelical Alliance thanking them for the friendly invitation and for the kind and generous manner in which the visit of the delegates would have been facilitated. We also express our sincere pleasure at the testimony this invitation renders to the great and unchangeable purpose originally expressed by us, and to our endeavor to re-unite all Christian confessions into one great Church of Christ, in which any particular church, though united as far as essential doctrines are concerned,

may still preserve all other peculiarities corresponding to its national character, its historical culture, and its political and social worth.

With regard to authentic information touching the origin, progress, and aims of our movement we need say but little after the publication of the Munich Pentecostal programme of 1871, and the resolutions and declarations of both of the Old Catholic Congresses, at Munich in 1871, and at Cologne in 1872.

We, therefore, propose to give you a brief sketch of our movement. For a long time there had been a large number of thinking Christians, especially among the representatives of theological science, ecclesiastical law, history, and philosophy, who perceived that the Roman Curia had adopted a plan which tended to the annihilation of spiritual liberty in all branches of knowledge, to the overthrow of the independence of bishops, the absolute centralization of church government by the destruction of all national and territorial peculiarities in individual churches; in short, to the absolute sovereignty of the Pope in church and society. It was known that the ideas of Gregory VII and Boniface VIII were exclusively followed by the clergy, and that every seeming concession to the exigencies of the times was due to the fact that Rome could not yet openly come forward with its real plans. Up to the last hour a return was thought possible, and it was attempted to effect it upon the domain of science, and then prepare the ground for further labors. The so-called Catholic Literary Congress held at Munich, Sept. 28-Oct. 1, 1863, openly expressed this endeavor. The conduct of the Curia, however, prevented such meetings, and the Syllabus plainly forbade them. While the struggle which had lasted so long was continued quietly in the realm of science, it broke out into a general and declared war immediately after the announcement, in St. Peter's Church—Dec. 8, 1869—of the opening of the Ecumenical Council, when the designs of Rome, and of the Jesuits who directed them, became known. The Vatican decrees of July 18th, 1870, made this contest an open one.

First of all we have those decrees which pronounce in direct and violent terms the Infallibility of the Pope and his universal episcopate; but which from a logical inference include the Pope's absolute control of the conscience, mode of life and rights of individuals as well as of nations. This is our plea and the reason for our movement, because, after the publication of those decrees, it became impossible for any one who desired to continue in Christ's word and give evidence to the truth, to remain silent without renouncing the hope of progress. It has also become clear that these decrees had the sole object of sanctioning a system practically called into life 300 years ago; declaring Jesuitism to be identical with Christianity, Romanism with Catholicism, and Ultramontanism with Christian policy, and giving to this whole system an immovable foundation under the mask of divine revelation. Should the decrees of July 18, 1870, be recalled in the same solemn and precise manner in which they have been promulgated, Curialism would be destroyed, and that Reform of the Church would be begun which we are now striving for. In that case only could we re-enter into relations with Rome. Therefore we may acknowledge in principle the primacy of Rome as an historical institution in the same sense as the ancient undivided Christian Church acknowledged it.

We hope and strive for the restoration of the unity of the Christian Church. We frankly acknowledge that no branch of it has exclusive truth. We hold fast to the ultimate view that upon the foundation of the Gospel and the doctrines of

the Church grounded upon it, and upon the foundation of the ancient, undivided Church, a unification of all Christian forms of religion will be possible through a really Œcumenical Council. This is our object and intention in the movement which has led us into close relations with the Evangelical, the Anglican, the Anglo-American, Russian, and Greek Churches. We know that this goal cannot easily be reached, but we see the primary evidences of success in the circumstance that a truly Christian communion has already taken place between ourselves and other Christian believers. Therefore we seize with joy the hand of fellowship you have extended to us, and beg you henceforth to tread a single path with us wherein all can walk alike.

In order that the work of the formation of a single Church of Christ should become an established fact, every individual Christian creed must cast off everything which has been introduced by men, and restore that discipline and those rules which rest upon the foundation which Christ the Lord laid, and which meets the just requirements of the different nations, and of the age. This is our intention and task to perform for the Catholic Church. We wish to cleanse it from the stains of a depravity which has gradually increased for more than a thousand years. All that Roman domination has created through egotism must be removed. Every institution and custom which has crept in harmful to true Christian vitality must be cast out; instead of justification by works, the justification by faith; instead of hypocritical bigotry, a pure Christian life must be brought into its belief and conduct. The deterioration of the constitution of the Church into an instrument of the hierarchy and of the Roman bishop must be prevented by the introduction of the rules which guarantee to the congregations their fullest rights, to the lowest as well as to the highest; in short, a system of discipline must be introduced in which true Christian earnestness and Christian morality united with Christian love constitute the end, not a blind subjection of the individual or of all to the fiat of a class or of a single man; in brief, we wish to reform the Church in such a manner that it shall become a fellowship in love, in belief, and in the works of all who believe in Jesus Christ as the Son of God, and as the Saviour, who alone has been and still is our Mediator.

Great changes will be necessary to attain the end. It can only be reached by reflection and a wise choice of ways and means. Therefore we were not disconcerted at the irony of those who said, "You only reject the infallibility of the Pope; you wish to retain all the other absurdities." We have overcome the desire that existed among ourselves for sudden change since we have all come to the belief that the prejudices and ideas in which successive generations have been educated cannot be destroyed in a single night. It has become manifest to all of us that our reform will be far more efficient if we proceed with deliberation, because experience will then teach us to detect in the good we introduce the shadow of evil. We may contend, without vanity and without being accused of exaggeration, that no religious movement which does not aim at the destruction but at the amelioration of the existing state of things, which has to rely upon its own efforts, which has hitherto enjoyed no assistance from the State, but on the contrary has had great obstacles laid in its way, which occurs in an age when on the one hand indifference and materialism, and on the other fanaticism and political influence predominate in all classes of society, has been so successful in so short a time, whether we consider its proportions or internal results, either in the domain of the law or that of life.

On Sep. 22, 1871, it was determined in Munich to organize regular congregations, and thus to provide for the spiritual wants of souls. To-day the Old Catholic Church numbers in the German Empire nearly 100 congregations: (in Baden, 27 congregations; in Bavaria, 33 congregations; in Hesse, 2 congregations; in Prussia, 22 congregations; 1 congregation in Birkenfeld, &c.) In these congregations over 5,000 members are enrolled. If despite the difficulties and inconveniences which many suffer from openly joining an Old Catholic congregation, and in spite of the want of churches and other means of grace, such a result has been already reached, we may boldly hope for far greater successes as soon as our Church has been recognized by the State. Over 40 priests, of whom six have joined us in the course of this year, labor for the salvation of souls. They will also have accessions. Six young men next winter will study Old Catholic theology in the University of Bonn. In many places, the friendship of our Evangelical brethren has rendered regular worship possible in Evangelical churches; in others, the authorities or the Government have granted us churches. In Austria, in Switzerland, in France, Italy and Spain our movement meets with a response. If we look at the internal results they are equally encouraging. By the choice of the clergy and the congregations on June 4, 1873, Joseph Hubert Reinkens, Professor of Theology at Breslau was elected Old Catholic bishop. His inclosed pastoral letter furnishes an evidence that the episcopal office will be carried out in the true apostolic spirit. He was consecrated on August 11 by the Bishop of Deventer, in the presence of numerous priests of all the three dioceses of the church of Utrecht, and this ceremony has strengthened our fellowship with that church. Steps have been taken to communicate with the Armenian Catholics. Thus we are in intimate communication with that portion of the whole Church formerly united under Rome which does not submit itself to Papal absolutism and stands fast by the rights and faith of the ancient Church. Internal reforms have already been begun, such as perhaps are enjoyed by no branch of the Christian Church. We have simply abandoned the abuse of the adoration of saints, especially the exaggerated devotion to the "Holy Mother," and of absolution. We have done away with the abuse of scapularies, medals, and such like. The payment of money for the reading of masses and public prayers has been abandoned. The national language has practically been generally adopted in the Church service, and so far in the giving of the sacrament as it was possible to do without changing the generally accepted doctrine of the Latin Church. The inclosed provisional rules which were adopted in Cologne, June 3, 1873, have already admitted laymen to a certain authority in the government of the Church, an authority which in all its conditions is thoroughly in keeping with the rules and customs of the ancient Church of the first centuries, and lacks nothing to those which would appear desirable in our progressive age. If the proposition for a set of rules for synods and congregations should be accepted, as it doubtless will be by the Congress at Constance and by the first synod, we shall possess a constitution which will probably be of such an excellent character that it will be ardently desired by most of our Evangelical brethren in Germany. A Catholic synod, composed of a bishop, of priests, and of laymen, indicates a reform in the Church which only a few years ago would have appeared impossible. We have written out a constitution which seems to us essential, and which is as follows:

The Episcopal office is to be the leading one.

The functions of bishops and priests are to disseminate the truths of salvation and proclaim the Word of God.

All believers are to coöperate in a legal and orderly manner.

Thus we hope to replace the reign of arbitrariness and centralized absolutism by laws which coincide with the spirit of love and unity, in which the communion of believers should be guided.

We close with the expression of our wish that your conference may succeed in bringing about an active, close union between members of the different branches of the Evangelical Church, and with another wish both for you and for ourselves that the bond of mutual love may be drawn ever closer, that we may found institutions fitted to prepare the way for the reconciliation of all Christian creeds, and to lead to that object unto which we should all strive, that under one Shepherd, under the Lord Jesus Christ, the members of His Holy Church may form a single flock.

May God grant this, and may His blessing be upon your work.

In the name of the Congress of the Old Catholics of Germany, we sign ourselves.

JOSEPH HUBERT REINKENS, Bishop ; DR. VON SCHULTE, Privy Councilor and Professor at Bonn, President ; DR. C. A. CORNELIUS, First Vice-President ; DR. AUGUSTINE KELLER, Second Vice-President.

CONSTANCE, *Sept.* 12, 1873.

MISSIONARY INTELLIGENCE.

HOME WORK.

Davenport, Iowa.—Rev. C. Peisch.

Rev. C. Peisch, our German City Missionary laboring at Davenport, Iowa, and Rock Island, Illinois, on the opposite or eastern bank of the Mississippi, as well as in the vicinity, sends us the following account of his labors during the month of October. We are sure that it will be read with interest.

"During the month, we have been more encouraged than at any time since the commencement of the mission, on the first of June. My work has been that of personal visitation, tract distribution, and religious conversation, and I have thus reached over 800 German families. Having canvassed the field, and especially urged the children to attend Sabbath-school, I was troubled about a suitable place to accommodate them. A few weeks ago, Mrs. New-

comb, a wealthy and benevolent member of the Presbyterian Church in Davenport, tendered us the use of the "Newcomb Memorial Chapel," erected by her in remembrance of her husband, who died a few years ago. It is situated in a densely populated German quarter called 'Hamburg.' It is a spacious and beautiful structure, and nicely furnished. I visited the German families in the neighborhood, and told them I intended to preach regularly in the Chapel. They received me kindly, and promised to attend. I have preached there twice to good congregations, considering the proximity of a popular beer-garden. In a few weeks, I will have a large mission school in operation. We have an excellent organ, which will delight the children.

In *Rock Island*, across the river, the prospect is still better. We have secured a commodious chapel in the German part of the city. On last Sabbath even-

ing I preached my first sermon in it.—The night was unfavorable, and yet when the bell ceased ringing between 60 and 70 Germans were assembled.—They listened attentively to the preaching of the Gospel. On next Sabbath I will organize a mission school. These chapels were erected for mission purposes by two denominations, but denominational efforts among Romanists and Rationalists are not very successful.—Hence the ‘American and Foreign Christian Union’ is the proper agency, and is gladly welcomed to this field. We thank God and take courage.”

Iowa City, Iowa.—Rev. Francis Kun.

THE work among the Bohemians, as will be seen from the following report of Rev. Mr. Kun, for October, is most hopeful, and particularly so in view of the eagerness with which these first efforts in their behalf are welcomed by the people themselves who are the objects of our solicitude.

“The attendance at public worship has been good, both in Iowa City and the country. The church edifices were comfortably filled. In the city, where I began recently to labor, the people gather at the door of the church long before the hour of service, so eager are they to hear the Gospel in their own language. The tracts which you sent have been distributed among the people, and in many cases they sought them. As religious literature in the Bohemian language is rare in the United States, these publications are greatly appreciated, and make a good impression. As my countrymen are scattered throughout the land, and I am the only Protestant laborer among them, the most successful method of reaching them will be through a religious press, widely circulated. We hope to issue a small monthly soon, which, we trust, will find its way into thousands of families now

strangers to the joys of salvation, and under the influence of skepticism. But its circulation will depend upon the means furnished by the Protestant churches. It is my prayer that they will give the American and Foreign Christian Union the pecuniary aid to publish this monthly for the benefit of my countrymen.”

Keokuk, Iowa.—Rev. H. R. Riemer.

MR. RIEMER is the most recently appointed of our new laborers in the West. We have from him these few lines relative to his first impressions of his field, and what he has thus far been permitted to do.

“There is a large and influential German element in this city, and since I came, about a month ago, I have been engaged in making acquaintances. There are a few evangelical Germans, and these meet together every Sabbath in a hall where we have our religious exercises.

“Our mission school is in a good condition, and promises to be still more flourishing. If we can bring the children of Romish and Rationalistic parents into the Sabbath school, and teach them to sing the praises of Jesus, we need not fear as to their religious future. But our great obstacle is the manner in which the parents spend the Sabbath: they take the children with them to the various places of amusement. Yet many have been reached, and others will come. In my next report I will be able to give you some statistics relative to our work.”

Chicago.—Rev. A. Miller.

We have received the following sketch of his labors during the month of October from Rev. Mr. Miller, our German City Missionary in Chicago:

“This completes my third month of mission work for your Society, and du-

ring that time more than 500 German families have been visited. In many of these I was permitted to pray, and in nearly all to converse on religious subjects. Many thousand pages of tracts have been distributed, no doubt with profit, and a large number of religious books and papers were also thankfully received, even by Roman Catholics.

"During the past month, calls to visit the poor, the sick and the friendless, have increased. In many instances I obtained temporary relief for the destitute, who, with tears in their eyes, thanked me for my sympathy and kind offices. Indeed I might profitably devote all my time to this department of the Master's work. In this great city there are thousands, including hundreds of Romanists, who need not only the Gospel, but also temporal comforts in their sickness and poverty."

Chelsea and Boston.—Rev. M. Dwight.

Of over 450 calls made by our missionary during the month of October, about three-fourths were upon Roman Catholic families; and of 57 families and individuals found destitute and supplied, all except one family and one individual were Romanists. The individual referred to was an avowed atheist, the very picture of wretchedness. Seventy-three years of age, with one hand palsied, he was temporarily staying with one of the most drunken, degraded and squalid Irish Roman Catholic families our missionary had ever seen, but was expecting to spend the coming winter in the Almshouse. Yet that even one so debased as he, or his almost equally degraded hosts, was not beyond hope, was seen when the Christian visitor, with permission, repeated the 19th Psalm and offered a prayer. The eyes of the professed atheist betrayed the tear they would have concealed, and he thankfully received a copy of the New Testament, which he promised to read.

PENANCE FOR AN UNBAPTIZED CHILD.

Mr. D. mentions an incident illustrative of the depths of ignorance and superstition which exist at our very doors. A Protestant woman married to a Roman Catholic husband informed our missionary that her child, some time since, died without having received baptism. Her husband was deeply concerned for its safety, believing that the babe was eternally lost. Subsequently a "mission" came to the church which he attended, and the priests on hearing of the circumstance kindly encouraged him to hope that by faithfully carrying out a system of penance he might rescue his child's soul from the world of darkness in which it was plunged and secure for it God's favor. The remedy consisted in his fasting until noon every day for five weeks, and in his remaining on his knees for five consecutive hours in the parish church. "And his wife assured me," says Mr. Dwight, "that he positively went through with that tedious and cruel penance, and in doing so found relief from his distress of mind for the apprehended loss of his child's soul."

HUMBLE PIETY.

As opposed to this gross superstition it is cheering to find the record of a case of apparently deep and sincere piety in an aged member of the R. C. Church. For some nine years a suffering cripple, subsisting altogether by charity, and living entirely alone in a small attic chamber, she appeared to enjoy in a high degree the love of God shed abroad in her heart. "She was very free," says Mr. D., "in speaking of her Christian experience, and seemed much pleased to have me repeat Bible promises and pray with her. When we rose from our knees, she stood up, and raising both hands, said in earnest tones: "'Thank the God of heaven and earth that I have heard this prayer!'" May

we not hope that many truly devout believers are to be found even in the bosom of a corrupt Church—believers between whom and their more highly favored brethren in the reformed Churches there exists a tie of vital union none the less real that it is unseen by mortal eyes.

Cincinnati.—Miss Purlier and Miss Schiller.

Miss Purlier dwells at length in her report upon the distress and destitution with which she is brought into contact in her daily walks—walks which frequently are extended to the distance of from five to ten miles. Yet this destitution which so profoundly appeals to the sympathies of the Christian worker, may also serve as an entrance wedge for the introduction of the life-giving Word into homes which are less wretched on account of the privations they witness than on account of the alienation of their inmates from God and His holy law.

Miss Purlier writes of her reception: "Protestants; Romanists, Infidels have the same needs, and gratefully receive the giver, if not the gift. Women, old and young, of different creeds and languages, hail me in the street and ask for counsel and prayers, entreating me to visit them and others. . . . One says, 'I am old, poor, friendless, and almost forsaken. Will you come every week and pray with me? The Catholic nuns tell me they will pay my rent and make me comfortable, if I will but turn to their Church. But I am afraid I can't believe in their religion. Oh pray for me, for I am old and weak.' I tell her of a strong arm to lean upon, and exhort her not to let her heart be troubled, and believing in God, to believe also in Jesus, who has gone to prepare a place for those who love him; and I beseech her to trust in the great High Priest alone for all things."

Miss Schiller writes of her weekly visits to the Cincinnati Hospital: "The poor patients are always very glad to see me, and have me speak to them. There we find no difference, for the Roman Catholics are as eager to have us converse with them as the Protestants. One poor aged Irish woman received a Testament with Psalms, which she prizes very highly." In our October number Miss S. spoke of the institution of a prayer-meeting in the house of a Mrs. E., once a Romanist, but now won over to the truth. In her last letter, our Bible woman alludes again to this case, and says: "I am happy to inform you that Mrs. E. and her daughter, with a young woman who lives in their house, have united with our Church. The Rev. Mr. W. has been, and is, very faithful in visiting this family; and his influence, together with the efforts which I have been making for some years in their behalf, *has now brought forth good fruit.* It appears to me that the persons with whom I come in contact *were never so willing to have me visit them as they now are.*"

Hungary and Transylvania.

We have the pleasure of laying before our readers some portions of the report of Mr. Riedel for the last three months, during which he was employed in Transylvania in the sale and distribution of the Holy Scriptures and other religious books, and in oral efforts for the spread of the truth. It covers the months of April, May and June of the present year.

RACES AND LANGUAGES.

It is characteristic of the field and the work that a great diversity of races and languages is encountered. Thus of the 127 copies of the Bible or portions of it sold, 67 were *German* Bibles or New Testaments, 15 *Hungarian* Bibles or

New Testaments, 15 were in *Roumanian*, and 4 in *Hebrew*, or Hebrew and German. Of other religious publications, 971 were in German and 662 in Hungarian. This necessity of meeting so many different wants and adapting the means employed to very diverse tastes and grades of civilization, is among the greatest difficulties to be encountered by the Bible distributor and the Christian missionary.

LABOR AMONG THE ROUMANIANS.

Mr. Riedel writes:

"Early in April I came to *Kronstadt*, one of the principal cities of Transylvania, and met with one, who was helpful to me in various ways—a Professor in the Roumanian high school. He had been in Germany, knew and loved the Bible, was well acquainted with Bible Societies and Missionary Associations in all the detail of their operations. He stated his regret, that, while other Christian nations were eager and active in laboring at home and abroad for Christ, the Roumanians were absolutely asleep and wholly inactive. One encouraging feature he noticed, that the villagers were more willing to send their children to school. I rejoined, that our experiences were discouraging among his nation as to sales. 'Yes,' he replied, 'you will find few books in Roumanian houses, but an abundance of pictures of the saints.' He continued, that one great barrier hitherto to the free circulation of Bibles lay in the

THREE DIFFERENT KINDS OF PRINTED CHARACTER

in use: 1st. Old Roumanian; 2d. Cyrillic, and 3d. Latin character. He rejoiced however to observe progress, and ardently hoped the Roumanian Bible would soon be ready, when he expected to aid me largely in distributing the same among his nation, strongly confident that thus, under God's blessing,

light and truth would exercise their sway throughout the country. Our own experience is, that the fear of God is still among these Roumanians. This I infer from the strict observance of the Sabbath, and where the foundations are not destroyed, you still find morality among the people. Whereas among the so-called 'Evangelical Saxons,' rank infidelity and false reformers are steadily increasing, and as the never-failing result, the minds of old and young, even of the youth at school, are fearfully poisoned and alienated from the truth. Notwithstanding, I am encouraged to continue my labors, and frequently meet with opportunities of pointing them to Him, who is the way and the truth and the life.

VILLAGE GATHERINGS.

"In traveling through this part of the country, I find the people in the evenings gathered in little companies of ten and twenty in the village fields to hear the news, each being eager to add his contribution. To such groups of inquisitive villagers I often address myself and say: 'Let us turn our attention to some nobler subject than that which concerns this poor world alone. For this world shall perish and the lust thereof, but that which is heavenly endureth for ever.' This will sometimes gain me a hearing; they now crowd attentively around me, and instead of politics or harvest prospects, our conversation turns on the Bible and its great message to sinners, after listening to which they return home quietly and thoughtfully and well satisfied. If they happen to have money, I have often sold a Bible or Testament and useful book on such occasions.

THE ROMAN CATHOLICS.

"My work in May and June has been chiefly among Hungarians of the *Roman Catholic* persuasion, who constitute the main population of the town of *Vasar-*

hélly. I have felt deeply interested in these simple people. They found great delight in perusing missionary tracts, Bibles and New Testaments, and I would have found abundant purchasers at another season. When their harvest is housed, the money is more plentiful.

Spain.

THE NEW "ITINERANT MISSION."

Early in the present year, Rev. Daniel Kilpatrick, of Glasgow, undertook, on behalf of the Spanish Evangelical Society, an "itinerant mission" in Andalucia, the southernmost province of Spain, and in many regards the most interesting part of the Hispanic peninsula. Three months were spent in this way, and in July Mr. Kilpatrick returned home, after having witnessed the most encouraging proofs of God's blessing upon the work in which he was engaged. The success which has attended his labors will doubtless incite the Society to prosecute still further the new enterprise, in addition to sustaining its fixed stations.

We shall give some extracts from Mr. Kilpatrick's very lengthy account, in the form of a diary, published in *Times of Refreshing*, for October. Here is the story of his visit to Alfacar, a place some three miles from Granada, where

NO PREACHER OR BIBLE-READER HAD
EVER BEEN.

"Would you believe it, in this town of 1,644 inhabitants, there is not a house of public entertainment, no place where a traveler could get his wants supplied; and so we had to go a shopping. We got ham and one egg at one shop, and two eggs at another, and we went with these to a very decent woman, who kept a kind of shop where we got bread and wine, and she cooked our ham and eggs. After all we made a very good meal; this done, it seemed

as if the neighbors had got word of our being there, for the house began to fill with men and women—the men, chiefly from a mill in the vicinity for crushing olives for the oil. Pepe [the colporteur who accompanied Mr. K.] produced his Bibles and Testaments, and began to talk. I handed to him my Testament, and asked him to read the 15th of Luke's Gospel, and if ever I saw

THE NATIVE POWER OF GOD'S BARE WORD, it was then; the reading of the prodigal son fairly made one of the men break down into tears. The whole group was a study for a painter; the eager listening, the glistening eyes, the varied emotions, all displayed without restraint, or without thought of effect, was something to be remembered, to the glory of God, to one's dying day. Pepe spoke a little upon the parable, and I added a word more; but oh, how I longed to preach Christ to those poor people! We parted mutual friends; I shook hands with them all, and exhorted them to believe only in Jesus. I omitted to state that Pepe sold a whole Bible (a large one), four Testaments, and a number of Gospels, and distributed about two hundred tracts."

More books were presently sold to eager purchasers in the streets. "While we were so engaged, who should come marching into the midst of the crowd but

THE CURA OF THE PLACE,

and an angry man he was. He snatched a tract out of the hand of one of the nearest of the people. Its title was, 'God is love,' and after glancing over it, he tore it in pieces, and scattered it on the ground; then he commenced a tirade against the Protestants, declaring that the only church was the Church of Rome, and a great deal of the common talk of priests. Pepe spoke up to him; but oh, how prisoned and confined I felt that I could not answer him in his own

tongue. I did put in a few words, when he turned round and demanded to know who I was. I answered that I was 'un Ingles,' and you should have seen how he glared at me; he became absolutely white with rage, he literally foamed at the mouth, and there I saw the Inquisitor fully revealed. What would not this man do if he had it in his power? As it was, he went away with this threat, that in a very short time

HE SHOULD HAVE OUR THROATS CUT.

'Cortar sus cabezas,' are the words he used, and Pepe seemed to think he might keep his word, for he went to consult with a decent man in the village, who advised us to go home by another way, which we accordingly did. It was a much longer way, but perhaps it was as well, for in Spain such things as way-side murders are not unknown, and I know that if ever murder shone in a man's eye, it was in that priest's that day."

A MODERN DON QUIXOTE.

In another village, *Escornaz* by name, the Englishman and his companions went on his arrival to make a formal visit to the Alcalde. "We found him," he writes, "as veritable a specimen of Don Quixote as could well be conceived, tall, gaunt, and enthusiastic. He received us in his drawing-room, which was the one apartment of his house, and which would have made a very poor barn, yet he did the honors of our reception with all the dignity and politeness of a duke, offering us his house, and all that was in it, and placing chairs for us with his own hand."

After some other visits the Protestant minister returned to the house where he was to spend the night, and here he found that preparations were going on for

EVENING WORSHIP.

"Lamps were being lit, and means used

both for calling the meeting and for defending it. For calling the meeting, the means were peculiar. It is well known that in performing mass the priest uses a bell. In this village the priest's bell is the only one in the place. So all through the streets *this identical mass-bell was rung*, to call the people to the Protestant worship,—rather a suggestive circumstance one would think. But there was a serious side in regard to the defence of the meeting, and so I found two young men at the door with guns, and one with a sword, and I was told that it was not altogether for display, for the state of feeling is often so bitter as to lead to acts of open and personal violence." No interruption occurred on the present occasion, but the service, though conducted by the eloquent Alhama, was of less interest than at Alfacar. There was indeed a good deal of enthusiasm, but it lacked the spiritual element, and was rather controversial and political.

At *Fuente Vacqueros*, the Alcalde having dissuaded them from holding a meeting for worship in the public square, Messrs. Alhama and Kilpatrick availed themselves of the offer of the Republicans to hold a discussion in their casino, and accordingly the Gospel plan of salvation was unfolded before a crowd of men and women, fierce, stupid and repulsive in appearance—such men and women that if they broke loose, "the horrors of the Paris commune would be enacted with deeper miseries than imagination could paint." "I know," says Mr. K., "it is open to question, whether our ministers should take their places in Republican clubs to preach Christ; but, without entering into the subject, I submit that in this case we had no choice. We had an opportunity here—it was the only one at the time—to get at the ears and hearts of men, and I know of no valid

reason why we should not have availed ourselves of it."

FRUITS OF FAITHFUL LABOR.

In a village named *Ojuelas*, a Protestant shoe-maker is the schoolmaster, giving both secular and religious education without receiving a penny for his labors. "It is," says Mr. Kilpatrick, "a free and spontaneous effort on his part, encouraged, but not paid, by Mr. Alhama. And to show that fruit is already reaped, both temporal and spiritual, I got acquainted with a young man, who, six months ago, was utterly without education, a pest to the place, and a sorrow to his widowed mother, whose heart he nearly broke by his misconduct. This youth was induced to attend the school. He bought a Bible, and learnt to read it, the truth reached his heart, and the consequence is, that openly and consistently he professes to be a believer in Jesus. His conduct is entirely changed in the sight of his fellow-villagers."

WORSHIP IN THE "POSITO."

At *Marchena* Mr. Cabrera was allowed to make a religious address and offer prayer in an open meeting of the

Republican Club. "The place of meeting," says Mr. K., "was remarkable. It is called the *Posito*, and its history is connected with a state of things which has passed away. It seems that in ancient times there was a poor-law, to the effect that a proportion of all the fruits of the earth was to be gathered, and laid up in this large house for the poor; out of this store they were supplied from day to day; and in spring, if from any cause a man had no seed-corn for his land, he could get it here, under the condition that at the harvest he brought back the quantity he had got, and something more. It says something for the charity of the people, that they needed such a large house for their contributions, for I should think it capable of containing about two thousand men. It is empty now, for the poor are provided for by contributions of money instead of produce." The meeting here was instrumental in awakening much interest, and many tracts were eagerly received.

We are glad to hear that the stations of the Society have not been molested in consequence of the civil war, and that the work is going on as usual.

LITERARY NOTICES.

The Teacher's Commentary on the Gospel Narrative of the Last Days of Jesus. Prepared for Teachers of the Word in Sabbath-school Classes, Lecture Rooms, Private Schools and Families. With a Complete Index. By Henry C. McCook, Minister of the Gospel. Illustrated. Philadelphia: Presbyterian Board of Publication. 460 pp., 12mo. Price \$1.25.

The immediate occasion of the composition and publication of this volume is of course the circumstance that the Sunday-schools of our country have very generally been studying in connection with the "International Series;" but the book has a more permanent value because it

is thorough, comprehensive and written on an excellent plan. We heartily recommend it to any of our readers who feel that they would like to take a connected view of the incidents of the last and most important week in our Lord's life.

The Character of St. Paul. By J. S. Howson, D.D., Dean of Chester. New York: Dodd & Mead. 314 pp., 12mo. Price \$1.75.

It was a happy thought of Dean Howson to draw material for his course of Hulsean Lectures, in 1862, from a part of that rich field which, in company with Dr. Conybeare, he had explored in their

masterly treatise on the Life and Writings of St. Paul. The successive topics here discussed are the Apostle's Tact and Presence of Mind, his Tenderness and Sympathy, his Conscientiousness and Integrity, his Thanksgiving and Prayer, and his Courage and Perseverance. Among the many monographs for which the Apostle to the Gentiles has furnished the subject, we do not know of any which is likely to be read with greater profit than this of Dean Howson. The only fault that we have to find with this elegantly printed republication is the omission (perhaps unintentional) of the author's preface.

The Communion Table. The Approach—the Service—the Retrospect. By the Rev. James R. Boyd, D.D. 122 pp., 18mo. Price \$0.50.

Pray for Your Children; or An Appeal to Parents to pray continually for the Welfare and Salvation of their Children. By the Rev. William Scribner. With a prefatory note by the Rev. L. H. Atwater, D.D. 107 pp., 18mo. Price \$0.40.

The character of these two useful little books, both published by the Presbyterian Board, is sufficiently defined by their titles. The former is already well known, having been some years before the public.

Thoughts on the Decalogue. By Howard Crosby, Pastor of the Fourth Avenue Presbyterian Church, New York. Philadelphia: Presbyterian Board of Publication. 164 pp., 16mo. Price \$0.75.

There is a freshness about this, as about everything that Dr. Crosby writes, which will secure for it a large number of attentive readers. In this age when the restraints of law are so little felt, and an arrogant civilization is prone to regard itself as freed from bonds which its fancies were intended for other and ruder ages of the world, the warning cannot be too often sounded that disregard for the prohibition will not render infliction of the penalty any the less sure.

The Story of Madagascar. By the Rev. John W. Mears, D.D., author of "The Beggars of Holland," "Martyrs of France," etc. Philadelphia: Presbyterian Board of Publication. 313 pp., 16mo. Price \$1.25.

A very readable narrative of the work of Christian missions in Madagascar, and of the triumph of the Gospel after passing through one of the most sanguinary persecutions of modern times. Those who cannot have access to Ellis's more extended works will do well to familiarize themselves with this excellent epitome.

Hester Morley's Promise. By Hesba Stratton. New York: Dodd & Mead. 526 pp., 12mo. Price \$1.75.

The "promise" indicated in the title is that of a daughter to be dutiful to the new wife whom her father is about to bring to his hearth. The promise was solemnly given; how thoroughly it was fulfilled, even when the young and frivolous step-mother had brought crushing sorrow to her fond husband and disgrace to his name, the sequel sufficiently shows. If the story is somewhat more exciting than we regard best for young readers, the excellence of the moral and religious teachings of the book cannot be gainsayed. Hesba Stratton is a lively and correct writer, and she has added to her reputation as an author of wholesome fiction by this new production.

Peter Stuyvesant, the Last Dutch Governor of New Amsterdam. By John S. C. Abbott. Illustrated. New York: Dodd & Mead, 1873. 362 pp., 12mo. Price \$1.50.

Mr. Abbott deserves well of his countrymen for having undertaken the series of "The Pioneers and Patriots of America," of which we have another volume. The stately historian often renders no greater service by his researches than does he who in simple but entertaining narrative repeats for the popular ear the story of the past. In this volume Mr. Abbott sketches not merely the administration of the remarkable man whose name it bears, but also the entire domination of the Dutch on the banks of the Hudson. There is here a large fund of incident to which many even of those that were born in our metropolis and are familiar with its growth during the last quarter or half a century are entire strangers. We bespeak for this instructive series, and for this volume in parti-

cular, the attention of parents who desire to put into the hands of their children books that will be no less improving than entertaining.

Crooked Places, a Story of Struggles and Hopes. By Edward Garrett, author of "Occupations of a Retired Life," etc. New York : Dodd & Mead. 469 pp., 12mo. Price \$1.75.

Edward Garrett has such high and acknowledged excellence as a writer of fiction, that any commendation of *him* would be superfluous. It is therefore sufficient to say that his present work is skillfully planned and ably executed, that its characters are well and consistently delineated, and that the aim is a worthy one. All human life has its "crooked places," but none are so intricate or perplexing that a conscientious Christian may not walk them in safety, and in the end find all to be made straight and plain—this is the teaching of this "story of struggles and hopes." We might, had we room, point out a large number of passages in which the author has powerfully or quaintly enunciated some striking truth.

Against the Stream. The Story of a Heroic Age in England. By the author of "The Schon-erg-Cotta Family," etc. New York : Dodd & Mead. 583 pp., 12mo. Price \$1.75.

Although none of this favorite author's works have quite equalled in merit or in popularity the remarkable historical romance which first won for her an enviable reputation, each successive volume has thrown valuable light on an important period. The period covered by the present volume is that which witnessed the first discussions of the justice of the African Slave Trade in Great Britain. The powerful interests that were involved, and the great pecuniary losses which were likely to flow from the abolition of that iniquity, made the battle of humanity against prescriptive and almost unchallenged oppression a difficult and heroic one, worthy of the pen of the writer who had so graphically portrayed the times of Luther and the Puritans of England.

Sunshine for Rainy Days. New York : American Tract Society. 96 pp., square 8vo. Price \$1.00. Postage 14 cents.

A very appropriate present for a young child, with full page woodcuts occupying every alternate page, and large type letterpress. Both the illustrations and the general appearance of the book, inside and out, are eminently attractive. The cover with its little medallion chromo is very neat.

What can she do ? By Rev. E. P. Roe, Author of "Barriers burned away," "Play and Profit in my Garden." New York : Dodd & Mead. 509 pp. 16mo. \$1.75.

The Author of this volume is already well and favorably known to the reading public by his two previous productions, which, though diverse in character, were alike meritorious and acceptable. Eminently successful in his first venture as a novelist, Mr. Roe has attained an almost equal reputation as a practical gardener, by the unpretending, yet intensely interesting delineations of his own amateur efforts in horticulture.

And now our author has again played the role of novelist, and has produced a book which, we feel assured, will not at all detract from his already well-earned reputation. It is not every novel that is as ably written as the present one, which we can commend for Christian households. But we have no hesitation in thus speaking of the one before us. Its purpose is a high and noble one, while, both in language and style, it is pure and chaste. We believe it will have no corrupting influence even upon youthful readers ; and its lessons will tend to guard the young (especially young ladies) from pernicious habits of fashionable idleness in prosperity, and of consequent helplessness and fatal exposedness to temptation in adversity.

Quarterly Reviews.

The Bibliotheca Sacra and Theological Eclectic.—Edited by Edwards A. Park and George E. Day. Andover : W. F. Draper, \$4 per annum.

Contents for October, 1873 :—1. Law, Providence and Prayer, by Prof. J. E.

Wells, M. A. 2. Taine's English Literature, by Rev. John Bascom. 3. Temptation no excuse for Transgression, by Rev. L. P. Hickok, D. D. 4. El Mohrakah, or the Place of Elijah's Sacrifice, by Rev. C. M. Mead. 5. The Structure of a sermon,—The Text—by Prof. E. A. Park.

6. Sin and Suffering in the Universe, as related to the Power, Wisdom, and Love of God, by Rev. H. Cowles, D. D. 7. Whichcote's Aphorisms. 8. Notes on Egyptology, by Rev. J. P. Thompson, D. D., LL. D. 9. Notices of Recent Publications.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st October, 1873.*

MASSACHUSETTS.

Boston. Perry Trust Fund.....	\$171 92
" Rev. G. L. Leonard, for C. W.....	1 00
Putnam. Geo. M. Moore, Esq.....	100 00
	272 92

NEW YORK.

Hamilton. 2d Cong. Ch., per Mr. John Foote.....	9 20
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NEW JERSEY.

Newark. 2d Pres. Church, per Caleb S. Ward, Tr.....	14 65
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MISSOURI.

St. Louis. A friend, for L. M.....	10 00
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ILLINOIS.

Chicago. Evangelical Church.....	12 63
Bushnell. Meth. Epis. Ch., Mrs. Mandeville \$5; others \$2.35.....	7 35
" German Meth. Epis. Ch.....	18 20
Geneseo. Meth. Epis. Ch. and Ger. Meth. Epis. Ch.....	26 20
Monmouth. Meth. Epis Ch. Jacob Funk \$5; T. D. Hart \$2; J. M. White, H. Smith, J. H. Brown, J. M. Merrill, Jas. H. Smith, L. Janes, \$1 ea.; others \$3.35—in part to constitute Rev. L. Janes a L. M.....	16 35
" Christian Church, S. Douglass, W. L. Hopper, \$5 ea.; S. Forbes \$3; M. Thomas, Rev. T. V. Berry, Mrs. T. V. Berry, S. Hollam, G. Sickman, \$1 ea.; others \$3—in part of L. M. for Rev. T. V. Berry.....	21 00
" W. L. Pettitt, for C. W.....	1 00
	102 73

IOWA.

Vinton. Presb. Ch., Jos. Young, W. F. Williams, \$10 ea.; J. C. Traer, T. Chapman, G. Harridge, Rev. S. Phelps, \$5 ea.; W. B. Reynolds, Sen., Rev. Mr. Fellows, W. B. Reynolds, Jr., \$2 ea.; C. R. Wilkinson, A. C. Boggs, H. A. Thornton, C. Correll, A. H. Ellis, E. W. Hughes, E. G. Fellows, H. M. Wilson, H. H. McElroy, E. H. Stedman, D. A. Brewer, J. H. Brown, W. Traer, J. Dowell, R. A. Young, S. Ellis, \$1 ea.; others \$38—which constitutes Rev. S. Phelps a L. D.....	100 00
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IOWA—continued.

Davenport. Christian Ch., G. W. Thompson \$6; W. Duffin, E. T. Hopkins, D. C. Eldridge, M. L. Eldridge, Mrs. M. A. Sanders, L. W. Burrows, S. Glasspel, Dr. J. A. Reid, E. P. Haddix, Lizzie McAlister, Albert Nuckolls, \$5 ea.; and others \$39—for Ger. Mission and to constitute Rev. H. H. Black a L. D.....	100 00
Iowa City. Rev. J. Hindman \$5; Rev. H. H. Farrall \$1; J. J. Alder, for C. W., \$1.....	8 00
Hebron. Rev. John Haller, for C. W.....	1 00
	209 00

Received for the CHRISTIAN WORLD, in addition to items specified above:

J. O. L. Hilliard, Boston, \$2; J. Purdy, Mansfield, \$1; J. Moss, Waterburgh, \$2; E. B. Woodruff, M. D., Morristown, \$3; C. D. Kingsbury, Waterbury, \$2; J. C. Dumick, Boston, \$2; J. James, Detroit, \$2; W. Armstrong, M.D., Philadelphia, \$1; D. Hill, N. Madison, \$1; L. French, Manchester, \$1; Mrs. S. P. Harris, Rockville, \$1; M. H. Clement, City, \$1; Chas. Temple, Boston, \$1; I. E. Beach, Bridgeport, \$1; Rev. Mr. Hall, City, \$4; J. W. Stickney, 10 cts.; H. Ackerman, Brooklyn, \$3; Dea. W. Winter, Clinton, \$2; H. Griswold, Castleton, \$1; Rev. W. W. Adams, Fall River, \$1; J. G. Peebles, Portsmouth, \$2; Rev. S. P. Cook, Ludlow, \$2; F. D. Kennedy, Albany, \$1; I. L. Hinckley, Mansfield, \$2; Rev. G. Whitaker, E. Boston, \$1; Rev. T. S. Anderson, Port Spain, \$2.48; J. J. Reese, M.D.; Philadelphia, \$1; Mrs. J. D. Hague, Poughkeepsie, \$1; S. Cutler, Southbridge, \$1; Rev. D. S. Faris, Sparta, \$1.35; J. F. Cherry, Virginia, \$1; Mrs. C. Munson, Manchester, \$2; Lake Erie Female Seminary, Painesville, \$1; Rev. J. P. Wright, Pikeville, \$1; L. E. Knap, Middlebury, \$1; Mrs. A. P. Lackey, Uxbridge, \$1.25; H. Tuttle, Fair Haven, \$1; G. W. Thurston, Philadelphia, 10 cts.; W. A. Vail, Clinton, \$1; Mrs. A. W. Heaton, Philadelphia, \$1.....	57 28
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Total for month.....\$675 78

SUPPLEMENT TO THE "CHRISTIAN WORLD."

DOCUMENT No. 11.

STATE COUNCIL OF POLITICAL REFORM.

Cherish, Protect and Preserve the Free Common Schools.

SECTARIAN APPROPRIATIONS

OF

Public Money and Public Property, IN THE CITY OF NEW YORK.

*Over \$2,273,231 taken from the Treasury in
1869, 1870 and 1871.*

One Sect gets, in Cash,		\$1,915,456 92
Besides Public Land,		3,500,000 00
Total to a Single Sect,		\$5,415,456 92

REPORT OF COMMITTEE

ON

Endowment and Support by the State of Sectarian or
Denominational Schools and Institutions
in the City of New York, made
March 6th, 1872.

NEW YORK:

EVENING POST STEAM PRESSES, 41 NASSAU STREET, COR. LIBERTY.
1872.

At a regular meeting of the New York State Council of Political Reform, held in their rooms, 486 Broadway, City of Albany, March 5 and 6, 1872, the Committee on the Appropriation of Public Money or Public Property for the Endowment or Support of Sectarian Institutions, presented the following Report, covering the City and County of New York, for the years 1869, 1870, 1871:

The Committee of the State Council of Political Reform upon the Appropriation of Public Money and Public Property to Sectarian or Denominational Institutions Report:—That at their last meeting they appointed DEXTER A. HAWKINS, Esq., of New York City, a sub-committee to report upon this subject for the City and County of New York, for the years 1869, 1870 and 1871, and that he has submitted the report hereto annexed. That they have examined the accounts of the State Treasurer and State Commissioner of Charities for moneys paid from the public treasury to the sectarian or denominational institutions in the City of New York, in addition to those stated in the said report of their sub-committee, and obtained from the City Comptroller, and find the following additional sums:

In the Year 1869, - - - - - **\$151,063 16**

Of which the Institution of
the Sisters of Mercy rec'd **\$105,000 00**

Other institutions of same
religious sect, - **36,120 00**

Total additional to one
sect alone, - - **\$141,120 00**

All other sects, only, **9,943 16**

In the Year 1870, - - - - - **256,919 31**

Of which Foundling Asylum
of the Sisters of Charity
rec'd - - - **\$100,000 00**

N. Y. Catholic Protectory, **50,000 00**

Other institutions of same
religious sect, - **96,755 44**

Total additional to one
sect alone, - - **246,755 44**

All other sects together, only **10,163 90**

In the Year 1871, - - - - - **139,546 77**

Of which N. Y. Catholic
Protectory received **61,973 00**

Other institutions of the
same religious sect, **69,220 00**

Total additional to one
sect alone, - - **131,193 00**

All other sects together, only **8,353 77**

Total additional sums for the three years, - **547,529 24**

Amount stated in report of sub-committee, - **1,725,702 15**

Total of public money taken from the treasury
in last three years and given to sectarian
institutions in the City of New York alone, - **\$2,273,231 39**

Of this sum one sect alone receives, **\$1,915,456 92**

All other sects together, only **357,774 47**

The institutions are nearly all specified in the following report. They have been drawing money; 1st, from the City Treasury; 2d, from the County treasury, and 3d, from the State treasury. The Secretary of the Commissioners of Charities, in his Report made to the Legislature in February, 1871, refers very truthfully to the already marked injury to the Public Schools of the City of New York, caused by building up and supporting from the public treasury so large a number of rival sectarian schools. (See Report pp. 99 & 100.)

On motion of Mr. W. L. WOOLLETT, the following resolution was unanimously passed by the Council:

Resolved, That the thanks of the State Council of Political Reform be presented to the Committee and Sub-Committee for their logical, exhaustive and specific reports; that the same be accepted and adopted as one of the documents of the Council for general circulation and publication through the press, and that the remedies for this now gigantic evil recommended in said report, are approved and most respectfully urged upon the consideration of the Legislature and of Congress.

ALBANY, March 6, 1872.

MAURICE E. VIELE, Chairman.

WILLIAM A. MCKINNEY, Recording Secretary.

The following is the Report of the sub-committee referred to above. It was made first to the Union League Club of New York, and they passed unanimously the following resolution :

Whereas, The Constitution of the United States prohibiting Congress from making any law respecting the establishment of religion or prohibiting the free exercise thereof was intended to secure a perfect toleration and entire freedom of religious belief and action ; and inasmuch as any appropriation of property and money to sectarian uses, or exemptions from general public contributions, involves the danger of discriminations forbidden by the Constitution ; therefore

Resolved, That the Legislature of this State be earnestly requested not to adjourn until they shall have enacted a law prohibiting such appropriations or exemptions, direct or indirect, to or in favor of any religious sect or denomination of any creed or persuasion whatever.

Nearly \$2,000,000 from the Treasury of the City of New York, in
Three Years, 1869, 1870, 1871.

A SINGLE SECT GETS \$1,396,388.51 in cash, in
addition to large grants of land.

The Standing Committee on Political Reform of the UNION LEAGUE CLUB, on February 22d, 1872, made the following Report upon the diversion of Public Money and Public Land of the City from the legitimate objects of Political Government to Sectarian purposes.

THE SPIRIT OF THE CONSTITUTION OPPOSED TO SECTARIAN APPROPRIATIONS.

The entire separation of Church and State, the perfect freedom of each citizen to worship God according to the dictates of his own conscience ; his right to have any religion he chooses, or none at all if he prefers, are in the United States axioms of government.

This spirit pervades the whole National Constitution ; but yet to prevent the possibility of any sect or combination of sects, from imposing or even attempting to impose a State Church upon us, the first amendment to the Constitution, made in this city, March 4th, 1789, declared that,

" Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Constitution of the State of New York goes still further. It says : (Art. 1, Sec. 3.)

" The free exercise and enjoyment of religious profession and

“ worship without discrimination or preference, shall forever be allowed in this State to all mankind.”

EACH SECT OPPOSED TO TAXATION TO SUPPORT OTHER SECTS.

Our forefathers in England and France did not enjoy freedom of religious profession and worship, and were taxed to support a Church they did not attend and in which they did not believe.

To escape this oppression and injustice they came to America.

The great grievance of the Irish in Ireland for the last half century has been, that they were taxed to support a religious sect, the “Church of England,” whose creed they rejected; hence the Irish and their clergy have emigrated in millions to our free land, where both the State and the National Constitution forbids such an unchristian practice.

We all agree upon the general principle of absolute freedom in matters of religion and worship, and the injustice of taxing citizens of one faith to support or propagate the peculiar tenets and doctrines of those of another and different faith; yet so great are the charms of gold that even the most devout sects in our city cannot always resist the temptation to grab public money and public property whenever opportunity offers.

A late writer estimates the number of religious sects in this country at two hundred.

PUBLIC LAND AND MONEY GIVEN TO ONE SECT ALONE, \$4,896,388.51.

A single one of these during the last three years, by allying itself with the late Tammany Ring, has drawn from the public treasury of the city and county of New York, in cash, for the support of its convents, churches, cathedrals, church schools and asylums, the enormous sum of \$1,396,388.51.

This same sect many years ago obtained a lease granted by the city for a nominal rent, of the whole block of ground extending from 5th to 4th avenues, and from 50th to 51st streets; and then in 1852 it induced the city for the sum of \$83.33 to execute to it a release of the block; thus divesting the city's title and giving this sect an absolute title in fee simple to the

whole block. A few years afterwards it charged the city twenty-four thousand dollars (\$24,000) for permission to extend Madison avenue across this block, making it two blocks; and received the money from the city treasury. Not content with this, it refused to pay the assessment for enhanced value to the lots caused by this opening of the avenue, but drew from the city treasury \$8,928.84 to pay that.

A moderate estimate of the present value of these two blocks of ground thus obtained for nothing is \$1,500,000. Upon the Fifth avenue block this sect is now building a new cathedral; upon the Madison avenue block they have erected a chapel.

This same sect, by two leases, one made in 1846, the other in 1857, obtained from the city at the rent of only two dollars a year, the whole block adjoining the above, and extending from Fifth to Fourth avenues, and from 51st to 52d streets. The same extension of Madison avenue made two blocks of this also; and upon each is now erected a building used for one of the asylums owned by this sect.

These two blocks of ground thus obtained from the city for nothing are worth another million and a half dollars (\$1,500,000.)

In 1866, the Archbishop of this sect, for one dollar a year, acquired from the city for the Sisters of Mercy, half a block of ground on Madison avenue between 81st and 82d streets, estimated to be now worth two hundred thousand dollars (\$200,000.)

In 1870, for one dollar a year, he received a grant from the city for the Sisters of Charity, of a whole block of ground on Lexington avenue, between 68th and 69th streets, estimated to be worth now three hundred thousand dollars (\$300,000.)

This single sect has thus in a short time become possessed of real estate of the city to the value of \$3,500,000; and making, with the money received from the public treasury of the city and county within the last three years, \$1,396,388.51, the munificent sum of \$4,896,388.51. No other city in the world has, in so short a time, contributed so much toward practically founding a State Church. With such a facility for acquiring both the public land and the public money, it will soon, if not restrained by law, control the city as completely as it has for centuries Mexico and Spain.

Other sects are taking the disease, and beginning to feel an itching for the city's land. The Baptists, in December, 1870, yielded to the temptation, and for one dollar a year received (10) lots of land between Lexington and Fourth avenues and 67th and 68th streets. These are estimated to be worth one hundred thousand dollars (\$100,000).

RESTRAINT OF LAW REQUIRED TO SAVE THE PUBLIC LAND AND MONEY FROM TOTAL ABSORPTION.

At one period in England one sect had acquired nearly a third of the land of the kingdom; and Blackstone says that but for the statutes of mortmain, ecclesiastical corporations would soon have engulfed the whole real estate of England. The priests were so skilful in devising schemes to avoid these statutes that it took nearly four centuries to perfect them sufficiently to afford protection against the rapacity of the church.

If each sect in this city was treated the same as the most favored one, all the public land of the city would soon be conveyed to them, and the whole income from public taxes would be applied to sectarian uses.

This whole policy is wrong, and is admitted to be so, by the best men in all the sects, and is not American;

PRETENCE—CHARITY; REALITY—HYPOCRISY.

Their pretence or excuse for plundering the public treasury is that they use the money either for charity or education.

Charity is the duty of all, and the highest Christian virtue; but charity means to give away one's own money; not the money of another taken without his consent.

The sectarian charities in this city proceed as follows:

A few good people organize within their church a charitable institution, to be owned and managed by parties of their own faith. This is right; but as soon as the Charity begins to cost money and need land, they violate the tenth commandment, and covet the goods and lands of the public.

They obtain from the City—first a grant of land for a building site—second, money from the City Treasury to erect the building, and third, an annual subsidy from the City Treasury to support the inmates.

This is spending, not their own money but other people's, and without their consent. On the part of the managing sect, it is not charity but hypocrisy.

The duty of taking care of the poor and the fatherless under our benign government is assumed by the public. Munificent provision is made for them.

In New York, the buildings are palatial and healthful, all sects have equal rights therein, and special favors are shown to none. If any sect is not satisfied with this, it is at perfect liberty to establish and support its own private charities and manage them in its own way, but it should be at its own cost; not at the expense of the public treasury.

UPON PRINCIPLE NOT A DOLLAR OF PUBLIC MONEY CAN BE APPROPRIATED TO A SECTARIAN INSTITUTION.

Now, however excellent the sectarian charities may be, the mere fact that they are sectarian must upon principle under our Government exclude them wholly from the public treasury. The slightest deviation from this rule admits the principle of a State Church. It is permitting the thin end of the wedge to enter that in time will be driven home by some powerful sect, and fix upon us all the evils of a State Religion.

THE OTHER PRETENSE—EDUCATION; REALITY—INCREASE OF THEIR OWN SECT.

In our country, where every citizen has a voice in the government, self-preservation requires the civil power to take care that education is universal. Hence the American doctrine, that the property of the State shall pay the cost of educating the youth of the State. The method adopted is the system of free Common Schools. They are supported at public expense in every locality where there are children of the school-age. The civil authorities prescribe a course of study and discipline free from sectarian bias, so that the youth of all sects may meet on this neutral ground, and qualify themselves for useful citizens.

NO NEED OF SECTARIAN SCHOOLS.

In the city of New York the public school-houses are educational palaces; large, comfortable, healthful, well provided with apparatus, teachers, and text-books; judiciously near to the homes of the children, and with room for all.

The parent has only to deliver his child, washed and clothed, at the friendly door of the school-house, and he has everything necessary to enable him to acquire a good common school education furnished him free of cost.

The child of the poorest laborer and that of the richest merchant stand upon the same level in this great and beneficent republican nursery. Our Common Schools *make excellent citizens of a free and tolerant Republic*, and furnish every thing the sectarian schools do, except the *single item of sectarian religious instruction*. This should be received in the family or in the church of the sect; not in a school supported by public money.

WHY WAR IS MADE ON THE PUBLIC SCHOOLS.

But a single sect is taught by its head, a foreign and despotic ecclesiastical prince, *that the civil authorities in a Republic have not the right to control and direct the course of study and the choice and appointment of teachers in the schools open alike to the youth of all classes, but that this right belongs to the church.* Hence this sect makes war upon our public schools; persuades its children to leave them; sets up an opposition school, wherever it has a church, and admits that it does this solely for the purpose of *indoctrinating the young mind with its peculiar sectarian tenets and observances.*

They then demand, and for the last three years have received, money from the public treasury to pay the expense of thus destroying the public schools and building up their sect.

Many of their school-rooms are damp basements of churches; so dark that gas has to be used on the brightest day.

THE STATE A BETTER EDUCATOR THAN THE CHURCH.

In no country where the education of the youth has been left to the church, has it been as well, or as generally, or thoroughly performed, as when this duty has been assumed by the civil authorities.

Italy, Spain and Mexico, are illustrations of the clerical system, and Germany and the States of our country, of the lay or civil system.

Strictly speaking, in a country where the organic law, like ours, proclaims absolute freedom of religion, we have no right to appropriate any of the public money or land to sectarian schools. The legislation that has heretofore permitted it *is the entering wedge of a determined effort to destroy our System of Free Common Schools, and upon its ruins to build up a State Church and put the whole subject of education under the control of religious sects.*

However excellent a school may be, the mere fact that the course of study and choice of teachers are not under the control of the public school authorities, but are under the direction of a sect or sects, should, of itself alone, wholly exclude it from the public treasury. Let the same authority support it that controls and manages it.

Every child is provided for, and liberally provided for, in the free public schools. If any sect desires its children to leave the *public conveyance* on the road to knowledge, and take a *private sectarian coach*, they cannot honestly object to paying the cost of this sectarian coach *themselves.*

The tables below, forming part of this report, and which we hope every citizen will scrutinize, show that a church in this city that counts its blocks of houses and stores by miles,

and their value at millions, all paying to it rent, yet, hat in hand, knocks at the door of the city treasury annually for a few dollars in aid of its two charity schools. That church could well afford to support twenty such charity schools out of its own treasury.

We have brought forward these alarming facts in no spirit of hostility to true religion, nor to any church, or political party as such, but exclusively in the character of *American citizens*, and we call upon our fellow-citizens, irrespective of sect or party, to oppose, in all lawful ways, taxation, or appropriation of public money or public land for sectarian purposes.

SECTARIAN APPROPRIATIONS UNCONSTITUTIONAL.

Every dollar of public money or public land appropriated to a sectarian institution is showing a "*discrimination or preference*" for that sect. The Constitution of the State of New York forbids "*discrimination or preference*" in religion and worship; it protects all, but allows no favors to one over another.

THE REMEDY.

(1.) The Legislature is about to give us a new city Charter. We ask them to put in it a clause prohibiting the city government from giving or granting public money or public property to, or in aid of sectarian institutions; and to make the prohibition so clear and explicit that no corruption or ingenuity can evade or get around it. This will at once stop the evil in this city.

(2.) We ask the Legislature to amend the State Constitution in like manner, so as to impose a similar prohibition upon the State Government, and all County, City and Town Governments within the State. This will require three years, as the Amendment must pass two successive Legislatures and then be submitted to the people for ratification. Nothing but a Constitutional prohibition can effect a permanent cure of the evil.

(3.) We suggest to Congress whether a similar amendment should not be made to the Constitution of the United States, so as to preserve effectually and affirmatively in the whole country freedom and toleration in religion and worship, and to prohibit forever any sect in the whole land from building itself up at the cost of the public treasury or public property.

The true interests of Religion as well as of the State seem alike to require this.

DEXTER A. HAWKINS,

Chairman of Committee on Political Reform

CHARLES COLLINS, Secretary.

NEARLY **\$2,000,000** OF THE MONEY RAISED BY TAXES
ABSTRACTED FROM THE PUBLIC TREASURY OF THE CITY
AND COUNTY OF NEW YORK, IN THE LAST THREE YEARS
ALONE, FOR SECTARIAN USES.—A SINGLE SECT GETS
\$1,396,388.51, BESIDES A LARGE SLICE OF THE CITY'S
REAL ESTATE.

1869.	1870.	1871.
Roman Catholic... \$510,071 82	464,681 05	421,625 64
Convent of the Sacred Heart..... \$10,000 00	.....	.....
Charity week-day school Academy of Sacred Heart..... 4,000 00	.....	2,170 00
House of the Good Shepherd..... 25,000 00	25,000 00	5,322 22
" " " "..... 15,000 00	.....	.....
House of Mercy, Bloomingdale... 5,000 00	.....	.....
Sisters of Mercy 457 00	.....	.....
" " St. Dominic..... 10,000 00	5,000 00	.....
" " " "..... 106 20	.....	.....
" " " " Asylum... 5,000 00	.....	6,000 00
Church of Dominican Fathers... 2,774 73	2,774 73	.....
Dominican Church, Lexington Av. 3,500 00	3,500 00	.....
School of St. Nicholas, order of St. Dominic 6,800 00	.....	.....
St. Nicholas, School..... 5,000 00	11,700 00	.....
" Church 364 60	.....	.....
St. Patrick's Orphan Asylum... 8,153 44	.....	.....
" Cathedral..... 8,928 84	8,928 84	.....
" " School... 8,000 00	.....	7,000 00
" Orphan Asylum, Cor. Mott and Prince sts..... 5,000 00	.....	.....
St. Bridget's School 23,540 00	13,000 00	13,972 00
" Church..... 5,000 00	.....	.....
Sister Helena..... 4,317 85	.....	.....
Sisters of St. Joseph..... 5,000 00	5,000 00	.....
St. Joseph's Church..... 2,071 91	3,199 69	.....
" Orphan Asylum... 5,000 00	5,000 00	5,000 00
" Parish School, Man- hattanville..... 2,000 00	2,000 00	5,768 00
" Parochial Male School 3,180 00	3,042 00 }	868 00
" " Female " 3,410 00	2,574 00 }	.....
St. Teresa's School 7,730 00	3,825 00	6,860 00
" Church..... 640 00	640 00	.....
School of St. Teresa's Chapel... 5,000 00	.....	.....
In aid of School attached to St. Teresa's Church..... 5,000 00	.....	.....
St. Ann's Parochial School..... 1,500 00	1,500 00	3,920 00
" Church, 8th street..... 208 40	580 40	1,384 53
St. Peter's Free School..... 5,000 00	4,500 00	4,599 00
German American School, St. Peter's Church..... 1,500 00	.....	.....
German American Free School... 14,000 00	2,496 00	1,960 00

	1869.	1870.	1871.
Roman Catholic...	\$510,071 82	464,681 05	421,625 64
St. Lawrence Church.....	\$ 1,500 00	.....	.....
" Parish School.....	5,000 00	\$ 4,500 00	\$ 2,954 00
St. Mary's School.....	20,000 00	13,607 00	12,761 00
" Church, Grand street..	200 00	200 00	.....
Sisters of Charity, St. Mary's Ch'ch	70 00	70 00	.....
School of the Most Holy Redeemer	11,000 00	11,000 00	9,800 00
St. Francis' Female Parochial School	4,250 00	.....	.....
" Male " " "	3,750 00	.....	.....
" Hospital.....	5,000 00	10,000 00	6,000 00
St. Michael's Parochial School....	2,500 00	2,000 00	3,556 00
" Church, Aid of School	.....	.....	.....
attached to.....	5,000 00	.....	.....
" School.....	5,000 00	.....	.....
St. Gabriel's ".....	11,830 00	.....	11,550 00
Church of Transfiguration.....	387 75	.....	.....
Transfiguration Free School.....	11,500 00	11,500 00	11,340 00
St. James' Parochial Male School..	6,000 00	6,900 00 }	9,618 00
" " Female " ..	7,000 00	5,900 00 }	.....
" Church.....	800 00	.....	.....
School of Our Lady of Sorrow....	8,000 00	7,500 00	4,200 00
St. Columba Charity and Week-day	.....	.....	.....
school.....	6,120 00	5,750 00	6,510 00
Church of the Holy Innocents....	562 25	562 25	.....
St. Andrew's Church.....	1,007 01	1,007 01	.....
Church of the Immaculate Concep-	.....	.....	.....
tion.....	5,000 00	182 43	.....
School of the Immaculate Concep-	.....	.....	.....
tion.....	10,000 00	10,750 00	11,354 00
Church of St. Paul the Apostle...	5,004 82	4,999 82	.....
Free School of St. Vincent de Paul	2,500 00	2,700 00	1,428 00
German American School, 19th	.....	.....	.....
Ward.....	3,150 00	2,700 00	.....
Church of St. Boniface.....	965 70	.....	.....
St. John the Evangelist Free School	.....	.....	.....
for Girls.....	2,140 00	2,500 00	2,240 00
Parish School Church of the Na-	.....	.....	.....
tivity.....	639 60	.....	.....
Roman Catholic Church, 2d ave.,	.....	.....	.....
2d and 3d sts.....	645 45	.....	.....
Church of the Holy Cross.....	2,123 75	6,441 60	.....
Parochial School Church of the	.....	.....	.....
Holy Cross.....	1,272 00	.....	.....
Church of Holy Name or St. Mat-	.....	.....	.....
thew.....	463 12	.....	.....
Church of the Assumption.....	459 13	459 13	.....
" " St. John the Baptist..	533 31	502 00	.....
St. Vincent's Hospital.....	10,000 00	10,000 00	6,000 00
" R. C. Orphan Asylum	15,000 00	.....	.....
N. Y. Catholic Protectory ...	98,009 36	114,252 92	178,856 43
St. Stephen's Orphan House.....	5,000 00	.....	.....
" " " " " "	3,000 00	.....	.....
Richard Burtzell, to pay taxes lots	.....	.....	.....
22d st., purchased for Church	.....	.....	.....
property.....	505 40	.....	.....

1869.	1870.	1871.
Roman Catholic... \$510,071 82	464,681 05	421,625 64
Free German School.....	5,000 00	\$ 3,600 00
German Mission Association....	5,000 00	4,480 00
College of St. Francis Xavier....	7,272 80	5,000 00
St. Peters'.....	1,042 90	.....
St. Columba Church.....	1,987 28	.....
Church of the Covenant.....	652 60	.....
Sisters of Mercy.....	436 00	.....
R. C. Orphan Asylum.....	30,761 99	.....
Church of the Nativity.....	645 45	.....
Church of the Epiphany.....	765 71	.....
St. Vincent de Paul Orphan Asy- lum.....	15,000 00	.....
St. Joseph's Home.....	3,000 00	3,000 00
The Shepherd's Fold.....	5,000 00	5,000 00
School of Bethlehem.....	770 00	.....
St. Beniface Church School.....	1,500 00	770 00
St. Patrick's Free School.....	7,384 00	.....
St. Francis Xavier's Male School..	3,861 00	} 6,167 00
" " Female " "	3,798 00	
Sacred Heart Female Academy....	3,000 00	.....
Church of the Annunciation.....	3,174 00	.....
" " " School..	.....	2,240 00
St. Gabriel's Male School.....	7,449 00	.....
St. Gabriel's Female do.....	4,581 00	.....
St. Alphonsus' School.....	3,000 00	2,240 00
Free School of St. Vincent.....	2,500 00	.....
Church of the Holy Redeemer.....	3,000 00	.....
School of St. Francis of Assissi...	1,000 00	1,820 00
" of the Holy Cross.....	3,000 00	2,520 00
" of the Nativity.....	700 00	.....
" of St. Chrysostom.....	555 00	574 00
Orphan Asylum (Prince and Mott)	.....	10,000 00
Sisters of St. Mary.....	.....	1,000 00
Foundling Asylum.....	.....	9,173 06
School of the Order of the Sisters of St. Dominic.....	.....	5,600 00
N. Y. Catholic Protectory.....	.....	19,050 40

Protestant Episcopal, \$29,335 09 \$17,665 65 \$9,956 00

St. Bartholomew's Church.....	263 85	{ 1,250 00 }	.....
St. Luke's Hospital.....	842 50		.....
" for Indigent Females,	5,000 00	263 85 }	5,000 00
" Parochial School....	271 00	842 50	175 00
Church of the Incarnation.....	2,810 00	.....	.....
St. Phillip's P. E. Church.....	290 46	.....	.....
" Church.....	159 37	.....	.....
School of St. Paul's Chapel.....	758 80	844 00	721 00
Church of the Holy Trinity.....	1,270 80	.....	.....
Parish School of Trinity Church..	704 60	834 00	1,001 00
" " Chapel..	650 40	596 00	287 00
St. Timothy's Church.....	1,785 51	1,741 85	.....
St. Mary's " Manhattanville,	257 00	.....	.....

1869.	1870.	1871.
Protestant Episcopal—Continued.		
Parish School of the Church of the Redeemer.....	\$1,000 00	.....
New York Prot. Epis. Church....	1,200 00	.....
79th St. Miss. School N. Y. Prot. E. Missionary Society.....	600 00	.....
School of St. John's Chapel.....	975 60	\$764 00 \$518 00
Shepherd's Fold of the Protestant Church.....	500 00	500 00 280 00
Church of the Holy Apostles.....	179 79	179 79
" " Sepulchre.....	750 00	750 00
St. Clement's P. E. Church.....	156 00	156 00
St. Mark's Church.....	689 22	689 22
All Angels.....	1,177 28	1,177 28
All Saints.....	529 88	{ 315 00 } 214 39 }
Church of Intercession.....	1,749 59	.....
St. Mary's Episcopal Church, Manhattanville.....	323 00	.....
St. Mary's Episcopal Church, Sisterhood.....	3,000 00	.....
Zion Church.....	69 58	.....
School of the Sheltering Arms....	1,000 00	900 00 672 00
Memorial Church.....	370 86	.....
St. Thomas.....	.....	2,789 17
Grace Church.....	.....	447 06
St. Luke's Church.....	.....	1,211 06
Park Epis. School.....	.....	1,200 00 560 00
St. Bartholomew's Church School, .....	.....	742 00
Hebrew.....	\$14,404 49	\$7,135 07 \$4,312 00
Congregation Shearith Israel	\$940 99	\$940 99
" Ansie Chesed, Norfolk St.	402 20	.....
Hebrew Free School, No. 1.....	2,260 00	2,003 00 \$3,892 00
Polonies Talmud Korah School....	542 00	500 00 420 00
Congregation B. Israel.....	68 30	68 30
" Adireth El.....	191 00	.....
Hebrew Benevolent Society Orphan Asylum.....	5,000 00	.....
Hebrew Benevolent Orphan Asylum.....	5,000 00	.....
Cong. Schaar Hashomayine.....	.....	310 78
Hebrew Free School, No. 2.....	.....	992 00
" " " 3.....	.....	1,150 00
" " " 4.....	.....	1,170 00
Ref. (Dutch) Church,	\$12,630 86	\$9,589 20
Reformed Dutch Church, Harsenville, Bloomingdale.....	\$3,790 99	.....
Reformed Dutch Church, Harsenville, Bloomingdale.....	6,748 41	.....
Reformed Dutch Church, Washington Square.....	1,143 46	1,143 46

1869.	1870.	1871.
Ref. (Dutch) Church—Continued.		
N. W. Prot. Ref. Dutch Church....	\$825 00	\$825 00
True Reformed Dutch Church....	123 00	123 00
Reformed Dutch Church, Harlem,	813 24	.....
“ “ “ Bloom- ingdale.....	6,684 50	.....
Presbyterian..... \$3,363 44 \$5,597 08.....		
Canal Presbyterian Church.....	\$130 00	\$130 00
Church of the Covenant.....	652 60	.....
Mercer Street Presbyterian Church.	1,280 00	1,270 00
Manhattanville “ “ ..	1,724 79	1,724 79
Eleventh “ “ ..	384 00	.....
84th Street “ “ ..	540 00	.....
13th Street “ “ ..	208 00	.....
Jane “ “ “ ..	145 00	136 00
Spring “ “ “ ..	414 00	414 00
Harlem “ “ “ ..	88 00	88 00
Presbyterian Church, Cor. Houston and Thompson Street.....	150 00	150 00
A Presbyterian Church.....	150 00	.....
“ “ Hospital.....	1,400 00	.....
Mariners' Church—Sea and Land.	311 00	.....
United Presbyterian Church, 44th Street.....	292 00	292 00
United Presbyterian Ch. Charles Street.....	162 00	.....
Second Reformed Presbyterian Church.....	140 50	130 00
First Reformed Presbyterian Church.....	191 55	.....
Lexington Avenue Presbyterian Church.....	.....	878 29
11th Street Presbyterian Church.	.....	384 00
Baptist..... \$2,760 34 \$2,565 29.....		
Laight St. Baptist Church.....	\$170 00	\$170 00
MacDougal St. Baptist Church...	195 00	195 00
North Baptist Church, Christopher Street.....	1,000 00	200 00
53d St. Baptist Church.....	637 09	637 09
Abyssinian Baptist Church.....	124 00	124 00
Berean “ “ ..	150 00	.....
Baptist Church, Madison Street..	175 00	.....
Olive Branch Baptist Church....	100 00	.....
Harlem Second “ “ ..	209 25	209 25
Tabernacle “ “ ..	.....	547 95
1st Baptist Mariners' Church....	.....	482 00

	1869.	1870.	1871.
Methodist Episcopal.	\$3,073 63	\$4,197 32	.....
Methodist Episcopal Church, 4th Av. and 22d Street.....	\$473 71	.....	.....
Methodist Episcopal Ch., Bloom- ingdale.....	102 96	102 96	.....
Methodist Episcopal Church, York- ville.....	421 47	.....	.....
Sullivan St. M. E. Church.....	208 00	208 00	.....
Bedford Street M. E. Church....	306 00	306 00	.....
Forsyth " " ".....	250 00	250 00	.....
Green " " ".....	315 00	.....	.....
Jane " " ".....	129 00	.....	.....
John " " ".....	255 00	1,272 72	.....
Janes " " " 10th Av. and 44th Street.....	91 09	91 09	.....
Sullivan Street M. E. Bethel Ch..	221 00	.....	.....
Second Church of Evangelical As- sociation of No. Am.....	300 40	.....	.....
Willet Street M. E. Church.....	.....	316 16	.....
St. Pauls' " ".....	.....	273 77	.....
2d Street " ".....	.....	246 99	.....
Lex. Ave. " ".....	.....	1,129 63	.....
German Evangelical,	\$2,027 24	\$1,666 92	.....
German and English Day School Ger. Refd. Church.....	\$1,150 00	.....	.....
German Lutheran, St. Peter's Church.....	476 00	.....	.....
German Lutheran Church.....	54 00	54 00	.....
" Evangelical ".....	216 00	216 00	.....
" American School Society " Evan. Luth. St. Mathias' Church.....	131 24	.....	.....
German Evan. Luth. St. Luke's Church.....	.....	280 00	.....
German Reformed Church School.	.....	81 92	.....
		1,035 00	.....
Miscellaneous....	\$44,085 12	\$91,309 90	\$58,649 00
New York Magdalen Benevolent Society.....	5,000 00	.....	2,000 00
Protestant Half Orphan Asylum..	3,054 85	.....	.....
Wayside Industrial Home.....	3,000 00	5,000 00	.....
Free School New York Turnverein	3,800 00	2,646 00	2,800 00
School N. Y. Juv. Soc'y and Or- phan Home School.....	4,336 00	.....	.....
An Evangelical Church.....	300 00	.....	.....
Mission Church, 2nd Av., 125th St. (Congregational).....	594 27	594 27	.....
Dover Street Free School.....	2,000 00	1,500 00	763 00

1869.	1870.	1871.
Miscellaneous—Continued.		
Union Home and School.....	\$10,000 00	5,000 00
“ “ “ “	7,000 00	
Lying-in-Asylum, Marion Street..	5,000 00	\$3,000 00
Third Universalist Church.....	195 00	
Society for Benefit of Colored Orphans.....	3,260 75	
Society for Relief of Half Orphan and Desti- tute Children.....	423 00	
Ladies Union Relief Association.....	10,000 00	10,000 00
N. Y. Infirmary, Women and Children.....	10,000 00	10,000 00
Ladies' Christian Union.....	3,000 00	3,000 00
Patriots' Orphan Home.....	5,000 00	3,000 00
Ladies' Union Aid Society.....	5,000 00	
Association for Befriending Children.....	3,000 00	3,000 00
Society for Reformation of Juvenile Delin- quents.....	8,000 00	
Female Assistance Society.....	5,000 00	3,000 00
New York Dorcas Society.....	3,000 00	2,000 00
American Female Guardian Society and Home for the Friendless.....	10,000 00	6,000 00
New York Juvenile Guardian Society.....	3,000 00	
School of Women's Prison.....	2,000 00	371 00
Zion African Church.....	139 16	
Wayside Industrial Home.....	2,500 00	
Ladies' Depository.....		1,000 00
Chapin Home for Aged and Indigent.....		7,000 00
German Church.....	532 82	
Second Church of Evangelical Association...	300 40	
St. Paul's Church.....	168 00	
Emmanuel German Church....	51 00	
School of the Epiphany.....	1,000 00	
Bethlehem Chapel School.....		735 00
German and English Free School.....		805 00
School for Deaf Mutes.....	1,000 00	175 00
Annual Totals	\$626,752 03	604,407 48 494,542 64

SUMMARY.

Roman Catholic.....	\$1,896,388 51
Protestant Episcopal.....	56,956 74
Hebrew	25,851 56
Ref. (Dutch) Church.....	22,210 06
Presbyterian.....	13,960 52
Baptist.....	5,325 63
Methodist Episcopal.....	7,270 95
German Evangelical.....	3,694 16
Miscellaneous.....	194,044 02

Grand Total for three years.....**\$1,725,702 15**

DEXTER A. HAWKINS,

Chairman Com. on Political Reform

CHARLES COLLINS,

Secretary.

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